







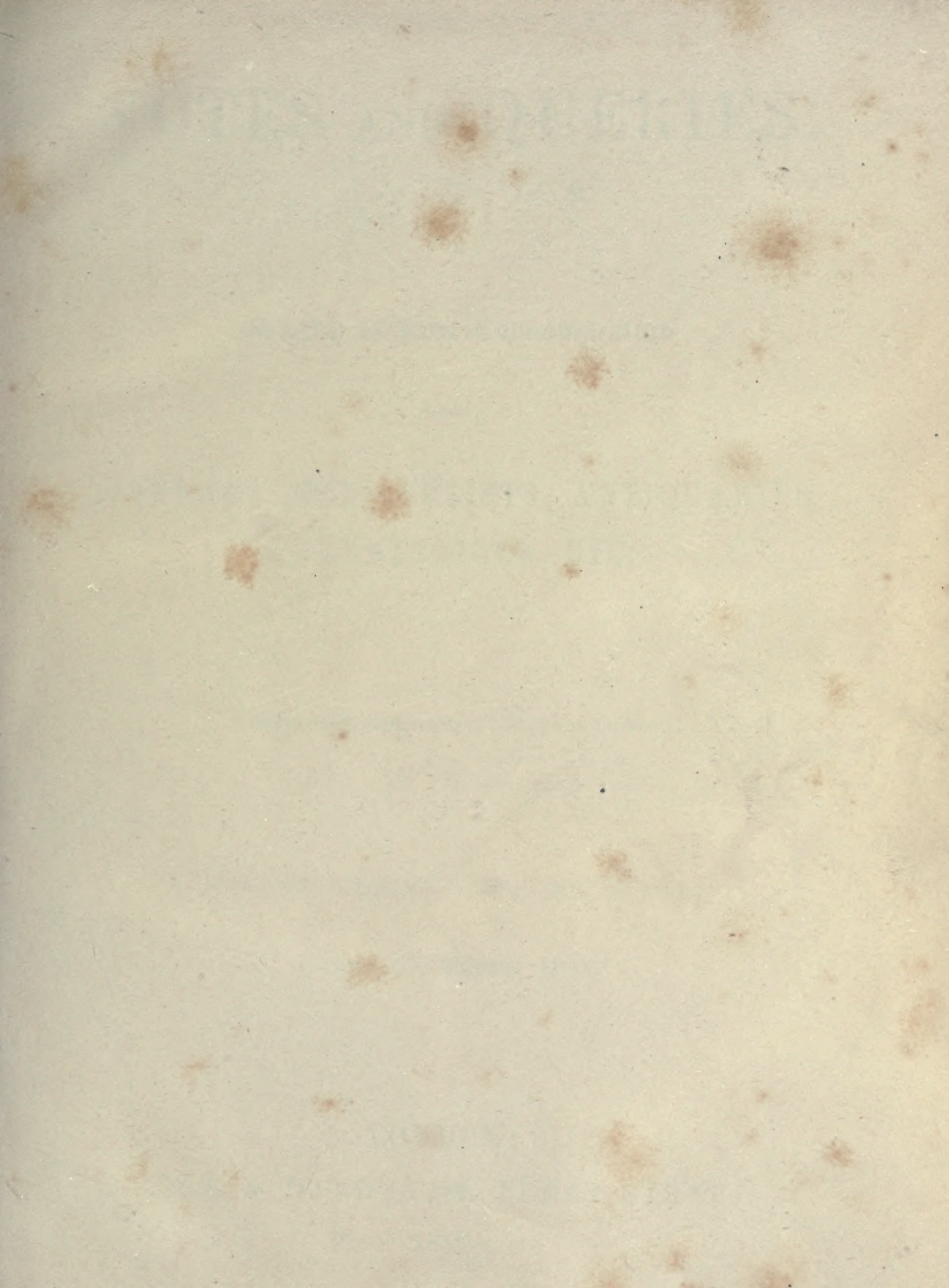


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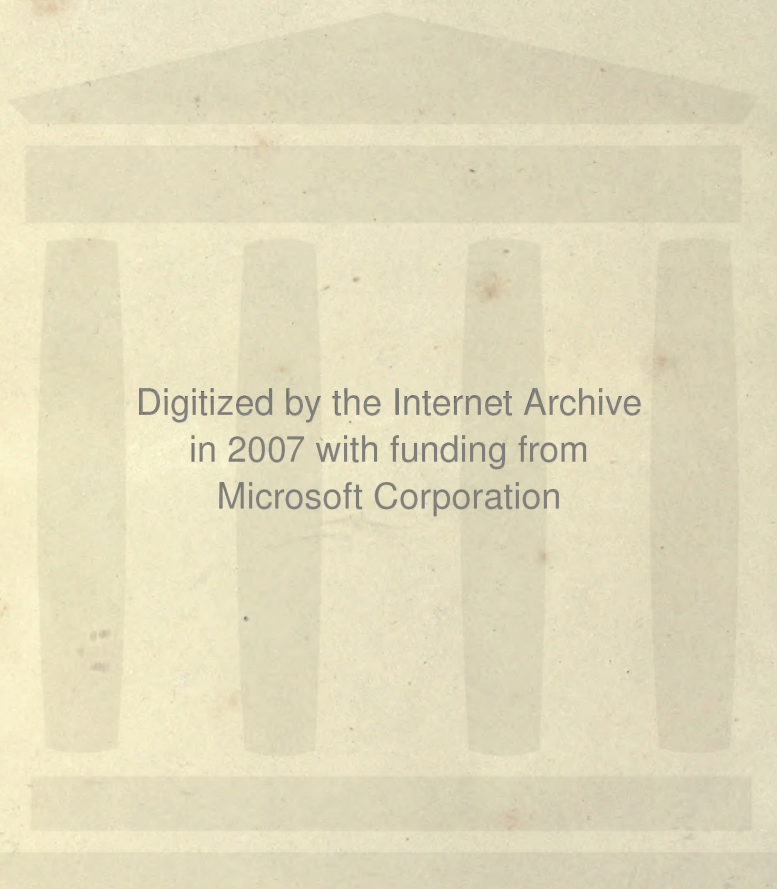












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# NOTES AND QUERIES:

ser. 2, v. 6

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,  
GENEALOGISTS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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SECOND SERIES.—VOLUME SIXTH.

JULY—DECEMBER, 1858.

LONDON:

BELL & DALDY, 186. FLEET STREET.

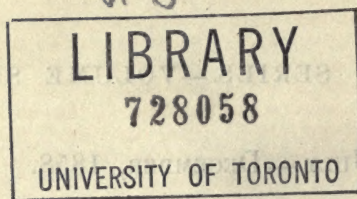
1858.

NOTES AND QUERIES:

Section of Inter-Communication

LIBRARY MEN, ARTISTS, ANTHROPOLOGISTS, ETC.

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v. 6





LONDON, SATURDAY, JULY 3. 1858.

## Notes.

## THE AMBER TRADE OF ANTIQUITY.

The Greek word *electron* had a double signification: it denoted amber, and also a metallic compound, formed by the mixture of gold and silver in certain proportions. Whichever of these significations was the original one, it is certain that the transfer from one to the other was owing to the tawny colour and the lustre which were common to the two substances.

The use of the word *electron* in Homer and Hesiod, where it is described as applied to different ornamental purposes, does not determine its meaning. Buttmann, however, in his dissertation on the subject (*Ueber das Elektron*, Mythologus, vol. ii. p. 337.), has made it probable that it signifies amber in the early epic poetry; and he derives the word from *ἤλεκτρον*, in allusion to the electric properties of amber. The use of the word in the plural number for the ornaments of a necklace in two passages of the *Odyssey* (xv. 460., xviii. 295.), though not decisive, agrees best with the supposition that knobs or studs of amber are meant, as in the passage of Aristophanes, where it denotes the ornaments fastened to a couch. (Eq. 532.) Upon this hypothesis, the acceptance of the word in the sense of pale gold would be derivative and secondary. (Compare Bæckh, *Metrol. Untersuchungen*, p. 129.)

The fable of the daughters of the sun being changed into poplars on the banks of the river Eridanus, and their tears for the death of their brother Phaethon being converted into amber, though posterior to the early epic poetry, is anterior to Æschylus and the Attic tragedians, who introduced it into their dramas. Hyginus even ascribes this fable to Hesiod. (Buttmann, *Ib.* p. 342.)

The notions of the ancients both as to the nature of amber, and the places where it occurred, were singularly conflicting and indistinct; as we learn from the full compilation in Pliny (*H. N.*, xxxvii. 11.). But although Theophrastus speaks of it as having been found in Liguria (*De Lapid.*, § 16. edit. Schneider), it may be considered as certain that the amber imported into ancient Greece and Italy was brought from the southern shores of the Baltic, where it is now almost exclusively obtained. According to Herodotus, amber was in his time reported to come from a river, called Eridanus by the barbarians, which flowed into the sea to the north. Herodotus however rejects this story: he considers the name Eridanus as being manifestly of Greek origin, and as invented by some poet; he cannot ascertain that such a river exists, or that Europe is bounded by sea to the west. He believes however, with respect

both to amber and tin, that they come from countries at the extremity of the earth (iii. 115.). The account of Pytheas the navigator (about 350 B.C.), as recited to us by Pliny, is, that a shore of the ocean called Mentonomon, reaching 6000 stadia (750 miles) in length, was inhabited by the Guttones, a nation of Germany; that beyond this coast, at the distance of a day's sail, the island of Abalus was situated; that amber was thrown upon this island in spring by the waves, and was a marine concretion; and that the natives used it as a fuel, and likewise sold it to their neighbours the Teutoni. The account of Pytheas was, according to Pliny, followed by Timæus; with this exception, that he called the island, not Abalus, but Basilia (xxxvii. 11.). The testimony of Timæus is, however, differently reported by Pliny in another place (iv. 27.); he there states that, according to Timæus, there was an island one day's sail from the northern coast of Scythia, called Raunonia, into which amber was cast up by the waves in spring. In the same chapter he likewise says, that a large island off the northern coast of Scythia, which others called Baltia, was by Timæus called Basilia. The account of Diodorus is not very different, and is apparently derived from a similar source. He states that Basileia is an island in the ocean opposite the coast of Scythia beyond Galatia: that amber is cast up by the sea on this island, and that it occurs nowhere else; and that it is here collected and carried by the natives to the opposite continent, whence it is imported to Greece and Italy (v. 23.).

Tacitus informs us, in his *Germania* (c. 45.), that the Æstui, who dwell on the right or eastern shore of the Suevic Sea, find in the shoal water and on the shore, amber, which they call *glesum*. Like other barbarians (he continues) they were incurious about its nature, and it lay for a long time among the other substances cast up by the sea; they made no use of it, until Roman luxury gave it value; they now collect it and send it onwards, in a rude and unmanufactured state, and wonder at the price which they receive for it. Tacitus himself believes it to be a gum, which distils from trees in the islands of the west, under the immediate influence of the sun, falls into the sea, and is carried by the winds to the opposite coast. One of the islands in the Northern Ocean is stated by Pliny to have been named by the Roman soldiers *Glessaria*, from its producing *glessum*, or amber (glass): it had been reduced by Drusus, and was called Austrania, Austravia, or Actania, by the natives (iv. 27., xxxvii. 11.). Pliny places it near the island of Burchana, which was between the mouths of the Rhine and the Sala, and was likewise taken by Drusus (Strab. vii. 1. 3.).

These accounts agree in pointing to the northern coast of Europe as the place in which amber was



found in antiquity. Pliny, however, adds a statement of a more precise and satisfactory character. Amber was, he says, brought from the shores of Northern Germany to Pannonia: the inhabitants of this province passed it on to the Veneti, at the head of the Adriatic, who conveyed it further south, and made it known in Italy. The coast where it is found had (he says) been lately seen by a Roman knight, who was sent thither by Julianus, the curator of the gladiatorial shows for the Emperor Nero, in order to purchase it in large quantities. This agent visited the coast in question, having reached it by way of Carnuntum, the distance from Carnuntum to the amber district being nearly 600 miles; and he brought back so large a supply, that the nets in the amphitheatre for keeping off the wild beasts were ornamented with amber at the interstices; and the arms, the bier, and all the apparatus for one day were made of the same material. He brought with him one lump 13 lbs. in weight (xxxvii. 11.).

Carnuntum was a town of Upper Pannonia, on the southern bank of the Danube, between the modern Vienna and Presburg; and after the reduction of Pannonia, it would without difficulty have been reached from the head of the Adriatic. From Carnuntum to the coast of the Baltic the distance (as Cluvier has remarked, *Germ. Ant.* p. 692.) is not more than 400 miles. Hüllmann has pointed out that in the Middle Ages there was a commercial route from the Upper Vistula to Southern Germany, which, passing through Thorn and Breslau, reached the river Waas, and thus descended to the Danube (*Handelsgeschichte der Griechen*, p. 77.). A Roman knight, with a sufficient escort of slaves, would doubtless have effected this journey without serious difficulty. The large piece of amber which Pliny reports him to have brought is exceeded in size by a mass of 18 lbs. which is stated in McCulloch's *Commercial Dictionary* to have been found in Lithuania, and to be now preserved in the Royal Cabinet at Berlin. It appears from Tacitus that Claudius Julianus had still the care of the gladiators under Vitellius in 69 A.D. (*Hist.* iii. 57. 76.). He was murdered in the struggle which accompanied the downfall of that emperor.

Hüllmann (*ib.* p. 76.) justly points out the improbability that the Phœnician navigators, however enterprising they may have been, should have sailed through the Sound, and have carried on a trade with the southern coasts of the Baltic. He makes the remark that, in very early times, trade with remote regions was always conducted, not by sea, but by land. This opinion is doubtless well founded: one reason was the helplessness, timidity, and unskilfulness of the ancient navigation; but another, and a more powerful one was, that land-traffic could be carried on by native travelling merchants, such as those mentioned by Livy

as visiting different parts of Italy (iv. 24., vi. 2.): whereas navigators were foreigners, who came in a foreign ship, and were as such liable to all the dangers and disadvantages to which this class of persons were exposed in antiquity.

Brückner, in his *Historia Reipublicæ Massiliensis* (p. 60.), adopts the view that amber was brought by an overland journey to the Mediterranean; but he conceives Massilia to have been the point with which the connexion was established. It seems, however, much more probable that the more direct route to the head of the Adriatic was preferred; and that even in the time of Homer amber had reached the Mediterranean, and had been diffused over the Grecian world by this channel. The Phœnicians were probably the intermediate agents by which this diffusion was effected. An embassy from the Æstii, on the southern shores of the Baltic, who visited Theodoric in the sixth century, and who brought him a present of amber, appears to have travelled to Italy by this route. (See the king's curious rescript of thanks, Cassiod. *Var.* v. 2.)

Dr. Vincent, whose learned and judicious researches into the voyages of the ancients give great weight to his opinion, conceives it "to be agreeable to analogy and to history, that merchants travelled before they sailed;" and he refers to the transport of silk by land for a distance of more than 2800 miles. (*Commerce and Navigation of the Ancients in the Indian Ocean*, 1807, vol. ii. pp. 365. 589.)

Gibbon remarks, with respect to the ancient caravan trade in silk, that "a valuable merchandise of small bulk is capable of defraying the expense of land-carriage" (c. 40.). This observation applies with peculiar force to amber, which combines a great value with a small bulk and a small weight.

The Eridanus was originally, as Herodotus perceived, a purely poetical stream, without any geographical position or character: its locality was at first unfixed; and Æschylus called it a river of Iberia. At an early period, however, the Eridanus became identified in the minds of the Greeks with the Po and the Adriatic (see *Polyb.* ii. 16. 17.); the Roman poets willingly adopted the fable, which ennobled the north of Italy with ancient mythological associations. Strabo indeed rejects it as groundless (v. i. 9.), and Lucian ridicules it in a short piece (*De Electro*), in which he describes himself as having been rowed up the Po, and having in vain inquired of the wondering boatmen if they could show him the poplars which distilled amber. But the identification of the Eridanus with the Po was doubtless not accidental. If the head of the Adriatic was the channel through which the Prussian amber found its way to the Greeks, it was natural that the story of the tears of the Heliades and the poplars which grew on the river



bank should be localised on the large river which falls into the upper part of the Adriatic (see Bunbury in Dr. Smith's *Geogr. Dict.*, art. ERIDANUS). The collection of marvellous stories ascribed to Aristotle, written about 300 B.C., describes amber as a gum which liquefied from poplars near the Eridanus, in the extremity of the Adriatic, and which, having hardened into the consistency of a stone, was collected by the natives, and exported into Greece (*De Mirab. Ausc.* c. 81., see also Scymnus, v. 395.). Ovid relates this story in its original form of a metamorphosis, and shows how the tears of the Heliades hardened by the sun, and falling into the Eridanus, produced ornaments for the Roman ladies.

"Cortex in verba novissima venit.

Inde fluunt lacrima, stillataque sole rigescunt

De ramis electra novis, quæ lucidus annis

Excipit, et nurbus mittit gestanda Latinis."

*Met.* ii. 363—6.

An unnecessary attempt has been made by some writers to identify the Eridanus with some real river falling into the Baltic having a name of similar sound (see Bayer de *Venedis et Eridano Fluvio* in Comm. Acad. Petrop. 1740, vol. vii. p. 351.); but Heeren has remarked with justice that the Eridanus is a fabulous stream, which existed only in popular legend, and in the imagination of poets; and that nothing is gained by explaining it to mean the Rhine or the Raduna; the truth being that all such interpretations are purely arbitrary (*Ideen*, ii. 1. p. 179.).

The story of amber being found near a river, as in the mythological fable, or in an island, as in the accounts of Pytheas and Timæus, does not rest on any foundation of fact. Even the *insula Glessaria*, which must be one of the islands to the east of the Helder, off the coast of Holland and Friesland, appears to have received its name from some accidental connexion with amber; as the islands on this coast are not known to have yielded that substance. The notion of amber being found in islands gave rise to the belief in the existence of the Electrides at the mouth of the Po, at the extremity of the Adriatic (Aristot. *ib.*; Steph. Byz. in v.; Mela, ii. 7.). Both Strabo and Pliny (*ib.*) remark that the Electrid islands are a fiction, and that none such exist in the spot indicated. It may be remarked that the obscurity of vision, caused by distance, multiplied Britain into a group of tin islands (Cassiterides).

There is no mention of amber in the Old Testament, and, after the facts above collected, we may confidently reject the suggestion of Heeren, that the Tyrians sailed into the Baltic, and traded directly with the Prussian coast (*ib.* p. 178.). Even with respect to tin, nearly all our positive evidence points to its being brought from Britain across Gaul to Massilia. The fact of its being called "Celtic tin," in the Aristotelic collection of Mar-

vellous Stories, affords a strong presumption that it was known to the Greeks of that age merely as an article procured at a Celtic port. The remark of Hüllmann, as to trade with remote countries being carried on by land in early times, seems to apply to tin not less than to amber. (See "N. & Q.," 2nd S. v. 101.)

We learn from Pliny that Hanno, during the prosperous period of Carthage, sailed from Gades to the extremity of Arabia, and left a written account of his voyage. He adds that Himilco was sent at the same time to examine the external coasts of Europe (ii. 67., and see v. 1.). The periphus of Hanno is extant; his voyage was partly for the foundation of colonies, and partly for discovery; he is supposed to have sailed along the coast as far as Sierra Leone; and, according to the best-considered conjecture, his expedition took place about 470 B.C. (C. Müller, *Geogr. Græc. Min.* vol. i. Prol. p. xxii.) The discoveries of Himilco, as preserved in a written record, are referred to by Avienus in his geographical poem, the *Ora Maritima*. He describes certain islands, called the Œstrymnian islands, off the coast of Spain, with which the Tartessians traded, which produced tin and lead, and which were only two days' sail from the islands of the Hibernians and the Albionians. He proceeds to say that the Carthaginians, both of the mother-country and the colonies, passed the Pillars of Hercules, and navigated the western sea. Himilco stated from personal experience that the voyage occupied at least four months, and he described the dangers of these unknown waters by saying that there was no wind to impel the ship; that its course was impeded by weed; and that while in this helpless state, it was surrounded by marine monsters (v. 80—119.). If the date of the voyages of Hanno and Himilco is correctly fixed, it follows that, at a period subsequent to the expedition of Xerxes, the Carthaginians, though there was a Phœnician establishment at Gades, had not carried their navigation far along the coasts of the Atlantic; and that they then sent out two voyages of discovery—one to the south, the other to the north—at the public expense. The report of Himilco, that the voyage from Gades to the tin islands (*i. e.* to Cornwall) occupied at least four months; and that navigation in these remote waters was impeded by the motionless air, by the abundance of seaweed, and by the monsters of the deep,—fables which the ancient mariners recounted of unexplored seas,—could not be very attractive to the traders of the Carthaginian colonies. We learn however from Scylax that in his time the Carthaginians had established many factories to the west of the Pillars of Hercules; and it is highly probable that the merchants who dwelt in them may have sailed along the coasts of Spain and Gaul for a certain distance to the north. Whatever were the profits of this distant trade,



the Carthaginians seem to have maintained their commercial monopoly with the utmost jealousy. They are stated by Strabo to have sunk any strange ship which sailed even as far as Sardinia or Cadiz (xvii. 1. 19.); and the same geographer tells a story of a patriotic Carthaginian wrecking his own vessel in order to prevent a Roman navigator, who had followed him, from finding the course to the tin islands. Up to that time, he says, the Carthaginians carried on the tin trade from Cadiz, and secured the monopoly by concealing the route. At length, however, the Romans discovered the way; and when P. Crassus, the lieutenant of Cæsar, had crossed over to the tin islands, the navigation became well known, although their distance from the mainland was greater than that of Britain (iii. 5. 11.). This story is not very intelligible, nor is it easy to fix a date for the occurrence; for the Romans were not a seafaring people, and they were not likely to attempt voyages beyond the Pillars of Hercules before the destruction of Carthage in 146 B.C.; whereas after that time the Carthaginians had no ships or factories; Gades had been sixty years in the hands of the Romans; and even since the end of the Second Punic war the Romans had been able to extort the secrets of the Carthaginians without resorting to stratagem. The account of P. Crassus opening the navigation with the tin islands (which Strabo considered as distinct from Britain) cannot be easily reconciled with the fact that before and during Cæsar's life the trade in British tin was carried on through Gaul.

Gades was originally a Tyrian settlement; it subsequently became Carthaginian, but its fidelity to Carthage seems to have been ambiguous; for there was a party in it which was in traitorous correspondence with the Romans during the Second Punic war (Livy, xxviii. 23. 30.). Strabo says that the Phœnicians occupied the productive district of southern Spain from a period earlier than Homer down to the time when it was taken from them by the Romans (iii. 2. 14.). Their presence can be clearly traced westwards along the coast inhabited by the Bastuli as far as the Pillars of Hercules, and from the Pillars along the Turdetanian coast as far as the Anas or Guadiana, or perhaps as far as the Sacred Promontory, the south-western extremity of Lusitania (Cape St. Vincent). See Movers, *Das Phœnizische Alterthum*, vol. ii. pp. 615—647. Ulysippo, the modern Lisbon, is treated by Greek traditions as a foundation of Ulysses. This is a mere etymological mythus; and the conjecture of Movers, derived from the occurrence of the termination *-ippo* in other proper names, that this is a Phœnician form, is probable (*Ib.* 639.). But if the Phœnicians, either of Tyre or Carthage, established any colonies or factories on the western coast of Spain, they must have been obscure and

unimportant, and have perished without leaving any historical vestiges of their origin.

Some commerce was doubtless carried on by the Carthaginians, from Gades, with the external coasts of Spain and Gaul, and with the southern shores of Britain; but there is nothing to show that the Tyrians traded with any country beyond the Pillars of Hercules, except the passage in Ezekiel alluding to the tin trade with Tarshish, and the existence of tin in Greece at the time of Homer. If we suppose tin to have been conveyed across Gaul in those early times, these facts prove nothing more than a trade between Tyre and a port in the western part of the Mediterranean. This last is the hypothesis respecting the Tyrian tin trade which is adopted by Movers in his learned work on the Phœnicians. He rejects the theory of an ancient trade in tin between Tyre and India, which has been founded on the resemblance of the Sanscrit *Kastira* to the Greek *κασσίτερος*. He holds, on the contrary, that this form, as well as the Aramaic *Kastir* and the Arabic *Kasdir*, were derived from the Greek; he refers to the passages concerning tin in the Periplus of Arrian, as showing that this metal was anciently imported into Arabia and India from Alexandria; and he believes that the Malacca tin had not been worked in antiquity (*Ib.* iii. 1. pp. 62-5.) The only trace of Indian tin which occurs in any ancient author, is the article in Stephanus of Byzantium, which states, on the authority of the *Bassarica* of Dionysius, that Cassitira was an island in the ocean near India, from which tin was obtained. The *Bassarica* was a poem; and its author, Dionysius, was apparently Dionysius Periegetes, who lived at the end of the third or the beginning of the fourth century of our era. It celebrated the exploits of Bacchus, and, among others, recounted his expedition to India, where it enumerated many names of places (see Bernhardt ad Dionys. Perieg. pp. 507. 515.). Whether this geographical poet knew of tin being imported into Europe from the island of Banca, or whether he considered the Indian island of Cassitira as a tin island on mere etymological grounds, cannot now be determined; though the latter supposition seems the more probable.

The Greeks were for centuries acquainted both with tin and amber, probably through the intermediation of the Phœnicians, without obtaining any certain knowledge of the places from which they came. Their incurious ignorance, however, was not confined to the two articles in question; it extended likewise to ivory. That ornamental and useful substance was known to the Jews in the time of Solomon, about 1000 B.C. (1 Kings x. 22.), and to the Greeks in the time of Homer, probably about 200 years later. It reached the shores of the Mediterranean, through various hands, from India, and the remote parts of Africa (*Paus.* i.



12. 4., v. 12. 3.). But the early Greeks know nothing of the animal to which it belonged. The word *elephas*, with them, meant simply ivory. Herodotus mentions the elephant, as an animal, and describes it as occurring in the western extremity of Africa (iv. 191.). Ctesias, a contemporary of Xenophon, appears to have been the first Greek who spoke of the elephant from personal knowledge; he had seen the animal at Babylon (Ælian, *Hist. An.* xvii. 29.; Bæhr, *ad Ctes.* pp. 268. 352.). The Greeks, however, may be said to have first seen the elephant in the expedition of Alexander: it was in consequence of their acquaintance with his military capacities that the successors of Alexander first used the Asiatic elephant in war, and that the Egyptian kings and the Carthaginians afterwards used the African elephant for the same purpose (see Armandi, *Histoire Militaire des Elephants*, Paris, 1843, pp. 39—43. 64. 85. 134.). Armandi, in his military history of the elephant, calls attention to this fact, and remarks that the ancients for a long time decorated themselves with pearls, and wore garments of silk, before they knew that the former were obtained from a shell-fish, and that the latter was fabricated by an insect. The natural history of the pearl was indeed known to Theophrastus (*De Lapid.* § 36. ed. Schneider), as that of the silkworm was to Aristotle; but Virgil seems to have thought that silk, like linen and cotton, was a vegetable product: he describes it as the delicate fleece which the Seres, or Chinese, combed from the leaves of trees, *Georg.* ii. 121.

G. C. LEWIS.

#### QUEEN ELIZABETH'S EARL OF ESSEX.

Some years ago, anterior to the publication by Captain Devereux of the *Lives and Letters of the three Earls of Essex*, I made considerable collections for a separate biography of Robert Devereux, the decapitated favourite of Queen Elizabeth. For this purpose I purchased a considerable mass of contemporary, or nearly contemporary, manuscripts; and turning them over again a day or two since, I found several, not hitherto noticed, which throw light especially on the fatal transaction which terminated the career of the principal party concerned in it, and of several of his followers. Some account of them may be acceptable in "N. & Q."

They profess to have been copied from the originals in the handwriting of Sir Robert Cecil, but whether those originals still exist is a question I am unable to answer. The first to which I shall advert has no date, but clearly belongs to the spring of 1601, and is thus headed: "The Names of such as were in the late Action of Rebellion," referring, of course, to the late rash outbreak of the Earl of Essex and his friends on February 8,

1601. I have never met elsewhere with any such enumeration, and it begins with

"The E. of Essex,	Lord Sandes,
Erle of Rutland,	Lord Mountegle,
Earle of Southamp-	Lord Cornwall."
ton,	

It then proceeds to the offenders next in rank:

"Sir Charles Danvers,"	Sir Charles Percy,
Sir Christopher	Sir Josselyn Percy,
Blount,	Sir Edmond Bayn-
Sir John Davies,	ham,
Sir Gelly Merrick,	Sir Thomas West,
Sir Robert Vernon,	Sir W. Constable,
Sir Henry Carew of	Sir Edward Littleton,
Kent,	Sir Christopher Hay-
Sir Edw. Michel-	don."
borne,	

After about forty other names, including Fra. Tresham, Edw. Kynnersley, John Arden, Robert Catesby, Richard Greys (after whose name the words "for powder" are inserted), Anthony Rowse, &c., we come to the following memorandum:—

"Lord Sussex, prisoner at Sir John Stanhope's,  
Lord Bedford, at Alderman Holyday's,  
Lord Rich, at Mr. Sackford's,"

neither of which names have been previously inserted. The preceding list may perhaps be looked upon as in a manner introductory to the next document, which is headed, "The names of the Traytors, and the several places of imprisonment." I see that Capt. Devereux, having no particular information on the point, only dismisses it in general terms (vol. ii. p. 147.); but here we have all the particulars, none of which, as far as I am aware, were previously known to historians or biographers. Thus we are told that—

"Therle of Essex,	Lo. Monteagle,
Therle of Rutland,	Sir Charles Danvers,
Therle of Southamp-	and
ton,	Sir Christopher
Lord Sands,	Blount,"
Lo. Cromwell,	

were confined in the Tower; while Sir John Davies and Sir Gilly Merricke were sent to Newgate. Tresham, "Sir Tho. Tresham's son," Sir Rob. Vernon, Sir Henry Carey, and Sir Edw. Michelborne, were secured in the Gatehouse; and Sir Charles Percy, Sir Jaslen Percy, Francis Manners, and Sir Edw. Baynham, with many others of less note, in the Fleet. Sir Thomas West, "son and heire to the Lo. Leware," and five others, were confined in the Counter in the Poultry, while others, including Catesby and Littleton, were in Wood Street Counter. Sir Chrstr. Heydon, Sir Ferdinando Gorges, Gray Bridges, "son and heire to the Lo. Shandoy," were sent to the White Lion Prison. Against the names of Owen Salisbury and Tracy

"slain" is written in the margin, and of E. Reynoldes (private secretary to Essex), Cuffe, Kemishe, and about a dozen others it is said, "all these are suspected, and not known yet whither they be committed;" so that it is clear that the paper was prepared very early after the commotion. In a sort of postscript it is mentioned that "The ladie Ritche is with Mr. Sackforde, and The Earl of Bedford with Sir John Stanhope;" whereas we have been previously told that the latter nobleman was "at Alderman Holydayes." All these details are interesting with reference to so remarkable an incident: we know the result as regards the principal offender and some of his accomplices, and we are informed in general terms that many others were allowed by heavy fines to buy themselves out of the hands of the executioner. The papers in my possession enable me to show, not only the sums originally demanded from the prisoners, but those for which they were subsequently commuted. I subjoin a statement, entitled "Fynes imposed on the Noblemen, and other Confederates in the late Rebellion; the first column containing the amount of fine required, and the second the amount of fine exacted. Where the second column is left blank, we may presume that there was no mitigation of the pecuniary punishment:—

"Earle of Rutland -	-	30,000 <sup>li</sup>	20,000 <sup>li</sup>
Erle of Bedford -	-	20,000 <sup>li</sup>	10,000 <sup>li</sup>
Baron Sandys -	-	10,000 <sup>li</sup>	5000 <sup>li</sup>
Baron Cromwell -	-	5000 <sup>li</sup>	2000 <sup>li</sup>
Sir H. Parker, Lo. Montegle	-	8000 <sup>li</sup>	4000 <sup>li</sup>
Sir Charles Percy -	-	500 <sup>li</sup>	
Sir Josselin Percy -	-	500 <sup>marks</sup>	
Sir Henry Carey -	-	400 <sup>m</sup>	
Sir Robert Vernon -	-	500 <sup>m</sup>	100 <sup>li</sup>
Sir William Constable -	-	300 <sup>m</sup>	100 <sup>li</sup>
Robert Catesbye -	-	4000 <sup>m</sup>	
Francis Tresham -	-	3000 <sup>m</sup>	
Francis Manners -	-	400 <sup>m</sup>	
Sir George Manners -	-	400 <sup>m</sup>	
Sir Thomas West -	-	1000 <sup>m</sup>	
Gray Bridges -	-	1000 <sup>m</sup>	
Sir Edward Michelborne -	-	500 <sup>m</sup>	200 <sup>li</sup>
Thomas Crompton -	-	400 <sup>li</sup>	
Walter Walsh -	-	400 <sup>li</sup>	
Sir Edw. Littleton -	-	400 <sup>li</sup>	
Richard Cholmely -	-	500 <sup>m</sup>	200 <sup>li</sup>
Capt. Selby -	-	200 <sup>m</sup>	
Robert Dallington -	-	100 <sup>li</sup>	
—— Mallory -	-	500 <sup>m</sup>	200 <sup>li</sup>
Edward Bushell -	-	300 <sup>m</sup>	100 <sup>li</sup>
William Downehall -	-	100 <sup>m</sup>	
—— Gosnall -	-	40 <sup>li</sup>	
Francis Buck -	-	40 <sup>li</sup>	
Edward Wiseman -	-	100 <sup>m</sup>	
Capt. Whitlock -	-	40 <sup>li</sup>	
Christopher Wright -	-	40 <sup>li</sup>	
John Wright -	-	40 <sup>li</sup>	

Charles Ogle -	-	40 <sup>li</sup>
John Vernon -	-	100 <sup>m</sup>
Ellys Jones -	-	40 <sup>li</sup>
Arthur Bromefield -	-	40 <sup>li</sup>
John Salisbury -	-	40 <sup>li</sup>
Capt. William Norreys -	-	40 <sup>li</sup> .

In my recently published *Life of Shakspeare*, prefixed to the new edition of his works, vol. i. p. 154., and vol. iii. p. 214., I have inserted copies of the original examinations of Augustine Phillips, the actor, and of Sir Gilly Merriek, respecting the performance of a play on the story of Richard II. They were derived from the State Paper Office, as well as that remarkable note from Lord Buckhurst and Sir R. Cecil, introducing the two executioners to the Tower, who were to behead Lord Essex; and it is more than likely that the information above communicated would be confirmed, and added to by documents there preserved. What I have given is from papers in my own custody, and to it, on a future occasion, I may add some notes and letters from Essex to Elizabeth (from my own ancient copies) which have never yet seen the light, and of which Capt. Devereux had no information.

J. PAYNE COLLIER.

Maidenhead.

#### MARTIN MARPRELATE RHYMES.

The following bibliographical and literary treasure is copied from the original in my possession. It is a quarto of four leaves, in black letter, the last page blank. Copies are also preserved in the libraries of Lambeth Palace, the British Museum, Bodley, &c. Although the tract is undated, we learn from internal evidence that it was printed in 1589, and very shortly after the publication of *Hay any Worke for Cooper*. There is another edition entitled *Rythmes against Martin Marprelate*. This latter has been reprinted (with some errors) in D'Israeli's *Quarrels of Authors*. The learned editor says, "As a literary curiosity, I shall preserve a very rare poetical tract, which describes with considerable force the Revolutionists of the reign of Elizabeth. They are indeed those of wild democracy: and the subject of this satire will, I fear, be never out of time. It is an admirable political satire against a mob-government. In our poetical history, this specimen too is curious, for it will show that the stanza in alternate rhymes, usually denominated Elegiac, is adapted to very opposite themes. The solemnity of the versification is impressive, and the satire equally dignified and keen."

The following "rhymes" are very unequal. The sense of some of the stanzas is sometimes doubtful. They might, perhaps, have been rendered more intelligible by amended punctuation, but this is a liberty I have not thought proper to exercise.



The Rev. W. Maskell, in his *History of the Marprelate Controversy* (8vo. 1845, pp. 207.) says, "There were also at least two, perhaps more, poetical tracts against Martin." I can enumerate four; and, should the present reprint prove acceptable to the readers of "N. & Q.," I propose, at convenient seasons, adding the remaining three to its pages.

EDWARD F. RIMBAULT.

"A WHIP FOR AN APE:

OR,

MARTIN DISPLAIED.

"*Ordo Sacerdotum fatuo turbatur ab omni,  
Labitur et passim Religionis honus.*

"Since reason (Martin) cannot stay thy pen,  
We'll see what rime will doo: have at thee then.

"A dizard late skipt out upon our stage;  
But in a sacke, that no man might him see:  
And though we knowe not yet the paltre page,  
Himselfe hath *Martin* made his name to bee.  
A proper name, and for his feates most fit;  
The only thing wherein he hath shew'd wit.

"Who knoweth not, that Apes men *Martins* call;  
Which beast this baggage seemes as't were himselfe:  
So as both nature, nurture, name, and all,  
Of that's expressed in this apish elfe.  
Which ile make good to *Martin* Marr-als face,  
In three plaine poynts, and will not bate an ace.

"For first the Ape delights with moppes and mowes,  
And mocketh Prince and peasants all alike;  
This jesting Jacke, that no good manner knowes,  
With his Asse-heeles presumes all States to strike.  
Whose scoffes so stinking in each nose doth smell,  
As all mouthes saie of dolts he beares the bell.

"Sometimes his choppes doo walke in poynts too hie,  
Wherein the Ape himselfe a Woodcocke tries:  
Sometimes with floutes he drawes his mouth awrie,  
And sweares by his ten bones, and falselie lies.  
Wherefore be what he will I do not passe,  
He is the paltrest Ape that ever was.

"Such fleering, leering, jarring fooles bopeepe;  
Such habaes, teehees, weechees, wild colts play:  
Such sohoes, whoopes and hallooes, hold and keepe;  
Such rangings, ragings, revelings, roysters ray,  
With so foule mouth, and knave at every catch,  
Tis some knaves neast did surely *Martin* hatch.

"Now out he runnes with Cuckowe King of May,  
Then in he leapes with a wild Morrice daunce;  
Now strikes he up Dame *Lawsons*\* lustie lay;  
Then comes Sir *Jeffries*† ale tub, tapde by chauce:  
Which makes me gesse, (and I can shrewly smell)  
He loves both t'one and t'other passing well.

"Then straight as though he were distracted quite,  
He chafeth like a cutpurse layd in Warde;  
And rudely railes with all his maine and might,  
Against both Knights and Lords without regarde:  
So as *Bridevell* must tame his drunken fits,  
And *Bedlam* helpe to bring him to his wits.

\* This woman is noticed in one of the mock Epitaphs upon Martin's funeral.

† Alluding to some person; or persons, ruinously fined for taking active part with Martin. D'Israeli points this out, but does not say who the parties were,

"But *Martin*, why in matters of such waight,  
Doeest thou thus play the Dawe and dancing foole?  
O sir (quoth he) this is a pleasant baite  
For men of sorts, to traine them to my schoole.  
Ye noble States how can you like hereof,  
A shamelesse Ape at your sage heads should scoffe?

"Good *Noddie* now leave scribbling in such matters,  
They are no tooles for fooles to tend unto;  
Wise men regard not what mad Monckies patters;  
Twere trim a beast should teach men what to do.  
Now *Tarleton's*\* dead the Consort lacks a vice:  
For knave and foole thou maist beare pricke and price.

"The sacred sect and perfect pure precise,  
Whose cause must be by *Scoggins* jests † maintained;  
Ye shewe although that purple Apes disguise,  
Yet Apes are still, and so must be disainde.  
For though your Lyons lookes weake eyes escapes  
Your babling bookes beyraies you all for Apes.

"The next poynt is, Apes use to tosse and teare  
What once their fiddling fingers fasten on;  
And clime aloft and cast downe every where,  
And never staies till all that stands be gon.  
Now whether this in *Martin* be not true,  
You wiser heads marke here what doth ensue.

"What is it not that *Martin* doth not rent?  
Cappes, Tippets, Gownes, blacke Chivers, Rotchets  
white;  
Communion bookes, and Homelies, yea so bent  
To teare, as womens wimples feeble his spite.  
Thus tearing all, as all Apes use to doo;  
He tears withall the Church of Christ in two.

"Marke now what things he meanes to tumble downe,  
For to this poynt to looke is worth the while,  
In one that makes no choyce twixt Cap and Crowne;  
Cathedrall Churches he would faine untile,  
And snatch up Bishops lands, and catch away  
All gaine of learning for his prouling pray.

"And thinke you not he will pull downe at length  
As well the top from tower, as Cocke from steeple?  
And when his head hath gotten some more strength,  
To play with Prince, as now he doth with people?  
Yes, he that now saith, Why should Bishops bee?  
Will next crie out, Why Kings? The Saints are free.

"The *Germaine* Boores with Clergie men began,  
But never left till Prince and Peeres were dead:  
*Jacke Leydon* was a holie zealous man,  
But ceast not till the Crowne was on his head.  
And *Martins* mate *Jacke Strawe* would alwaies ring  
The Clergies faults, but sought to kill the King.

"Oh that, quoth *Martin*, th' were a Noble man!  
A vaunt vile villaine: tis not for such swads.  
And of the Counsell too; Marke Princes then:  
These roomes are caught at by these lustie lads.  
For Apes must climbe, and never stay their wit,  
Untill on top of highest hilles they sit.

"What meane they els, in every towne to crave  
Their Priest and King like Christ himselfe to be?  
And for one Pope ten thousand Popes to have,  
And to controll the highest he or she?  
Aske *Scotland*, that, whose King so long they crost,  
As he was like his Kingdome to have lost.

\* This celebrated actor and buffoon died Sept. 3rd, 1588. He is alluded to in *Oh read over D. John Bridges* (Epistle); and again in some *Rhymes against Martin*.

† Supposed to have been written by Dr. Andrew Borde. It was licensed to Colwell in 1566, but the earliest edition at present known, bears the date of 1626,

- "Beware ye States and Nobles of this land,  
The Clergie is but one of these mens butts :  
The Ape at last on masters necke will stand ;  
Then gegge betime these gaping greedie guts,  
Least that too soone, and then too late ye feele,  
He strikes at head that first began with heele.
- "The third trick is, what Apes by flattering waies  
Cannot come by, with biting they will snatch :  
Our *Martin* makes no bones, but plainlie saies,  
Their fists shall walke, they will both bite and scratch.  
He'll make their hearts to ake, and will not faile,  
Where pen cannot, their penknife shall prevaile.
- "But this is false, he saith he did but mocke :  
A foole he was that so his words did scan.  
He only ment with pen their pates to knocke :  
A Knaue he is, that so turns cat in pan.  
But *Martin* sweare and stare as deepe as hell,  
Thy sprite thy spite and mischievous mind doth tell.
- "The thing that neither Pope with Booke nor Bull,  
Nor Spanish King with ships could do without,  
Our *Martins* heere at home will worke at full ;  
If Prince curbe not betimes the rabble rout.  
That is, destroy both Church, and State, and all ;  
For if t'one faile, the other needes must fall.
- "Thou *England* then whom God doth make so glad,  
Through Gospels grace and Princes prudent raigne :  
Take heede least thou at last be made as sad,  
Through *Martins* makebates marring, to thy paine.  
For he marres all, and maketh nought, nor will,  
Save lyes and strife, and workes for *Englands* ill.
- "And ye grave men that answer *Martins* mowes :  
He mockes the more, and you in vain loose times :  
Leave Apes to dogges to baite, their skins tcerowes,  
And let old *Lanum*\* lash him with his rimes.  
The beast is proud when men wey his editings :  
Let his worke goe the waie of all wast writings.†
- "Now *Martin*, you that say you will spawne out  
Your broyling brattes in every towne to dwell ;  
We will provide in each place for your route  
A bell and whippe, that Apes do love so well.  
And if ye skippe, and will not wey the checke  
We'll have a springe, and catch you by the necke.
- "And so adieu mad *Martin*-marre-the-land,  
Leave off thy worke, and more worke†, hears't thou me ?  
Thy work's nought worth, take better worke in hand :  
Thou marr'st thy worke, and thy work will marre thee.  
Worke not a newe, least it doth worke thy wracke,  
And thou make worke for him that worke doth lacke.
- "And this I warne thee *Martins* Monckies face,  
Take heed of me, my rime doth charme thee bad :  
I am a rimer of the Irish race,  
And have alreadie rimde thee staring mad.  
But if thou ceasest not thy bald jests still to spread,  
I'll never leave, till I have rimde thee dead."

\* Query, was this old Robert Laneham, "Clerk of the Council-Chamber door, and also keeper of the same," the author of the *Letter from Killingworth* ?

† D'Israeli's copy reads "vast writings."

‡ This alludes to the scurrilous reply to Bishop Cooper — *Hay any Worke for Cooper*.

#### TUNBRIDGE WELLS AT THE COMMENCEMENT OF THE EIGHTEENTH CENTURY.

I do not find in the *Histories* of this favourite watering-place by T. B. Burr in 1766, Amsinck in 1810, or John Britton in 1832, any notice of the pursuits, &c., of the visitors in the early part of the last century : so I send you a description by Mr. Ward, author of the *London Spy*, in vol. ii. of *Familiar Letters*, published by Samuel Briscoe in 1724. He says that —

"The chiefest pastimes, next the old trade of Basket-making, are the four following: Bowling at Rusthall Green, where fools lose their money, and knaves win it; Dancing upon Southborough Green; Walking in the Grove where the Ring-doves coo above, whilst the lovers bill below and project all things in order to make themselves happy at the next merry meeting; and Gaming at the Groom-porters, where every one strives to win, whilst the box runs away with the money. Lodgings are so dear and scarce, that a beau is sometimes glad of a barn, and a lady of honour content to lie in a garret: the horses being commonly put to grass for the servants to lie in the stable. My landlord was a farmer, and his very out-houses were so full that, having sheared some sheep, he abated me half-a-crown a week to let the wool lie in my bedchamber. The most noble of their provisions is a pack-saddle of mutton and a wheat-ear pie, which is accounted here a feast for a Heliogabalus, and is indeed so costly a banquet, that a man may go over to Amsterdam, treat half a dozen friends with a fish dinner, and bring them back again into their own country almost as cheap as you can give yourself and your mistress a true Tunbridge wells entertainment. The liquors chiefly produced by this part of the country are beer made of wood-dried malt, and wine drawn out of a birch tree: the first is infected with such a smoaky tang, that you would think it was brewed in a chimney; and every pint you drink, instead of quenching your draught, begets a thirst after a gallon: the latter as 'tis ordered drinks almost like mead, and makes a man's mouth smell of honey."

I believe that the fermented juice of the birch-tree is still drank in some parts of England. Can your readers name them ?

The difference between the gaiety of Tunbridge Wells in the summer and its dullness out of the season, was well marked by the common saying: "Where are you going to?" "To Tunbridge Wells, where did you think? change me a guinea;" contrasted with the reply, "To Tunbridge Wells, good lack!! Give me change for a shilling."

WM. DURRANT COOPER.

81. Guilford Street, Russell Square.

#### DESIDERIUS ERASMUS: THE CICERONIANUS.

In the accounts which are given of celebrated works which few readers are to see, there is almost always wanting a good specimen taken from the very work itself. Sometimes it is difficult to select quotations which are neither too long nor too dependent on context for their force: but in many cases it may be feared that the literary historian does not read with sufficient closeness to



become sensible of the existence of the proper passages. Being lately engaged in reading (for amusement only, and therefore with attention), the Ciceronianus, I found a passage which might well have become the stock-quotation, the stereotyped specimen, of this very witty but rather prolix satire; the product of a day in which the manual was a thick folio, and the squib a not very thin octavo.

If Addison and Erasmus had changed times and places, they would probably have taken each other's parts as nearly as this could have been done. Erasmus was the gentlemanly satirist of his day: would that he could have written one truly posthumous work to lash the thousand punsters who made epigrams which they called epitaphs, by help of the word *Desiderius*! Perhaps the following is the least objectionable:—

“Fatalis series nobis invidit Erasmus,  
Sed Desiderium tollere non potuit.”

For myself I prefer the following, though the quality is matched by the quantity:—

“Hic jacet *Erasmus*, qui quondam bonus erat mus,  
Rodere qui solitus, roditur a vermibus.”

The Ciceronianus, as is well known, is a dialogue in ridicule of the affectation current among scholars of using no word nor idiom except such as had been used by Cicero. The learned world was making a desperate effort to paganise itself. A cardinal would not read the Vulgate, for fear of injury to his Latinity. Men altered their names: many a devout Peter looked like a heathen under the form Petreius; and Johannes Paulus Parisius got rid of all likeness to a Christian by transposition into Aulus Janus Parrhasius. Theological terms were gradually disappearing among a class of theological writers; and it was becoming rather difficult to know whether Christ or Jupiter was their lawgiver. The satire of Erasmus is thrown over every aspect of the question. It is frequently sparkling wit; and, but for its fearful length and consequent dilution, would have been reprinted for two centuries at least. The preface is dated February, 1528; and in that year I believe it was published.

As may be supposed, the absurdity of Christian writers finding all their theological words in Cicero is made very prominent. Erasmus asks how the following is to be rendered from Cicero's writings:—

“Jesus Christus, Verbum et Filius æterni Patris, juxta prophetias venit in mundum, ac factus homo, sponte se in mortem tradidit, ac redemit Ecclesiam suam, offensivæ Patris iram avertit a nobis, eique nos reconciliavit, ut per gratiam fidei justificati et a tyrannide liberati, inseramur Ecclesie, et in Ecclesie communione perseverantes, post hanc vitam consequamur regnum celorum.”

Erasmus then answers his own question as follows:—

“Optimi Maximique Jovis interpres ac filius, serva-

tor, Rex, juxta vatum responsa, ex Olympo devolvavit in terras, et hominis assumpta figura, sese pro salute Reipublicæ sponte devovit Diis Manibus, atque ita concionem, sive civitatem, sive Rempublicam suam asseruit in libertatem, ac Jovis Optimi Maximi vibratum in nostra capita fulmen restinxit, nosque cum illo redegit in gratiam, ut persuasione munificentia ad innocentiam reparati, et a sycophantæ dominatu manumissi, cooptemur in civitatem, et in Reipublicæ societate perseverantes, quum fata nos evocarint ex hac vita, in Deorum immortalium consortio rerum summa potiamur.”

In his concluding remarks, Erasmus cuts the ground from under his opponents in the following manner:—

“Nec videbitur ullius sermo venustus, qui non congruit personæ, nec rebus est accommodatus, monstrosus etiam qui res pietatis tractat verbis impiorum, quique materiam Christianam Paganicis nugis contaminat. Quod si quid hic veniæ datur adolescentiæ, ne sibiumat idem juris ætas provector. Qui sic est Ciceronianus, ut parum sit Christianus, is ne Ciceronianus quidem est, quod non dicit apte, non penitus intelligit ea de quibus loquitur, non afficitur his ex animo de quibus verba facit. Postremo non eodem ornatu tractat res suas professionis, quibus Cicero tractavit argumenta suorum temporum.”

There was an affectation of a different kind which prevailed in the Universities thirty years ago, and, for aught I know, may do so still. The young writers forgot that there is no language which consists entirely of its own *isms*; and that plum-pudding is not a congeries of the little fruits from which it takes its name. They tried to write a Latin consisting of nothing but Latinisms. It was said that *Vathek* was detected as not the work of a Frenchman, by the excessive *purity* of its French. No such thing: it was detected by its redundancy of Gallicisms. The amateur carpenter always uses too much glue.

Many years ago, a friend of mine, then an old man, told me that he was accustomed in his youth to play the following trick upon *great scholars*. He found a few consecutive sentences in Cicero, for which no one need look long, in which the idioms are all as much English as Latin, and the words run very nearly in the same order in both languages. These he translated into English, and showed the whole to the scholar, representing the Latin as his own rendering of the English. “Oh! my dear friend,” the scholar would say, “this is not Latin! this is English rendered word by word; nothing can be more bald!” My friend would then humbly request his victim to mend it, which would be done on the spot; so that the amended Sanscrit, or whatever it ought to be called, should have been fit to go into a prize essay at Oxford or Cambridge. Cicero was then produced, and the poor scholar was brought to a sense of his situation. Query, whether it would not be a good thing to found prizes in the Universities for the best essays which, being very near to English, should be written in defensible Latin.

A. DE MORGAN.

## Minor Notes.

*Pennsylvania and the Acadian Exiles.*—In the edition of Longfellow's *Evangeline*, published in London in 1853, a note is introduced in which it is alleged that after the landing of a number of the French neutrals in Philadelphia, "the government of the colony, to relieve itself of the charge such a company of miserable wretches would require to maintain them, proposed to sell them with their own consent."

William B. Reed, Esq., of this city, now the Minister of the United States in China, in an essay upon "The French Neutrals in Pennsylvania," published by the Historical Society of Pennsylvania in their late volume of *Contributions to American History*, disproves this statement in the fullest manner, showing that these exiles were treated with great kindness in Philadelphia, although there were prejudices against them, both as Frenchmen and Roman Catholics, in the minds of many, and that their support cost the province a sum equal to 7000*l.* Pennsylvanian currency, equal to more than 18,000 dollars of our present currency. UNEDA.

Philadelphia.

*Kilkenny Theatre.*—I think the following will be worth a place in "N. & Q."

"KILKENNY THEATRE ROYAL.

(The last night, because the company go to-morrow to Waterford.)

On Saturday, May 14, 1793.

Will be performed, by command of several respectable people in this learned metropolis, for the benefit of Mr. Kearns,

THE TRAGEDY OF HAMLET.

Originally written and composed by the celebrated Dan. Hayes, of Limerick, and inserted in Shakspeare's works. *Hamlet* by Mr. Kearns (being his first appearance in that character), who, between the acts, will perform several solos on the patent bagpipes, which play two tunes at the same time.

*Ophelia* by Mrs. Prior, who will introduce several favourite airs in character, particularly the "Lass of Richmond Hill," and "We'll all be unhappy together," from the Rev. Mr. Dibdin's *Oddities*.

The parts of the *Queen* and *King*, by the direction of the Rev. Father O'Callaghan, will be omitted, as too immoral for any stage.

*Polonius*, the comical politician, by a young gentleman, being his first appearance in public.

The *Ghost*, the *Gravedigger*, and *Laertes* by Mr. Simpson, the great London comedian.

The characters to be dressed in Roman shapes.

To which will be added, an Interlude, in which will be introduced several sleight of hand tricks, by the celebrated surveyor Hurt.

The whole to conclude with the farce of

MAHOMET THE IMPOSTER.

Mahomet by Mr. Kearns.

Tickets to be had of Mr. Kearns, at the sign of the Goat's Beard in Castle-street.

\* \* The value of the tickets, as usual, will be taken (if required) in candles, soap, butter, cheese, &c., as Mr.

Kearns wishes, in every particular, to accommodate the public.

N.B. No person whatsoever will be admitted into the boxes without shoes or stockings."

S. R.

*Corpus Christi, or Fête-Dieu.*—To trace the origin of the Fête-Dieu we have to go back to the Middle Ages, and from what is published on the subject\* we find that its birthplace is Liège, and gather the following incidents respecting it.

In the beginning of the thirteenth century a nun of the convent at Cornillon, Julianne by name, saw one night the moon in her brightest colours, and divided in the middle by a black line. Not being able to solve this mystery, and having consulted other nuns and monks, without being the wiser for it, she at last had a special revelation to this effect. A voice from heaven told her—

"That the militant Church was prefigured by the moon; that the black line obscuring her brightness in part, signified that there was another holy fête wanting in the Church; that God wished to have it instituted; that this fête was the most august and most holy sacrament of the altar; that Maundy Thursday was to be destined for its celebration, but on account of so many different solemnities celebrated on that day, another day ought to be substituted and observed by all Christendom, and that for three reasons. First, because the belief in divine mysteries, which might diminish in after ages, should be confirmed; secondly, that those who love and seek the truth might be instructed the more, and gather strength to advance in the way of virtue; thirdly, that the irreverence and impiety which were daily committed against the majesty of this sacrament might be amended and expiated by a profound and sincere adoration."

It was not until the year 1241 that this fête was celebrated for the first time at Liège by the Canons of St. Martin; and Urban IV., by his papal authority [between 1262 and 1264], published a bull in favour of it, making it at the same time incumbent on all churches to celebrate it solemnly, and granting one hundred days' indulgence to all who take part in the services of the day.

JULIUS KESSLER.

Birmingham.

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### Queries.

GWILLIM'S "HERALDRY."

The original MS. of this work is said to have been deposited in the library of the Earl of Carlisle at Naworth, but I have a memorandum that, about the year 1833, it was in the hands of the late Thomas Rodd, bookseller. The first edition was in 1610 (not 1611, as stated by Moule), and there were subsequent editions in 1632, 1638, 1660, 1679, and 1724. Gwillim having died in 1621, had not the supervision of any edition after the first, but

\* *Histoire de l'Institution de la Fête-Dieu*, par le R. P. Bertholet. Liège, 1846.



the *second* edition (1632) is professedly said to have been "corrected and much enlarged by the author himselfe in his lifetime." In 1660 the *fourth* edition was printed, to which was added "about 300 new coats and bearings of eminent families, never before inserted," which were collected by Francis Nower, herald-painter. "This edition," says Moule, "had scarcely been issued, when the Restoration brought Heraldry into more request, and rendered a selection of the examples, upon the rise of a new party, necessary, to obtain a sale." It was accordingly reprinted, with the following alteration in the title: "Since the imprinting of this last edition many offensive coats (to the Loyal Party) are exploded; with a supply of his Majesties Friends;" and the volume thus amended was dedicated to King Charles II. A new address was prefixed by R. B. (Richard Blome), which is worth transcribing, from its singularity:—

"To the most concerned, the Nobility and Gentry.

"My Lords and Gentlemen,

"This inestimable piece of Heraldry, that has past four impressions with much approbation, had the unhappy fate in the last to have a blot in its escocheon, viz. the insertion of *Oliver's Creatures*, which as no merit could enter them in such a regiment but usurpation, so we have in this *fifth* impression exploded them, and incerted the Persons, Titles, and Dignities of such as his Majesty (since his blessed Restauration) conferred Honour upon, so that the corn may be intire, of one sheaf, and the grapes of one vine.

R. B."

It is evident from this statement that the later editions of 1679 and 1724 are the *sixth* and *seventh*, although they are called on their respective title-pages the *fifth* and *sixth*. Neither of the editions of 1660 are in the library of the British Museum, and I therefore have been unable to compare them together; but perhaps some of the correspondents of "N. & Q.," who have the means of doing so, would take this trouble, and state how many of the 300 coats of Oliver's edition were omitted in Charles's. If the number is not great, it might be desirable to have a list of the names communicated.

F. MADDEN.

### Minor Queries.

*Rysheton*.—Some time after I had succeeded to the rectory of Raskington First Mediety, I found that it was subject to an annual fee-farm rent of forty shillings. Wishing to ascertain whence this arose, I consulted a friend, whose name often appears in your pages, who happened at the time to be employed in the Augmentation Office. He said that he probably might find something about it in the Records there, and requested me to call there in a day or two. When I called he told me that he had been unsuccessful in the search, although he had found three or

four entries relating to Ruskington. "But," said he, "we often find that parties interested have quicker eyes than we; search for yourself." I did so, and after spending some time I had the satisfaction of ferreting out the following entry:—

"Com. Lincoln.

"Parcell Possession  
Nuper Priorat  
de Workop.

"Annual pension exeund de Rectoria de Riskington }  
al<sup>o</sup> Rusherton in dicta com. solvend. ad fest. S<sup>t</sup> } 40s.  
Mich<sup>o</sup> Arch. tante per ann. - - - }

"I have made this Particular by virtue of an act of Parliament of March, 1649, for the sale of Fee Farm Rents belonging to the late Queen and Prince.

"Ex<sup>d</sup> per Thom. Palgrave, Auditor."—*Memb.* 17. No. 728.

I have lately found the following in the list of the possessions of Workop Priory, *Valor Ecclesiasticus*, vol. v. p. 175.:—

"Lincoln Comitatus.  
Rysheton.

"A pension there by year - - - xls."

I believe this to be the pension in question, as "Rysheton" does not differ much from "Rusherton." Is my belief correct? or was any other place known by the name of Rysheton? And can any of your readers inform me by whom this pension, luckily a money payment, was given to the Priory of Workop? THE RECTOR.

*Tom Davies*.—Many years ago I read a theatrical poem, of which I remember only four lines, describing the ghost of Tom Davies, which appears to some actor or manager:—

"Not like that Davies, who, in youthful day,  
Flamed in the stage's front and gave the play;  
But shy and shambling as he went to meet  
A penny customer in Russell Street."

This must have been written after Davies was dead, and before he was forgotten. He died in 1785. I shall be obliged if any one can tell me the title of the work. It is an octavo pamphlet of about fifty pages.

In *La Nouvelle Biographie Générale*, xiii. 247., art. DAVIES, it is said:—

"Une satire décochée contre lui, à l'occasion de son mariage avec une honnête femme, par Churchill, lui fit encore désertier la scène et reprendre en 1762 son état de libraire."

I have not seen this elsewhere. Had the French biographer any authority for it, or is it an original blunder?

H. B. C.

U. U. Club.

*Wax-work at Westminster Abbey*.—Can any of your readers inform me of the period when wax figures of departed greatness were first exhibited in Westminster Abbey?

From a passage in a rhyming account of the tombs there, in *The Mysteries of Love and Eloquence* (8vo., Lond. 1658, p. 88.), it would appear

that, at that time, the following were the waxen figures exhibited in the Presses:—

"Henry the Seventh and his fair Queen,  
Edward the First and his Queen;  
Henry the Fifth here stands upright,  
And his fair Queen was this Queen.

"The noble prince, Prince Henry,  
King James's eldest son;  
King James, Queen Anne, Queen Elizabeth,  
And so this Chapel's done."

Peacham, in his *Worth of a Penny*, enumerating what the simple worth of a penny will effect, says, —

"For a penny you may hear a most eloquent oration upon our English kings and queens, if, keeping your hands off, you seriously listen to him who keeps the monuments at Westminster."

I suspect that the exhibition of these figures originated in the preservation of the carved figures carried in state at the funerals of the respective royal families. D.

*Mixture of the Chalice in the Office for Holy Communion.*—Are there any known churches in England where this ancient custom has been handed down from early times? O. S.

*Women in Parliament.*—Have women ever sat and voted in parliament, either in the House of Lords or the House of Commons? If so, under what circumstances? J. C. W.

"*Lot-Mead.*"—John Aubrey, speaking of the parish of Wanborough, says:—

"Here is a *Lott-Mead*, celebrated yearly with great ceremony. The Lord weareth a garland of flowers; the mowers have a pound of beef and a head of garlick every man . . . with many other old customs still retain'd."

*Lot-mead* is a common name for a field in many Wiltshire parishes; but I do not find in Brand, or other books of that sort, any account of the custom here alluded to. J.

*Mr. Thomas Cary, a Poet of Note.*—What is known of this poet, and was he connected with the Falkland family? He is thus noticed by Izaak Walton in his MS. collections for a life of the memorable John Hales of Eton, preserved among the Fulman MSS. in Corpus Christi College, Oxford:—

"Then was told this by Mr. Anthony Faringdon, and have heard it discours'd by others, that Mr. Thomas Cary, a poet of note, and a great libertine in his life and talke, and one that had in his youth been acquainted with Mr. Ha., sent for Mr. Hales to come to him in a dangerous fit of sickness, and desired his advice and absolution, which Mr. Hales, upon a promise of amendment, gave him, (this was I think in the country). But Mr. Cary came to London, fell to his own company, and into a more visible scandalous life, and especially in his discourse, and be (being?) taken very sick, that which proved his last, and being much troubled in mind, procured Mr. Ha. to come to him in this his sickness and agony of minde,

desyring earnestly, after a confession of many of his sins, to have his prayers and his absolution. Mr. Ha. told him he shoud have his prayers, but wood by noe means give him then either the sacrament or absolution."

J. YEOWELL.

*Stage-Coaches termed "Machines;"* "*Bathing-Machines.*"—When was the name *machine* first applied to stage-coaches? and when did it become disused? We constantly meet with it in newspaper advertisements of the last century. It is curious that, although the word, as applied to a public carriage, is quite obsolete, the horses used in stage-coaches and omnibuses are, at the present day, always known as *machiners*. The word "*bathing-machine*" must surely have reference to the once familiar name for a public carriage; *bathing-machine*, *quasi bathing-coach*—not apparatus or machinery constructed for bathers.

JAYDEE.

*Church of St. Oswald, Grasmere.*—On a recent tour to the lakes of Westmoreland, curiosity led me, and certain friends of mine, to the picturesque churchyard of St. Oswald, Grasmere, where lie in sacred repose the mortal remains of William Wordsworth. Our curiosity extended, of course, to the church itself, — an object of peculiar interest to all who loved the poet. On inquiring of the obliging official (who has the keys of the church, and who gave us much pleasing information about the inscriptions therein on the several tablets), we were told that no record existed of the antiquity of the building. It was *supposed* to have been built "about 1000 years ago." Can any of your antiquarian readers set this interesting question at rest, by naming the precise year in which the first stone was laid?

WILLIAM KIDD.

*Ancient Jewish Coins.*—Will some competent man say when these were first coined? C. M. A.

*George Henderson, &c.*—Two individuals of the respective names of George and John Henderson were farmers at Durrington and Kippettlaws, in the parish of Lonformacus, in Lammermoor, during the early years of the last century, being tenants of the Trotters of Cattleshiel. Could any of the readers of "N. & Q." give any account of the descendants of the above-mentioned George Henderson? Of the descendants of his brother John, I am already well acquainted down to the present time. Of the *father* of the above individuals, whose name is supposed to have been Thomas, I should like to know something also, especially his age, and the date of his decease. It is traditional that he was the writer of the old Scottish song of "*Muirland Willie.*" It is also conjectured that George and John Henderson were natives of the neighbouring parish of Gordon. Where did the family come from to that parish? There are still several persons of the name living



in that parish, but whether in any way related to those I have mentioned I do not know.

## MENYANTHES.

*Translation of the Odyssey.*—In *A Winter in the Azores, &c.*, by Joseph Bullar, M.D., and Henry Bullar, of Lincoln's Inn, 1841, vol. ii. ch. vii. p. 80., is a specimen, in English heroic couplets, of a passage in the 4th book of the *Odyssey*: it is called "MS. Transl."

1. Has any other portion of the same version been published?

2. Was the translation of the *Iliad*, published at the late Mr. Pickering's, by the same gentleman?

3. And was not that version of the *Iliad* in English hexameters, and priced 2s. 6d. per book?

I. O. L.

*Benjamin Martin.*—In the *Gentleman's Magazine* for August, 1785 (vol. lv.), is an engraved portrait of this voluminous scientific writer, and on the opposite page the following note:—

"The original picture will be given by its present possessor to the curators of any public repository who may think it worth preserving.—EDIT."

The writer would be glad to receive any information respecting the whereabouts of this original.

W. G. ATKINSON.

Great Seal Patent Office,  
25. Southampton Buildings.

## Minor Queries with Answers.

*Tradesmen's Tokens.*—Is there any published account of the tradesmen's tokens of the early part of this century, and of the last? H. J.

[The following works may be consulted:—*Representation of all the Provincial Copper Coins and Tokens of Trade on Copper, which were circulated between 1787 and 1801.* By Charles Pye. Second edition. 4to.—*Arrangement of Provincial Coins, Tokens, and Medalets, issued in Great Britain, Ireland, and the Colonies.* By James Conder, 8vo. 1799.—*A Catalogue of the Provincial Copper Coins, Tokens, Tickets, and Medalets, issued in Great Britain, Ireland, and the Colonies, during the Eighteenth and Nineteenth Centuries, arranged according to Counties, &c.* Described from the originals in the collection of Sir George Chetwynd, Bart., by Thomas Sharp. 4to. 1884. Privately printed.]

*Jewish Millenary Period.*—Who is the author that particularly points out the termination of the 6000th year of the world, which Mr. Clinton is said to have done in his great work on *Chronology*? The Rev. E. B. Elliott, in his *Horæ Apocalypticæ*, refers his readers to Mr. Clinton's third volume of his work. I have purchased it accordingly for about thirty shillings (the edition of 1851, being his second edition) and cannot find it. Is there another edition? INQUIRER.

[The above reference in Elliott's *Horæ Apocalypticæ* is unfortunately wrong. Instead of the third it should have

been the first volume of Clinton's *Fæsti Hellenici*, where, in Appendix V. ("Scripture Chronology"), pp. 283–329, inclusive, our correspondent will find all the information he desires.]

*Eve.*—The name of the first woman being *Chavah* in Hebrew, why is she called Eve in our English Bibles? M. E.

Philadelphia.

[Eve was so called by Adam, because she was the mother of all living. In this case the word would properly belong to the Hebrew עֵוָה, *hahah*. The Hebrew name is חַוָּה, *havah* or *chavah*, which comes from the root חָיָה, to live, which root is synonymous with חַיָּה; it therefore signifies life. In the Septuagint, *Eve*, in Gen. iii. 20., is rendered *ζωή*, *life*, which is the true rendering; but in Gen. iv. 1. it is rendered *Εβαν*, *Evan* or *Evan*, and hence *Eve*. Vide Ogilvie's *Imp. Dict.*]

*Quare, the Watchmaker.*—At what period did Quare, the inventor of the repeater watch, flourish? Quare, temp. Charles I.? G.

[Mr. Quare's fame, as inventor of the repeater watch, became known towards the latter end of the reign of James II., about the time when Mr. Barlow endeavoured to obtain his patent. A watch of the invention of each was brought before James II. and his council. The king, after a trial of both specimens, gave the preference to that of Mr. Quare, which was notified in the *Gazette*. See Dr. Derham's *Artificial Clock Maker*, edit. 1700, p. 99.]

*"Amphitryon."*—Why is the entertainer of guests called their *Amphitryon*? S. FOXALL.

[Since the appearance of Molière's play of *Amphitryon*, in which Sosie says, "*Le véritable Amphitryon est l'Amphitryon où l'on dine*," the saying has become proverbial, and the proper name *Amphitryon* has consequently been very generally applied to a host.]

## Replies.

ARTHUR MOORE AND THE MOORES.

(1<sup>st</sup> S. xi. 157., &c.)

Two or three years since some gossiping articles appeared in "N. & Q." about these Moores. Still there are circumstances which require explanation. Wm. Smythe, the grandfather of Pope's James Moore [Smythe]—Mr. CARRUTHERS (1<sup>st</sup> S. x. 238.) says "maternal uncle," but that is a mistake—was Paymaster of the Band of Gentlemen Pensioners; and the following notice appeared in the *Historical Register* for 1718:—

"May 24. William Smythe, Arthur Moor, and Thomas Moor, Esqrs. made joint paymasters to the Board of Pensioners."

The Christian name of *Thomas* I believe to have been a mistake, and that the following announcement from the *Weekly Journal* of June 14–21, 1718, is both more full and more correct:—

"A reversionary grant has passed the seals for James and Arthur Moore, Grandsons of William Smythe of Devonshire Street, Esq. (younger sons of Arthur Moore of

Fetcham in the County of Surrey, Esq.), to be receivers and paymasters of the band of pensioners successively or during the life of the survivor after their grandfather."

The grandfather Smythe died between December 19, 1720, when his will is dated, and January 13, 1720-1, when it was proved (1<sup>st</sup> S. xi.); and under the head of December, 1720, the "chronicle" attached to the *Historical Register* announces

"James Moore and Arthur Moore, Junr., Esqrs. appointed to be Receivers-General and Paymasters of the Gentlemen Pensioners."

At that time, and long after I believe, these offices were sold for the benefit of the captain of the pensioners, and all who held commissions were protected from arrest. The Moores were wealthy people; but the father, Arthur, had been for years involved in litigation; and in his will, dated November 6, 1729, and proved May 30, 1730, he speaks of the prosecutions and persecutions which he had suffered in the faithful discharge of his duty to the public, and of a consequent possibility that his personal estate may be insufficient to defray his pecuniary bequests. Had the desire to secure this office, jointly, any reference to the protection they offered, or to the litigation which might reach the sons in case of the father's death? I merely ask the question that others may consider and perhaps answer: my purpose is to record the fact.

Another little incident in connexion with James Moore may perhaps help to strengthen the conclusion,—about which indeed there can be no reasonable doubt,—the date of the publication of *The Dunciad*. Smythe, the grandfather, by his will, directed his executors to invest his personal estate in land, which he bequeathed to James Moore on condition that he took the name of Smythe. It was not, however, until the 2nd of George II.—between June, 1728, and June, 1729—that an act was passed "to enable James Moore and his issue to take the surname of Smythe, according to the will of Wm. Smythe, Esq." No wonder therefore when *The Dunciad* was published in May, Pope "call'd the phantom M——." The sting, however, was taken out of the satire by Act of Parliament, passed probably the very next month. Out then came the *Key to the Dunciad*, which obligingly informed the curious that M. or More was "James Moore Smyth." This appears to me good circumstantial evidence that *The Dunciad* was published just before, and *The Key* just after, June, 1728; the latter has 1728 in the title-page.

While I am writing on this subject, I submit for consideration, that we are so much indebted to "N. & Q." for information respecting *The Dunciad* that we may reasonably hope for a little respecting the *Key to the Dunciad*. It has struck me that this *Key* was another of Pope's mystifications, like the Barnevelt *Key to the Lock*. Curl

was but the tool on this as on so many other occasions. *The Key* was an impertinence for which Pope was not responsible; and yet it enabled him to give names, where only initials appeared in the poem; to say bitter things, truths or untruths, which as a gentleman he dared not have hazarded; and to make, with affected simplicity, statements tending directly to prejudice those whom he considered his enemies. It would be idle to suppose that Blackmore had anything to do with the work: yet what motive had Curl for making him ridiculous by affixing his name to it? Pope had.

A. M. T.

#### TOBACCO-SMOKING BEFORE THE BIRTH OF MOHAMMED.

(2<sup>nd</sup> S. v. 453.)

This apocryphal assertion insinuated by Ewlia Effendi, as quoted by J. P., was noticed by a writer in the *Quarterly Review* for 1828, vol. xxxviii. p. 203., with the following observations:—

"The translator conjectures upon this [the discovery of a tobacco-pipe amongst the stones of a mausoleum a thousand years old] that smoking having at first been prohibited to the Mohammedans as an innovation, and contrary to the principle of their law, the pipe had probably been inserted in the wall by some lover of tobacco, in order to furnish an argument for the antiquity of the custom, and therefore of its lawfulness. The probability of this conjecture depends upon the circumstances of the alleged discovery, and of these Ewlia has said nothing; the fact, however, is worthy of notice, though, even if there were no deception in it, it stands singly and unsupported."

It is certain that the Turks were taught to smoke tobacco by English traders, about the year 1605,—according to Sandys in 1610; and they were supplied with the British weed long before they began to grow it. In the *Athenæum* (Aug. 1, 1857), I published an article entitled *History and Mystery of Tobacco*, in which all the disputed points relating to the history of the *Herba rixosa* are examined at large.

The Wahabitic prohibition of smoking noticed by Mr. Buckton (*ubi supra*), as founded on the text of the Koran, forbidding "wine—inebriating liquors," is but one of the very many instances of forced interpretations when men desire to make out a case for or against. Excepting the symptoms betrayed by the beginner, smoking tobacco has just the reverse effect to inebriation. If smoking promotes thirst in certain temperaments, it actually tends to prevent intoxication by counteracting the stimulus of "inebriating liquors." Whilst to the mere amateur puffer of pipe or cigar, smoking is often the handmaid of drunkenness—by promoting thirst—it is, on the other hand, very difficult to intoxicate an inveterate smoker. "He drinks you with facility your Dane dead drunk," &c. ANDREW STEINMETZ.



## HOLLINGSWORTH'S ANGLO-SAXON POEMS.

(2nd S. v. 467.)

In answer to the Query of MR. SEVERIN, as to whether the poems of Hollingsworth are in the old alliterative Beowulf style, or in modern metre with rhyme, permit me to say that this poet has left many original works. One of these is a complete dramatic poem in blank verse, varied by modern metres with rhyme; and others, translations of celebrated passages from the principal British poets. Amongst the latter he has brought before us Shakspeare's Richard soliloquising;—

"Now is the winter of our discontent;"

Milton's Satan scoffing, —

"Is this the region, this the soil;"

and Byron sighing his "Fare thee well" in the language of the Venerable Bede and Alfred the Great.

Of these very singular MSS., which show the peculiar learning and genius of Hollingsworth, I can give but a very imperfect idea by submitting the following two short original pieces. They are the first that have as yet been made public, and should you be able to find room for them in your valuable periodical, they will probably interest some of your numerous Anglo-Saxon readers.

GEORGE SEXTON,

Editor of Hollingsworth's Works.

"Tó þám RÚN-GÁSTE.

"Ut of sáwle deópan grunde,  
þe þám wisan deágel is,  
Rúnað Gást on stillre stunde  
Ymb sum bet're lif þe þis.

"Ac hwá mæg his rúna reccan?  
Hwá his heolster-sprace ræt?  
A'ne beám he sylð þám wreccan :—  
Hine þonn' on tweon for-læst.

"þis se byð þe ýwað cilde  
Sóð þe wiss or-feorne sécð :—  
Grimman men þe leofað wilde,  
Ymbe God and Heofen recð;—

"Rúnað him heað-þungen-fæge,  
þá he get on heápe lîð,  
Ymbe beáþ þe winnan mæge ;—  
Rinc þe he tó beónne býð.

"Deór ys lif; and wlitig, eorðe;  
White-torht, þið swegel-weore!  
Manne ferhð—Lá! Hú un-weorðe !—  
Earm and wædla, eng' and deorc!

"Hwanon com ic? Hwider fare?  
Dýsig þonne! Dýsig nú!  
Hwá, Gást, áh þa sóðan lare—  
Rihte lareð bútan þú?

"Heofen-weard ic wende eagan :—  
Wundrigende, swigend', stand'  
þonn', me þincð, ic hýr' þe sagan:  
Geondan ys pæt deóre land!"

"Uppe! Tæc men and on-órða  
þæt he seð his lytelnyss';—  
Bile-hwit swá bearn ge-weorðe;  
Engel-gód, and God-gewis!"

"FOR-HWÝ SWINCEST þú?

"Hit swigung ys. Get swincende ic recc,  
Wið ðimnum leohte, wisan dynnan staf;  
And ána, blác, mid Nihite Grimum, wæcce:  
þá still' ys eall swá graef.

"Hwý swinc'? Hit nys for woruld-gilp and áre,  
þæt ic of-gife eall swá oðrum swás:  
Ic wát þæt eom : þurh world ne weorð' ic máre,—  
þurh world, náht næfre læs!

"Hér scólu ys : á úton blifðe gréne!  
þær mót se besta þegen sélost buan;  
Him eall ys swétost, fægrost þær, ic wéne;  
Ne náht má dyrne rún.

"þes læn-dæg swinc-full ys : get fint man reste  
þá weorc wel dón ys ; þám heó swétost býð  
þe worhte mæst, and Hearran willan læste;  
þeah plega wære ýð.

"Hér eom ic sealc;—was hider send on ærend';  
And glenge þæs Hláfordes deóran gim:  
Ic swinc' þæt, þá he þone wille weran,  
Ne beó ne fúl ne ðim."

## BOOKSELLERS' SIGNS.

(2nd S. v. 130. 346. 466.)

"The Bible," in Gracechurch Street, John Marshall, 1706.

"The Bible," in Newgate Street, over against Blue Coat Hospital Gate, William and Joseph Marshall, circa 1700. (*Sol Temple.*)

"The Elephant and Castle," without Temple Bar, Francis Smith, 1672. (*Bunyan's Justification.*)

"The Hand and Bible," on London Bridge, Eliz. Smith, 1691. (*Sol Temple.*)

"The Three Bibles," on London Bridge, T. Passinger, 1684. (*Destruction of Troy.*)

"The Three Bibles," ditto, E. Tracy, 1700.

"The Talbots," Paternoster Row, Thomas Man, 1593. (*Udall On Lamentations.*)

"The Three Flower-de-Luces," in Little Britain, George Sawbridge, 1703.

"The Dolphin and Crown," west end of St. Paul's Churchyard, Richard Wellington, 1703. (*Cocker's Decimal Arithmetick.*)

"The Tygre's Head," used by Barker, was very singular. He called it in print "The Tygre's Head;" but numerous cuts in which he pictures it, always represent a *boar's* head and tusks, with a coronet.

"The Red Lyon," in Paternoster Row, Bettsworth and Hitch, 1700.

"The Sun and Bible," in Amen Corner, R. Ware, 1700.

"The Looking-glass," on London Bridge, J. Hodges, 1736.

"The Looking-glass," ditto, E. Midwinter, about 1720.

"The Goldene ball," in Duck Lane, R. Boddington, 1696.

"The Goldene ball," by J. Clarke, 1726, 1736.

"The Three Pigeons," Royal Exchange, B. Aylmer, 1688.

"The Golden Lion," St. Paul's Churchyard, J. Robinson, 1682, 1715.

"The Crosse-Keyes," Paul's gate, R. Thrall, 1658.

"The Bible and Crown," in Lombard Street, near the Stocks Market, E. Parker, 1704—1710.

"The Black Boy," middle of London Bridge, J. Back, 1694.

"The Black Raven," Poultry, J. Dunton, 1682.

- "The Bible," Bedford Street, Wm. Sheares, 1642.  
 "The Stationers' Arms," in Sweeting's Rents, and Piazza, Royal Exchange, Benj. Harris, 1676, 1683.  
 "The Golden Boar's head," Gracechurch Street, B. Harris, 1700.  
 "The Legg and Star," Royal Exchange, S. Harris, 1691.  
 "The Bell," Poultry, R. Crouch, 1689.  
 "The Harrow," Poultry, J. Harris, 1692.  
 "The Flower-de-Luce," C. Hussey, Little Britain, 1685.  
 "The Rose and Crown," Sweeting's Alley, G. Larkin and E. Prosser, 1681.  
 "The Hand and Bible," London Bridge, T. Taylor, 1674.  
 "The Turk's Head," Cornhill, R. Boulter, 1680.  
 "The Shakespeare's Head," Strand, J. Tonson, 1711.

GEORGE OFFOR.

Permit me to add the following to the list contributed by MR. HACKWOOD:—

- "The White Lyon," over against the great north doore of Saint Pauls, Francis Constable, 1616.  
 "The Globe," in Cornhill, Francis Williams, 1626.  
 "The Sunne," in Pauls Churchyard, John Partridge, 1630.  
 "The Blue-Bible," in Green-Arbour, Michael Spark, Senior, 1643.  
 "The Hand and Bible," Budge Row, neere Canning Street, John Pounset, 1647.  
 "The Gilt Bible," in Queen's-Head-Alley, Rapha Harford, 1648.  
 "The Three Daggers," near the Inner Temple-Gate, Francis Tyton, 1649.  
 "The Printing Press," in Cornhill, Peter Cole, 1649.  
 "The Crown," in Duck Lane, William Nealand, 1652.  
 "The Seven Stars," in Paul's Churchyard, neer the great north-door, Richard Moon, 1655.  
 "The Blew Anchor," in Little Britain, W. Godbid, 1659.  
 "The Castle and Lion," in St. Paul's Churchyard, Joseph Cranford, 1659.  
 "The Greyhound," in St. Paul's Churchyard, H. Eversden, 1660.  
 "The King's-head," in St. Paul's Churchyard, N. W., 1660.  
 "The Elephant and Castle," near Temple Bar, Francis Smith, 1660.  
 "The Cross-keyes," at Paul's gate, James Thrale, 1661.  
 "The Anchor," in the lower walk of the New Exchange, Henry Herringman, 1662.  
 "The Turk's Head," in Corn Hill, Dixy Page, 1665.  
 "The Black-spread-Eagle," in Barbican, Elizabeth Calvert, 1668.  
 "The Flower-de-Luce," over against St. Dunstan's Church, Charles Harper, 1674.  
 "The Peacock," over against Fetter Lane, John Amery, 1674.  
 "The Rose and Crown," in Sweeting's Alley, Enoch Prosser, 1681.  
 "The Phoenix," in St. Paul's Churchyard, Henry Mortlock, 1681.  
 "The White Hart," in Westminster Hall, Henry Mortlock, 1681.  
 "The Trunk," St. Paul's Churchyard, Caleb Swinock, 1684.  
 "The King's Arms," in Little Britain, J. Nicolson, 1699.  
 "The Golden Ball," in St. Paul's Churchyard, T. Newborough, 1699.  
 "The Angel," in Pater-Noster-Row, William Boreham, 1718.  
 "The Black Swan," without Temple Bar, D. Browne, 1721.

"The Crown," in Ludgate Street, Robert Horsfield, 1764.

BUCHANAN WASHBOURN, M.D.

THE CANDOR PAMPHLETS: "PRINCIPLES OF THE LATE CHANGES IMPARTIALLY EXAMINED; IN A LETTER FROM A SON OF CANDOR TO THE 'PUBLIC ADVERTIZER.'" ALMON. 1765."

However widely I may differ from Mr. SMITH (2<sup>nd</sup> S. v. 240. 278. 397.), as to Lord Temple being the writer of the Candor pamphlets, I do not mean to question or controvert his theory. He is always ingenious, well-informed, and therefore instructing, and I am content to read, and to profit incidentally, though not in the least convinced. As, however, the starting-point of his conjecture is, as I believe, the above pamphlet, to which I formerly referred, I wish to say a few words, to show what were Almon's assertions, and the assertions or assumptions of others, respecting the authorship, and to record my reasons for believing that it was not a Candor pamphlet at all.

The "Principles," Almon says (*Anec.* ii. 46.) "was written under Lord Temple's own eye, and the greatest part of it dictated by him." Again (p. 53.) "Lord Temple dictated, or nearly so, but did not write any of it himself;" and like assertions are made by the writer of a "Candid Refutation," one of the Rockingham party, who assumes the "Principles" to have been published with my Lord ——'s authority, but talks of "the scribe." It must be noticed that although Almon affected to know who was the writer of the "Candor" pamphlets, and who was the writer or dictator of the "Principles," he nowhere, I think, confounds or associates them, or in any way connects them. I have, indeed, a copy of Lord Somers's tract on "Security," &c., reprinted by Almon in 1771, at the end of which is announced "new editions of Letter from Candor to *Public Advertiser*,"—"Letters on Libels and Warrants"—"Another Letter to Mr. Almon;" but no mention of the "Principles." The external evidence, therefore, is against this pamphlet having been written by "Candor," and the internal evidence is, I think, still more conclusive. I presume the name was taken as a popular name,—a name which to a certain extent represented a party, by one who belonged to that party, but the name proves nothing as to direct connexion or relationship, except politically.

This pamphlet is, as set forth in the first paragraph, an answer to "Extracts of a Letter," &c., and which had appeared in *Public Advertiser*, Sept. 5th, 1765, which "Letter" was written by one of the Bute party, or, as they then called themselves, "the King's friends," was fierce against the late ministry, especially George Grenville and the Duke of Bedford, and talks of their



arrogance and insufficiency. Neither was the writer of the "Letter" friendly to the new Ministry—the Rockinghams. He talks of the king's goodness in overlooking their former bad behaviour; and hints that Chatham may be tempted to supersede them, if they do not behave well; and the writer attacks Temple as dictating to Chatham.

The "Principles" is earnest and outspoken—going direct to its purpose; is written with ease and the facility of a practised writer, who, as such persons are apt to do, makes a commonplace or a coarse expression serve a hurried purpose. There is an occasional page or two which rises above the average,—as on party (p. 35.), the Rockingham (47, 48.); and in respect to the Rockinghams, it foreshadows Chatham's outburst in January. The writer sets forth Temple's known opinions without reserve; freely and fully denounces the misdeeds of the late ministers, but maintains that they were *turned out on their merits*—their resolution not to submit to the favourite. The writer states his dislike or suspicion of the new ministry—the Rockinghams—and says that by accepting office they have strengthened the favourite, and made manifest their own weakness.

The "Principles" is a good historical document, and throws a light on the motives, feelings, and secret springs of party and individuals, at and about the close of George Grenville's administration and the formation of Rockingham's ministry; but there is no trace in it, I think, of the "Candor" pen. D. E.

### Replies to Minor Queries.

*Ancient Painting at Cowdray* (2<sup>nd</sup> S. v. 478. 533.)

—In addition to the information furnished by Mr. WM. DURRANT COOPER, it may be added that the print was engraved by James Basire, at the expense of the Society of Antiquaries, and published June 1, 1778. A description was also written to accompany it, by Sir Joseph Ayloffe, Bart., and separately printed, 4to., 1778, pp. 20. In this description he repeats much of what he had previously stated in the *Archæologia*, vol. iii., but enters into fuller details in regard to the painting in question. It may also be mentioned that a catalogue (now scarce) of the Cowdray House paintings exists, thus entitled:—

"A Catalogue of the Pictures at Cowdray-House, the Seat of the Rt. Hon. Lord Viscount Montague, near Midhurst, Sussex. Portsmouth, printed by R. Carr, at Milton's Head, near the Grand Magazine, 1777." 4to. pp. 12.

Dallaway, in his *History of the Western Division of Sussex*, 1815, vol. i. p. 255., reprints Ayloffe's paper from the *Archæologia*, and adds

(p. 246.) a list of the portraits at Cowdray, with valuable notes by J. C. Brook, Somerset Herald.

F. MADDEN.

*Jewish Families* (2<sup>nd</sup> S. v. 435.)—Most of the families who settled originally in Spain and Portugal claimed descent from the tribe of Judah; those in Germany and the northern countries from the tribe of Benjamin; the descendants of the other ten tribes not being known with any certainty. Since the building of the second Temple and their dispersion, several families have at different times claimed descent from the House of David. There are many who, by their surnames of Levi and Cohen, show respectively their descent from the tribe of Levi and the family of Aaron. Cohen being the Hebrew, slightly altered, for *Priest*, all of whom were of the family of Aaron.

The Rothschilds and Salomons, being of German descent, could probably be traced to the tribe of Benjamin. The Goldsmids are said to be descendants of a family of the name of "Uri a Levi," which is mentioned in an old work on Jewish antiquities as claiming a traditional descent from the Asmoneans or Maccabees. The present head of the family, Sir I. L. Goldsmid, Bart., bears as his motto the passage from Exodus xv. 11., "Who is like unto Thee O Lord amongst the mighty," from the initial Hebrew letters of which the name of Maccabee has been derived.

Should you think these few details worth inserting, they may be the means of eliciting more ample information on the subject; though owing to the great persecutions sustained by Jews in all countries during the Middle Ages, and the frequent changes of residence which took place in consequence amongst them, their family records seem to be in most cases very imperfect.

PHILO-JUDEUS.

*Good News for Schoolboys* (2<sup>nd</sup> S. v. 493.)—

Your correspondent, EIGHTY-THREE, rather misdirects the gratitude of schoolboys. Roger Ascham had not *them* in his mind when he wrote the passage cited at p. 493. But there was a philosopher long before Roger's time who laid a solid foundation for the lasting thankfulness of the *alumni* of all nations. I allude to the man among whose pupils were Pericles, Socrates, and Euripides,—proofs in themselves that intervals of play and work do not make dull Jacks,—the man who used to say that he would rather have a grain of wisdom than a cart-full of gold,—and who, heathen as he was, had strong perceptions of the doctrine of the immortality of the soul. That man was Anaxagoras, not the princely gentleman of Argos, but the far-seeing, yet often wild and fanciful philosopher of Clazomene. Just before his death at Lampsacus, three years subsequent to the commencement of the great and protracted

struggle of the Athenians and Lacedæmonians for predominance in Greece, 428 B.C., Anaxagoras was asked if he had any particular wish, as it should be fulfilled if he would only give it expression. "Certainly I have," said the kind-hearted old man; "I wish to be remembered with pleasant feelings by all schoolboys, and I only ask that in memory of me, they may always have a whole holiday on the anniversary of my death." And this was decreed accordingly; and this fine, unselfish old fellow was not the mere recommender, but the founder of holidays for schoolboys—which holidays, in further commemoration of his name, were long known by the name of *Anaxagoreia*.

J. DORAN.

*Arms of Bertrand du Guesclin* (2<sup>nd</sup> S. v. 494. 526.)—This celebrated warrior was knighted on April 10, 1354 (N. S.), by a nobleman of the Pays de Caux named Elatse du Marais, in consequence of his taking prisoner Hue de Caverlé or Caverley, who was at the time in possession of Dinan. The arms borne by Du Guesclin are thus described:—

"Bertrand portait d'argent, à l'aigle de sable à deux têtes et éployée, bequée et membrée de gueules, tenant en ses serres une cotice de même mise en bande, et brochant sur le tout; ce qui, joint à sa valeur, fit que sa bannière reçut dans la suite le nom d'Aigle-Bretonne."

Bertrand's *clam*, or *war-cry*, was "Notre-Dame-Guesclin."

I quote from M. Manet's *Histoire de la Petite-Bretagne*, vol. ii. pp. 393. 396., and note, 129.; pp. 394, 395., St. Malo, 1834. W. B. MACCABE.

Dinan, Cotes du Nord.

*Dr. Donne's Discovery of a Murder* (2<sup>nd</sup> S. v. 68.)—The following version of this curious story (taken from a collection of anecdotes, written about the beginning of the last century, in Rawlinson MS. B. 258.) will be interesting to Mr. YEOWELL, in that, while it bears witness to the general truth of the alleged facts, it confirms his suspicions with regard to that part of the narrative as found related by him which ascribes the discovery to Dr. Donne. Dr. Airy was Provost of Queen's College, 1599—1616:—

"Dr. Airy, Provost of Queen's College, Oxon., going with his servant accidentally throo St. Sepulchers churchyard in London, where the sexton was making a grave, observed a scull to move, shewed it to his servant, and they to the Sexton, who taking it up found a great toad in it, but withall observed a tenpenny nale stuck in the temple bone; whereupon the Dr. presently imagined the party to have been murdered, and asked the sexton if he remembered whose skull it was. He answered it was the skull of such a man that died suddenly, and had been buried 22 years before. The Dr. told him that certainly the man was murdered, and that it was fitting to be enquired after, and so departed. The sexton, thinking much upon it, remembered som particular stories talked of at the death of the party, as that his wife, then alive and married to another person, had been seen to go into his chamber with a naille and hammer, &c.; whereupon he went to a justice of peace, told him all the story. The

wife was sent for, and witnesses found that testified that and some other particulars; she confessed, and was hanged."

W. D. MACRAY.

*Διά with a Genitive of Time* (2<sup>nd</sup> S. v. 493.)—*Διά τριῶν ἡμερῶν* mean three *prospective* days. (*Matt.* xxvi. 61.; *Mark* xiv. 58.) Three days *retrospective* are expressed by *ἀπὸ τρίτης ἡμέρας* (*Acts*, x. 30.) Vigerus (ix. 2.1.) does not draw the proper distinction betwixt *διά δέκα ἐτῶν* and *διὰ δεκάτου ἔτους*, both which he considers to mean "every tenth year," and for the former quotes only Xiphilinus, who wrote centuries after classical Greek had ceased to be spoken or written. Matthiæ (583.) points out from Herodotus (ii. 4., ii. 37.), Plato (*Leg.* viii. 410.), and Aristophanes (*Plutus*, 584.) the proper use of the *ordinal* number to convey the idea of the periodic return of an action:—

"Sonst dient es bey Ordinalzahlen dazu, die Wiederkehr einer Handlung nach einem bestimmten Zeitpunkte, oder das Deutsche *aller* bey Cardinalzahlen auszudrücken, wie *διὰ τρίτου ἔτους*, *aller drey Jahr*, *tertio quoque anno*."

The *ordinal* number may also be used with *διά* to express *afterwards*, as *δι' ἐνδεκάτου ἔτους*. (*Herod.* i. 62.)

T. J. BUCKTON.

*Mary, Daughter of Sir Edmund Bacon* (2<sup>nd</sup> S. v. 515.)—In reply to your correspondent's Query, I beg to inform you, through my MS. Index Nominum, that the pedigrees of the Bacon family of Garboldisham, and the Wodehouse family of Kimberley, may be seen as to the former in Blomefield's *Norfolk*, vol. vii. p. 165.; but there two daughters only are named. And as to the latter, on the fly-leaf to face vol. ii. of the same family, p. 558. It does not appear there were more than two daughters; the eldest, Leticia, married to Armine Wodehouse, and the youngest, Mary, is described as single.

JOHN NURSE CHADWICK.

King's Lynn.

*Print by Wierix* (2<sup>nd</sup> S. v. 478.)—I know nothing of the subject of the portrait. The meaning of the inscription I believe to be "God permits him to be king of the present (?) guild, and to shoot the bird with his hand." Ἄλτις.

Dublin.

*Dives* (2<sup>nd</sup> S. v. 415.)—MR. T. CROSFIELD asks, "where is *Dives* mentioned by an old author? and who first introduced the term in connexion with the rich man mentioned in the parable of Lazarus?" *Dives* is used as a proper name by Chaucer, in the *Sompnours Tale*:—

"Lazar and Dives livened diversely,  
And divers guerdon hadden they therby."

J. SANSOM.

*God save King James* (2<sup>nd</sup> S. v. 432.)—In the *European Magazine* for June, 1820, occurs the following, which no doubt refers to the song given,



as above, by DR. RIMBAULT, although the last sentence appears to confuse it with the present national air :—

"This national hymn has been attributed to various authors and composers. By the indefatigable researches of Mr. Richard Clark, of the Chapel Royal, it is traced to the year 1607, and was written on the escape of James I. from the gunpowder plot on the 5th Nov. 1605. It was introduced at a feast on the 16th July, 1607, given by the Merchant Tailors' Company to King James as a day of rejoicing on the king's escape, when the gentlemen, boys, and others of the Chapel Royal attended in their surplices to sing the said *God save the King*, written at the request of the Merchant Tailors' Company. It was revived in the year 1746, at the time of the Scottish rebellion, when the name of *George* was substituted for *James*, and it was harmonised for one theatre by Dr. Burney, and for the other by Dr. Arne."

Whilst on the subject, a note from Raikes's *Diary* may be worth registering.

"Our National Anthem of 'God save the King,' composed in the time of George I., has always been considered of English origin; but, on reading the amusing *Memoirs of Madame de Crequy*, it appears to have been almost a literal translation of the cantique which was always sung by the Demoiselles de St. Cyr when Louis XIV. entered the chapel of that establishment to hear the morning prayer. The words were by M. de Brinon, and the music by the famous Lully.

"Grand Dieu sauve le Roi!  
Grand Dieu venge le Roi!  
Vive le Roi.

"Que toujours glorieux,  
Louis victorieux!  
Voye ses ennemis  
Toujours soumis!  
Grand Dieu sauve le Roi!  
Grand Dieu venge le Roi!  
Vive le Roi!"

"It appears to have been translated and adapted to the house of Hanover by Handel the German composer."  
—*Diary*, i. 288.

R. W. HACKWOOD.

*Colour of University Hoods* (2nd S. v. 234. 324. 402.)—The accounts hitherto given have all been very inaccurate. Surely it would be easy to obtain right descriptions from a graduate of each University. Every Cambridge man, for example, knows, what none of your correspondents have as yet hit upon, that an M.A. of that University of less than five years' standing, wears a black silk hood lined with white silk, while one of more than five years has his hood entirely black. C. M. A.

MR. JOHN RIBTON GARSTIN puts the following question: "What hood is used at St. Aidan's, Birkenhead, for the degree of B.D., which that college is empowered to grant?" I beg leave to inform MR. GARSTIN that St. Aidan's, Birkenhead, is *not* empowered to grant the degree of B.D., nor any other degree. Nor has St. Bee's College the power of conferring any degree. But St. David's College, Cardiganshire, has; and the degree which it is empowered to grant is Bache-

lor of Divinity. Wales is a distinct Principality, and St. David's College, being the only theological college in Wales connected with the Established Church, had a perfect right to ask the government to give it the power of conferring the degree of B.D.

E. JONES.

Lampeter.

*Can a Man be his own Grandfather?* (2nd S. v. 504.)—Your correspondent W. R. M. thinks the case referred to by W. J. F. *unprecedented*. If it be so, the case referred to must be the same which came to my own knowledge about thirty years since, when a near relative, with whom I was walking, having exchanged some words of civility with a gentleman and his children, who accidentally crossed our path, afterwards informed me that this gentleman and his father had married a mother and daughter; and that the gentleman I had seen, in fact, was the husband of his own (step) grandmother. I think I was told that there were children by both marriages. For obvious reasons I withhold the name of the parties, as well as my own name.

ANON.

*Ghost Stories* (2nd S. v. 233. 462.)—I have already supplied a certain amount of information respecting the Wynyard ghost story, which appears to have been overlooked by CANDIDUS. In reply to his more recent queries, I would merely state that Lieut.-Gen. Wm. Wynyard, who died in 1789, was father of all the persons to whom he refers, viz. George West Wynyard of the 33rd regiment, Henry Wynyard of the 1st Foot guards, and Wm. Wynyard of the Coldstream guards. George West Wynyard, as I have already stated, had no twin-brother; but he had, — besides the above-mentioned, and other brothers, who survived him, — two brothers who died between 1784 and 1794, viz. John Otway of the 3rd guards, who died October 15, 1785; and Ambrose Lily, lieut. in the 20th regiment, who died November 9, 1792. It was the former of these, as I have always understood, whose spirit is supposed to have appeared to him.

COGNATUS.

*To Kink* (2nd S. v. 433.)—This is still a familiar word with anglers. The fishing-tackle shops sell a preparation to rub the lines to prevent their *kinking*.

W. H. LAMMIN.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

We have received Dr. Cureton's *Remains of a very Ancient Recension of the Four Gospels in Syriac, hitherto unknown in Europe*, lately published by Mr. Murray. This beautifully printed volume contains fragments of the four Gospels, from a MS. procured by the late Archdeacon Tattam from the monastery of St. Mary Deipara, in the valley of the Natron Lakes. They have been disengaged from a volume in great part of later date, with

which they had been bound up for the purpose of completing the copy, themselves dating from about the middle (Dr. Cureton supposes) of the fourth century. From the great antiquity and independent character of these remains, they will form henceforth an important item in our materials for confirming or correcting the Sacred Text. We ought to add that they are accompanied by a translation.

The two pretty volumes of *The Ballads of Scotland*, edited by W. E. Aytoun, which have just been issued by Messrs. Blackwood, will be regarded with unmixed satisfaction by those who love these outpourings of the old national feeling for their own intrinsic beauty and poetry. To readers of this class the work will be indeed a treasure: but to the mere antiquary, who loving "a ballad in print" loves it all the better for the rudeness of the type, the coarseness of the paper, and who does not object if such rudeness and coarseness extend to the language and incidents of the ballad itself, the collection will be somewhat disappointing. No such marks of antiquity will be found in the work before us. These rare old songs have been edited with great good taste, and all must be pleased with Professor Aytoun's Introduction, and with the literary and historical notices which he has prefixed to the various ballads.

Those of our classical and antiquarian friends who have admired Mr. Ashpitel's admirable picture of the Restoration of Ancient Rome, now exhibiting at the Royal Academy, will thank us for calling their attention to the *Description and Key*, showing the authorities for the various Restorations, which has been published by Mr. Ashpitel, and which proves him to be as sound an antiquarian as he is an accomplished draughtsman.

It is long since we have seen a volume which more completely fulfilled its object than one which has just reached us entitled *Tokens issued in the Seventeenth Century in England, Wales, and Ireland by Corporations, Merchants, Tradesmen, &c., described and illustrated by William Boyne, F.S.A.* How many thousand tokens are here described we will not attempt to calculate, but 576 pages are occupied in the catalogue of them. Fifty-four pages, each containing three columns, are filled with the Index of Names and Places, and forty-two plates are employed to represent the more curious varieties. Are we not then justified in calling this a very complete book upon the subject?

In the very curious and valuable Catalogue of Dr. Bliss's Library now selling by Messrs. Sotheby and Wilkinson, p. 800., is a statement to which we desire to call the attention of our bibliographical friends. It is no less than an announcement that Mr. Leigh Sotheby, the learned historian of the Book Books, has in so forward a state that in one year from this time the first or more volumes of it might be published, a *Bibliographical Account of the Printed Works of the English Poets to the*

Year 1660.—the result of forty years' labour devoted to the subject. Mr. Sotheby calculates that such account would extend to about twelve volumes octavo, and suggests, that some few of the booksellers interested in our early literature should combine to publish it. We sincerely trust they will. The work would be sure to remunerate them, and they might avoid any great risk by publishing it by subscription.

## BOOKS AND ODD VOLUMES

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THE HISTORY OF ORIGINS, &c. 12mo. 1824. Sampson Low.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. BELL & DALDY, Publishers of "NOTES AND QUERIES," 136, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

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FIELDING'S WORKS. Vols. V. and VI. 8vo. Bound. 1771.

Wanted by Mr. Jeans, Bookseller, White Lion Street, Norwich.

## Notices to Correspondents.

The length of some of the articles in the present number has compelled us to postpone until next week many papers of very considerable interest, and also many Notes on Books.

THE INDEX TO THE VOLUME JUST COMPLETED is at press, and will be ready for delivery with "N. & Q." of Saturday, the 17th instant.

T. G. S. will see that we have in some measure anticipated his article.

F. C. H. If your correspondent will repeat the Reply to which he alludes, it shall be inserted at once.

G. For the origin of the supporters to the royal arms, see our 1st S. ii. 221.

ESPINO. Gray's Letters, &c. have recently been republished in four vols. by Messrs. Bell and Daldy.

Notices to other correspondents in our next.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 136, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

## PRIVATE TUITION AT OXFORD.

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LONDON, SATURDAY, JULY 10. 1859.

## Notes.

THE INDIAN REVOLT, AND THE DEBATE IN LONDON A.D. 1858.—THE MITYLENEAN REVOLT, AND THE DEBATE IN ATHENS B.C. 427.

Of the first of the two subjects named above, I will say nothing. The details of that matter, and the speeches on the famous proclamation-debate on our policy in Oude, are known to every one. I only use the title that it may serve to mark an historical parallel which occurred to me, when reading the debate in question, and which may be acceptable to those persons who like to draw and dwell upon such parallels.

In the Peloponnesian war, the Lesbians were the unwilling allies of the Athenians, to whom they were in some degree subject. The Lacedæmonians succeeded in getting these desirable Lesbians (they were capital sailors) on *their* side; and the Athenians immediately blockaded the revolted Lesbian city of Mitylene. The end of the process and of some fighting was, that the city surrendered; and when the Athenians entered, the first thing they did was to hang the Lacedæmonian general, Salæthus, who had sustained the revolt,—and there was not a mock-philanthropist in Athens who objected to the proceeding. The other principal agents in the treason were sent captives to Athens, where it was decreed that not only they, but *all* the Mityleneans should be put to death. A despatch was forthwith sent to the general commanding there to carry out this decree. After it had been sent off, the citizens began to look at each other, and to ask if it were according to the fitness of things that a people who owed no positive allegiance to Athens should be entirely destroyed for attempting to get rid of a forced and hated subjection. Thucydides will tell you what an uproar there was in the city on this question. There was no quieting the good turbulent folks, who loved nothing so much as a political, statistical, moral, religious, or philosophical "row," whereon to spend their time, and whereby to test the state of parties. Above all, they loved a political difficulty. Here was one which offered a first-rate opportunity for the leaders of either faction. A public assembly was convened to deliberate upon the sanguinary decree; and the debate on the propriety of confiscating the territory of Oude, lively as it was, was a small matter compared with the eagerness, earnestness, latitude of assertion, and unbounded interest, which marked the great debate at Athens. The notorious Cleon, who certainly was not such a fool as Aristophanes makes him, if he delivered the speech reported by Thucydides, led the party for the stronger measure. The humanitarian side of the "house," and the outside people of the same opinion, were re-

presented by Diodotus. The speeches of both orators will bear comparison with any speech delivered on the Oude debate. Cleon's sarcasm, his sweeping insults at an unstable democracy, his irresistible ridicule of his unlucky auditors, most of whom were more ready to hear their own voices, as he said, than good sense from others, was quite in the style of Hunt and Cobbett when in their happiest, or most impudent vein. Cleon knew but of one method of dealing with vanquished rebels,—kill them and take their goods, and then their masters will not only have crushed daring rebels, but profited by the rebellion. The honourable (and rather sanguinary) gentleman resumed his seat amid deafening cheers. But these billows of sound were hushed into calmness by the gentle and business-like Diodotus. He blamed nobody, but insinuated his own sentiments into the bosom of everybody. He attributes no unworthy motives to the actions of any one, and asks for as much civility for himself. He goes into the entire question; and shows, as was shown for the men of Oude, that to throw off the insolent yoke of new and rapacious masters, is not a deed to be met by general massacre or confiscation. There was nothing said more to this purpose the other night in *our* august assembly, than was expressed more than two thousand years ago in the memorable debate at Athens. One really grows in love, as it were, with the humane Diodotus: so mild, so charitable, so winning, so irresistible is he in working towards the triumphant establishment of his principle of mercy. There is, however, one little unpleasant drawback, in the ground on which this principle is founded by the right honourable speaker. He allows that, after all, justice might be with Cleon; and he admits that he too would have counselled that all the Mityleneans should be butchered, *if it were expedient*, and any advantage could be got by it. "If they ever so much deserved forgiveness," remarked the consistent orator, "I declare I would not advise you to forgive them, were it not that I am quite sure we shall all profit by it!" So profit and expediency moved the heathen assembly; and they who less than three days previously had voted the contrary way, now gave their voices for the motion of Diodotus,—a sample of tergiversation that will excite a sneer, and call up a moral sentiment from every Joseph Surface among us proud of the legislatures of more enlightened times. At Athens, after all, mercy was only carried by a narrow majority.

Then followed the despatching of the new decree annulling the old one, already on its way,—having a start of four-and-twenty hours; and then ensued the immortal race which could only happen before the days of electric wires and telegrams. The trireme that was ahead carried with it orders, not only for the massacre of the inhabitants, but for the destruction of the entire city



of Mitylene; and there were none but Athenians on board. The second trireme, with the proclamation of mercy, had on board four or five Mityleneans, and these were intensely interested in reaching their native city before the bearers of the order of destruction. These Mityleneans plied the rowers with wine, and fed them with barley-cakes, and made magnificent promises to induce them to come up with and pass the other boat. Consequently, the oars flashed through the waters like rapid and regular gleams of lightning. The rowers, as they sat and pulled, opened their mouths for the cakes dipped in wine and oil, and they never ceased altogether from their labour. Even when some slept, others stuck to the bench, pulled like demons; and when they too were overcome with fatigue, the awakened and refreshed sleepers took their place, and kept the trireme flying across the waters,—and, after all, did not win the race. The first boat, however, had only just landed its messengers of death as the second shot into the harbour. Before the latter had put its anxious freight ashore, the active Athenian governor of Mitylene had read the condemnatory decree, and had, with commendable zeal and little fussiness, ordered it to be put in force. The second boat-load of messengers contrived to reach him just in time to prevent mischief, and thus the wine and barley cakes were not mis-spent on the rowers; and I hope the Mitylenean gentlemen remembered their promises, as half an hour later would have made all the difference.

J. DORAN.

## EPISTOLÆ OBSCURORUM VIRORUM.

This is another of those works which are discussed by literary historians, who forget that the ordinary reader would learn more from a few specimens than from opinions and descriptions. Its interest has been revived in our own day by the late Sir W. Hamilton, in a very learned article (*Edinb. Rev.* March, 1831, reprinted, with additions, in the *Discussions*, &c.). Referring to this article, it will be enough to state here that Luther's great movement was preceded by a war of the theologians against classical literature and its cultivators, especially Reuchlin; that this scholar, in the course of the fight, published a volume of the letters of others to himself, entitled *Epistole Illustrium Virorum*; that Ulric von Hutten, assisted by others, thereupon drew up the *Epistole Obscurorum Virorum* (1516), an ironical collection, purporting to be written by the theological enemies of the classics, to aid and comfort Ortuinus Gratus against the poets, as they were called. This Ortuinus was himself a scholar of some note, the only one who had joined the theological party; he was, therefore, selected as the chief object of ridicule. The effect was a com-

plete victory over the monks. So faithfully did their enemies represent them, that their party at first imagined the work was written on their own side, and raised a shout of approbation. Of this there is abundant evidence. Sir Thomas More and Erasmus, independently of each other, agree that the satire would never have been detected by its victims, if it had not been for the word *Obscurorum* in the title. Erasmus relates that a Dominican prior in his own town (Louvain) bought twenty copies for distribution among his friends; and he adds that they were never undeceived, in England, until the appearance of the second volume, in the last letter of which the writer throws off the mask.

Any one would suppose that the blocks must have been cut with a very keen razor, seeing that they did not feel the operation; but the bluntness of the tool will be the zest of the story in all time to come. Doctors of divinity did not know but what they had a looking-glass before them, when they read letters in which other doctors vary the most stupid ignorance with the most revolting obscenity. The accounts which men under the vows give of their own lives would disgust an immense majority of those who had lived in the utmost license of courts and camps. To take something short of the worst, if any one who has access to the work will find out the letter of Lupoldus Federfusus in the first volume, and bear in mind that the satire was not at once detected, he will be greatly amused.

The book opens with a question of grammar, propounded to Ortuinus by a B.D., arising out of a convivial meeting of theologians. To make it intelligible, observe that a Master of Arts was *noster magister*, but a Doctor of Divinity was *magister noster*.

"Tunc Magistri hilarificati inceperunt loqui artificialiter de magnis questionibus. Et unus quæsit utrum dicendum Magister nostrandus, vel noster Magistrandus pro persona apta nata ad fiendum Doctor in Theologia . . . . Et statim respondit Magister Warmsemmel, . . . et tenuit quod dicendum est noster Magistrandus . . . Sed nostro -tras, -trare, non est in usu, . . . Tum Magister Andr. Delitsch, qui est multum subtilis, . . . et jam legit ordinarie Ovidium in Metamorphosis . . . et etiam legit in domo sua Quintilianum et Juvenum, et ipse tenuit oppositionem M. Warmsemmel, et dixit quod debemus dicere Magister nostrandus . . . et non obstat quod nostro -tras, -trare, non est in usu, quia possumus fingere nova vocabula, et ipse allegavit super hoc Horatium. Tunc magistri multum admiraverunt subtilitatem, et unus portavit ei unum cantharum cerevisiæ Neubergenesis. Et ipse dixit, ego volo expectare, sed parcatis mihi, et teteget biretum, et risit hilariter, et portavit M. Warmsemmel, et dixit, Ecce, Domine Magister, ne putetis quod sum inimicus vester, et bibit in uno anhelitu, et M. Warmsemmel respondit ei fortiter pro honore Slesitarum. Et Magistri omnes fuerunt læti; et postea fuit pulsatum ad vesperras."

Advice is asked on the following point:—

"Et scribatis mihi, an est necessarium ad æternam



salutem, quod Scholares discunt Grammaticam ex Poetis secularibus, sicut est Virgilius, Tullius, Plinius, et alii? Videtur mihi, quod non est bonus modus studendi. Quia, ut scribit Aristoteles primo Metaphysicæ, multa mentiuntur poetæ; sed qui mentiuntur peccant, et qui fundant studium suum super mendaciis, fundant illud super peccatis."

The following is an account of the attempts to introduce the heathen mythology in a non-natural sense:—

"Debetis scire quod ego pro nunc contuli me ad studium Heydelbergense, et studeo in Theologia: Sed cum hic audio quotidie unam lectionem in Poetria, in qua incepti proficere notabiliter de gratia Dei, et jam scio mentetenus omnes fabulas Ovidii in Metamorphoseos, et scio eas exponere quadrupliciter, scilicet naturaliter, literaliter, historialiter, et spiritualiter, quod non sciunt isti Poetæ seculares. Et nuper interrogavi unum ex illis, unde dicitur Mavors; tunc dixit mihi unam sententiam quæ non fuit vera: sed etiam correxi eam, et dixi, quod Mavors dicitur quasi *mores vorans*; et ipse fuit confusus.... [accedunt plura consimilia]... Ita videtis quod isti Poetæ nunc student tantum in sua arte literaliter, et non intelligunt allegorias spirituales, quia sunt homines carnales; et ut scribit apostolus 1. Corinth. 2., Animalis homo non percipit ea quæ sunt Spiritus Dei.... Diana significat beatissimam Virginem Mariam, ambulans multis virginibus hinc inde. Et ergo de ea scribitur in Psal., Adducuntur virgines post eam.... Item de Jove quando defloravit Calistionem virginem, et reversus est ad cælum, scribitur Matth. 12., Revertat ad domum meam, unde exivi.... De Actæone vero qui vidit Dianam nudam, prophetizavit Ezechiel c. 16. dicens, Eras nuda et confusione plena, et transivi per te, et vidi te.... Item fabula de Pyramo et Thisbe sic exponitur allegorice et spiritualiter: Pyramus significat filium Dei, et Thisbe significat animam humanam.... Et ista est via qua debemus studere Poetria."

The following is part of a conversation which took place in a mixed party of scholars and theologians:—

"Tunc ergo hospes noster, qui est bonus humanista, inceptit quædam dicere ex Poetria, ubi laudavit valde Cæsarem Julium in suis scriptis, et etiam factis. Profecto cum hoc audivissem, erat mihi bene adjuvatum, quia multa legi et audiui in Poesi a vobis dum fui in Colonia, et dixi: Quoniam quidem igitur incepistis loqui de Poetria, non potui me longius occultare, et dico simpliciter, quod non credo Cæsarem scripsisse illa commentaria, et volo dictum meum roborare hoc argumento, quod sic sonat: Quicumque habet negotium in armis et continuis laboribus, ille non potest Latinum discere. Sed sic est quod Cæsar semper fuit in bellis et maximis laboribus, ergo non potuit esse doctus, vel Latinum discere. Revero puto igitur non aliter quam quod Suetonius scripsit ista illa Commentaria, quia nunquam vidi aliquem qui magis haberet consiliorem stilum Cæsari, quam Suetonius. Postquam ita dixissem, et multa alia verba quæ hic causa brevitas omitto, quia ut scitis ex antiquo dictorio, Gaudet brevitate moderni: tunc risit Erasmus, et nihil respondit, quia eum tam subtili argumentatione superavi. Et sic imposuimus finem collationi, et nolui questionem meam in medicina proponere, quia scivi quod ipse non sciret, cum non sciret mihi solvere illud argumentum in poesi, et ipse tamen esset Poeta: et dico per Deum quod non est tam multum ut dicunt de eo, non scit plus quam alius homo: in Poesi bene concedo quod scit pulchrum Latinum dicere."

The Theologians give frequent specimens of their poetry, as in the following:—

"Et quando disputatio fuit, tunc ego in laudem ipsius metricavi illa carmina ex tempore, quia ego pro parte sum humanista.

"Hic est unus doctus Magister,  
Qui intimavit bis vel ter  
An esse essentiae  
Distingatur ab esse existentiae;  
Et de rollationibus,  
Et de prædicamentorum distinctionibus:  
Et utrum Deus in firmamento  
Sit in aliquo prædicamento;  
Quod nemo fecit ante eum  
Per omnia secula seculorum."

The following, it must be distinctly stated, is an attempt at hexameter and pentameter; in honour of Paulus Langius:—

"Hic liber indignum vexat Jacobum Wimphelingum,  
Langium quem Paulus fecerat mirifice.  
Metricæ qui scripsit, etiam quocunque rhetoricavit  
Quod omnes artes sunt in cucullatulis,  
Sic quoque Tritemius dixit sic et Eberhardus  
De Campis Voltzius, Paulus et Schuterius.  
Johannes Piemont, Siberti Jacob, Rotger,  
Sicamber, docti cucullatique viri.  
Jam erit confusus Jacobus et omnino trusus  
Wimphelingius, Bebelius, atque ille Gerbelius:  
Sturmius et Spiegel, Lascinius atque Rhenanus,  
Ruserus, Sapidus, Guidaque, Bathodius.  
Omnes hi victi jacent, non audent dicere Guckuck,  
Sic in sacco conclusi Wimphelingiani erunt.  
Non valent in Græcis invenire neque Poetis,  
Quod Lango respondeant viro scientifico."

Two volumes of such matter as this, though frequently witty and piquant, are rather difficult to get through. Luther acknowledges to Reuchlin that the battle of the scholars and monks was a preliminary, and an essential one, to his own success: and there is no doubt that the work before me was the charge which gained the victory. For all this, Sir W. Hamilton, who has spoken with more admiration of the letters than any one else, could not keep up his attention to the end, as the following makes manifest. Erasmus, as we have seen, alludes to the mask being thrown off in the last letter of the second volume. Hamilton says that this probably refers to the *last letter but one*, which, he adds, contains some verses, of which he quotes a phrase or two. The verses are as follows:—

"Magister Cuculus in Paradiso, omni verborum ornatu  
reciso,  
Famosissimo Magistro Ortuino, qui clamat more asinino  
Contra poetas et Latinos, necnon Græcos peregrinos,  
Omnium barbarorum defensori,  
Coloniensium præconi famosiori."

This is obviously the heading of a letter, but the printer has made it the tail of the letter preceding. Had Hamilton not been too tired to look further, he would have seen that the last letter is from this very *Cuculus*, and that part of it runs as follows:—

"Mirabiles trufas et egregias nequitiæ audio de vobis

prædicare, Magister Ortuine, quas unquam in vita mea nunquam per Deum Sanctum audiui, quas vos et alii Colonienses magistri nostri (cum supportatione) fecistis honestissimo et doctissimo viro D. Joanni Reuchlin; et tamen cum audiui, non seivi in tantum mirare, quia cum estie bicipites asini, et naturales Philosophi, Intenditis etiam misere et nebulonice vexare ita pios et doctos viros . . . Et ergo ad furcas cum vobis omnibus, ad quas perducatur vobis licet cum sociis suis, vobis dicentibus orate pro nobis."

The last sentence of this letter, and of the book, seems intended to show that the Reuchlinist did not put away dirty thoughts when he put off the mask of the theologian.

In another communication I shall make some remarks on the history of this satire.

A. DE MORGAN.

#### SWIFTIANA.

We have heard so much of "*Swiftiana*" lately that I am induced to contribute my mite towards it.

Swift, Berkeley, and other distinguished Irishmen received no inconsiderable portion of their education in the ancient College of Kilkenny. The modern building stands on a different site, and is, I believe, of altogether a different character. The elder establishment\* had been an addendum to the Priory of St. John the Baptist.

The following details were communicated to me in 1855 by Alderman Banim of Kilkenny, one of the authors of the celebrated O'Hara Tales. I afterwards heard that the anecdote had been published in another form; but I never saw it in print, and Alderman Banim believes the facts in question to be very little known.

When the old College of Kilkenny was about to be removed the materials were sold by auction. A thriving shopkeeper named Barnaby Scott purchased the desks, seats, and boards of the school-room. On one of the desks was cut the name in full—JONATHAN SWIFT—doubtless with Swift's pocket-knife, and by Swift's own hand. Mr. Barnaby Scott, solicitor, the son of the purchaser of the old desks and boards, died in 1856; but previous to his death he orally detailed the foregoing and the succeeding circumstances to Alderman Banim. Mr. Scott distinctly remembered having seen the incised autograph when a boy, and added that this particular board was, with others of the same purchase, used for flooring his father's shop. It no doubt still occupies the place wherein it was fixed, seventy years ago. The house has been lately rebuilt; but the floor of the shop was not removed, and I am informed that if any person desires to communicate with Mr. Kenny Scott, and give him a sum adequate to cover the ex-

pense of the search, the inscribed board of Jonathan Swift's desk may, it is more than probable, be yet recovered.

The biographers of Swift tell us that when his mother was greatly reduced in circumstances, his brother-in-law, William Swift, showed much practical kindness and sympathy towards her.

It would also appear from Lord Orrery's *Remarks on the Life and Writings of Swift* (p. 16.), that William Swift likewise assisted the future Dean by "repeated acts of friendship and affection." His lordship adds:

"I have a letter now before me which, though torn and imperfect, shows his gratitude and devotion to the uncle whom I have just now mentioned, and whom he calls the best of his relations."

As few biographies have been subjected to fuller or more trivial illustration than those of Dr. Swift, it may interest some of the Dean's admirers to trace one of the sources of that income on which Uncle William so generously drew when Mrs. Swift and her son Jonathan were struggling hard against evil fortune.

The *Claims at Chichester House* in 1701 (p. 16.) records the right of "William Swift of the city of Dublin, gent.," to an estate for sixty years by lease dated Dec. 26, 1677, formerly belonging to Mich. Chamberlain, and situated on "the south side of a lane in St. Francis Street, called My Lord of Howth's land." Again, at p. 139. we find William Swift seised of the estate in fee of Berrymore, co. Roscommon, by lease and release dated Nov. 29, 1680, from John Campbell and Priscilla his wife, formerly the property of L. Flinn and Alderman McDermott. Witness John Deane.

Until the brothers, Godwin, William, Adam, and Jonathan Swift (the Dean's father) removed from Yorkshire to Ireland, the name of Swift was, I believe, unknown in that country; and from various circumstances I infer that the "Wm. Swift, Gent." who figures in the *Claims at Chichester House* was the generous uncle of the poet Swift.

The book referred to is very scarce. The last copy offered for sale in Dublin was at the late Mr. Justice Burton's auction, and fetched the high price of 4*l.* 4*s.*

An old woman lately died in St. Patrick Street at the advanced age of one hundred and ten years. A friend of mine asked her if she remembered the appearance of the celebrated Dean of St. Patrick. She described it to him minutely, and added that the great man never went outside the deanery house that he was not attended through the streets by a vast crowd of washed and unwashed admirers.

WILLIAM JOHN FITZ-PATRICK.  
Stillorgan, Dublin.

\* An accurate and interesting description of the old College of Kilkenny appears in John Banim's tale of *The Fetches*.



## ARMS OF SELKIRK, SCOTLAND.

In Chambers's *Picture of Scotland* may be read the following tradition regarding the origin of the arms of the burgh of Selkirk:—

"A band of Selkirk burgesses, eighty in number, behaved with great gallantry at Flodden, from which they brought home a pennon, said to have belonged to one of the Percy family, which is still preserved by the deacon of the Corporation of Weavers. William Brydone, the Town-Clerk, who headed this band, was knighted by the King, on the field of battle, in consideration of his eminent bravery. As the party was returning, they found, by the side of Ladywood Edge, the body of a female, the wife of one of their number, who had fallen; she had come forth, in the hope of meeting her husband, but, spent with cold and hunger, had died by the way, and her child was still endeavouring to draw sustenance from her breast. In memory of this touching incident, the town still bears for its arms the figure of a lady with a child in her arms, seated on a sarcophagus decorated with the Scottish lion, a wood in the background."

When at Selkirk, a few years ago, I observed on some of the public buildings the arms as described in this notice, and I felt satisfied that they were of an older date than that ascribed to them, being of a mediæval ecclesiastical character, evidently a representation of the Virgin and Infant Christ: I therefore, when in Edinburgh shortly afterwards, asked Mr. Henry Laing to supply me, from his very rich collection of ancient Scottish seals, with a cast of the earliest one he had of Selkirk. He gave me one (the original of which is appended to an indenture of the year 1426) exactly corresponding to the above description and the sculpture at Selkirk, and being of a date of (at least) eighty-seven years prior to the battle of Flodden. It proves that the arms were not taken on that occasion, though the anecdote connected with that event may in course of time have been applied to the arms. A description of the seal may be found in Laing's valuable *Catalogue of Antient Scottish Seals*, p. 215., No. 1187. W. C. TREVELYAN.

## SECOND-SIGHT AND SUPERNATURAL WARNINGS.

All ghost stories have a strange fascination about them; and the various corroborations which certain well-known tales of this class have received in the pages of "N. & Q.," suggest to me a kindred topic, respecting a belief which is said to be peculiar to the inhabitants of mountainous countries. I allude to what is called second-sight; connected with which are certain supernatural warnings with reference to approaching death, to which it is difficult to assign a defined name. The county of Pembroke is rife with tales of this class; many of them depending upon such trustworthy evidence, as to compel the mind to refuse to dismiss them altogether as unworthy of credit; and yet, at the same time, it is difficult to understand

the object of such interferences with the ordinary course of events. I might easily, were I so disposed, fill an entire number of this periodical with authentic records (as far as the evidence of the senses may be relied on), which can scarcely be referred to the ordinary theory of coincidences. From the many stories of the class which I have indicated, I may perhaps be allowed to select a few; for the authenticity of which I can vouch, either from having heard them from the parties to whom they actually occurred, or from having been myself an actor in the scene. Many years ago, seven or eight members of the family of my paternal grandfather were seated at the door of his house on a fine summer evening, between the hours of eight and nine o'clock. The parish church and its yard are only separated from the spot by a brook and a couple of meadows. The family happened to be looking in the direction of the churchyard, when they were amazed by witnessing the advent of a funeral procession. They saw the crowd, and the coffin borne on men's shoulders come down the pathway towards the church, but the distance was too great to enable them to recognise the face of any of the actors in the scene. As the funeral *cortège* neared the church porch, they distinctly saw the clergyman, with whom they were personally acquainted, come out in his surplice to meet the mourners, and saw him precede them into the church. In a short time they came out, and my relatives saw them go to a particular part of the yard, where they remained for a time long enough to allow the remainder of the supposed funeral rites to be performed. Greatly amazed at what he beheld, my grandfather sent over to the church to inquire who had been buried at that unusual hour. The messenger returned with the intelligence that no person had been buried during that day, nor for several days before. A short time after this, a neighbour died, and was buried in the precise spot where the phantom interment was seen. My mother's father lived on the banks of one of the many creeks or pills with which the beautiful harbour of Milford Haven is indented. In front of the house is a large court, built on a quay wall to protect it from the rising tide. In this court my mother was walking one fine evening, rather more than sixty years ago, enjoying the moonlight, and the balmy summer breeze. *The tide was out*, so that the creek was empty. Suddenly my mother's attention was aroused by hearing the sound of a boat coming up the pill. The measured dip of the oars in the water, and the noise of their revolution in the rowlocks, were distinctly audible. Presently she heard the keel of the boat grate on the gravelly beach by the side of the quay wall. Greatly alarmed, as nothing was visible, she ran into the house, and related what she had heard. A few days afterwards, the mate of an East Indian, which had put into Milford



Haven for the purpose of undergoing repair, died on board; and his coffin and corpse was brought up the pill, and landed at the very spot where my mother heard the phantom boat touch the ground.

Some years ago a friend of mine, a clergyman resident in the city of St. David's, who was the vicar of a rural parish, had a female parishioner who was notorious as a seer of phantom funerals. When my friend used to go out to his Sunday duty, this old woman would accost him frequently with "Ay, ay, Mr. — *vach*, you'll be here of a week day soon, for I saw a funeral last night." Upon one occasion the clergyman asked her, "Well, Molly, have you seen a funeral lately?" "Ay, ay, Mr. — *vach*," was the reply, "I saw one a night or two ago, and I saw you as plainly as I see you now; and you did what I never saw you do before." "What was that?" inquired my friend. "Why," replied the old woman, "as you came out of the church to meet the funeral you stooped down, and appeared to pick something off the ground!" "Well," thought my friend to himself, "I'll try, Molly, if I cannot make a liar of you for once." Some little time after this conversation occurred, my friend was summoned to a burial in his country parish, Molly and her vaticinations having entirely passed from his memory. He rode on horseback, and was rather late. Hastily donning his surplice, he walked out to meet the funeral procession. As he emerged from the church porch, his surplice became entangled in his spur; and as he stooped down to disengage it, the old woman and her vision flashed across his recollection. "Molly was right, after all," said he to himself, as he rose up and walked on.

In the year 1838 I was on a visit to my parents, who at that time resided on the spot on which my mother was born, and where she passed the latter years of her life. Within a short distance of the house stood a large walled garden, which was approached through a gate leading into a stable-yard. From underneath the garden wall bubbled a well of delicious spring water, from whence the domestic offices were supplied. It was a custom of the family, in the summer time, that the water for the use of the house should be brought in late in the evening, in order that it might be cool; and it was the duty of a servant to go out with a yoke and a couple of pails to fetch the water, just before the time of closing up the house for the night. One evening the girl had gone out for this purpose. The night was beautifully fine; the moon shining so brightly that the smallest object was distinctly visible. The servant had not been absent many minutes, when she ran into the house without her burden, and, throwing herself into a chair in a state of extreme terror, fainted away. Restoratives having been used she recovered a little, and upon being questioned as to the cause of her alarm, she told us that as she was stooping

over the well, about to fill one of her pails, she suddenly found herself in the midst of a crowd of people, who were carrying a coffin, which they had set down at the gate of the stable-yard. As she had received no intimation of the approach of the concourse by any sound of footsteps, she was greatly alarmed; and as the object borne by the throng did not tend to tranquillise her nerves, she took to her heels, leaving her pails behind her. As no persuasion could induce her to return to the well, I offered to do so for her, and to ascertain the cause of her terror. When I arrived at the stable-yard there was neither coffin nor crowd to be seen; and upon asking a neighbour whose cottage commanded a view of the well whether she had seen a funeral go by, she put a stop to any farther inquiry, by asking me "Who had ever heard of a funeral at ten o'clock at night?" To which pertinent query I could only reply by stating what the servant professed to have seen. So the matter rested for a few weeks, when there occurred an unusually high tide in Milford Haven. The water rose far above the level of the ordinary springs; filling the creek, and flowing into the court in front of the house, it only ebbed when it had reached the door. The roadway at the end of the pill was impassable. A person having died on the opposite side of the inlet a few days before this, the funeral took place on the morning of the high tide; and as it was impossible to take the corpse to the parish church by the usual route, the bearers crossed the pill in a boat with the coffin, and having laid it down at the gate of our stable-yard remained there until the boat could bring over the remainder of the funeral concourse.

In the year 1848 I returned to my home, after an absence of some years. A few days after my arrival, I took a walk one morning in the yard of one of our parish churches, through which there is a right of way for pedestrians. My object was a twofold one; firstly, to enjoy the magnificent prospect visible from that elevated position; and, secondly, to see whether any of my friends or acquaintances who had died during my absence were buried in the locality. After gazing around me for a short time, I sauntered on, looking at one tombstone and then at another, when my attention was arrested by an altar-tomb enclosed within an iron railing. I walked up to it, and read an inscription which informed me that it was in memory of Colonel —. This gentleman had been the Assistant Poor Law Commissioner for South Wales; and while on one of his periodical tours of inspection he was seized with apoplexy in the workhouse of my native town, and died in a few hours. This was suggested to my mind as I read the inscription on the tomb; as the melancholy event occurred during the period of my absence, and I was only made cognizant of the



fact through the medium of the local press. Not being acquainted with the late Colonel —, and never having even seen him, the circumstances of his sudden demise had long passed from my memory, and were only revived by my thus viewing his tomb. I then passed on, and shortly afterwards returned home. On my arrival my father asked me in what direction I had been walking? I replied, 'In — churchyard, looking at the tombs; and among others I have seen the tomb of Colonel —, who died in the workhouse.' "That," replied my father, "is impossible, as there is no tomb erected over Colonel —'s grave." At this remark I laughed. "My dear father," said I, "you want to persuade me that I cannot read. I was not aware that Colonel — was buried in the churchyard, and was only informed of the fact by reading the inscription on the tomb." "Whatever you may say to the contrary," replied my father, "what I tell you is true; there is no tomb over Colonel —'s grave." Astonished by the reiteration of this statement, as soon as I had dined I returned to the churchyard, and again inspected all the tombs having railings round them, and found that my father was right. There was not only no tomb bearing the name of Colonel —, but there was no tomb at all corresponding in appearance with the one which I had seen. Unwilling to credit the evidence of my own senses, I went to the cottage of an old acquaintance of my boyhood, who lived outside of the churchyard gate, and asked her to show me the place where Colonel — lay buried. She took me to the spot, which was a green mound, undistinguished in appearance from the surrounding graves. Nearly two years subsequent to this occurrence, surviving relatives erected an altar-tomb, with a railing round it, over the last resting-place of Colonel —, and it was, as nearly as I could remember, an exact reproduction of the memorial of my day-dream.

I do not attempt to account, on rational or philosophical principles, for any of the occurrences which I have narrated. I have merely made a plain unvarnished statement of facts, leaving it to others to draw their own deductions or inferences therefrom. Of course the theory of coincidences is an easy mode of severing any Gordian knot; and the *cui bono* argument may serve as an adjunct to the former mode of settling a difficulty. But at the same time the numberless anecdotes of a class similar to those which I have imperfectly endeavoured to relate, all resting upon unimpeachable testimony, must make the thoughtful pause, and ask themselves, in the language of our master-poet, —

"Can such things be,  
And overcome us like a summer cloud  
Without our special wonder?"

JOHN PAVIN PHILLIPS.

Haverfordwest.

ANDERSON PAPERS. — NO. II.

(1.) *Patrick Ellis, Esq., to James Anderson, Esq.*

"Dear Brother,

"Yours lately, beyond the course of the post, brought me the sad news of my dear sister's death, which is a great loss to us all, especially to myself; but I believe our loss is her gain, being infinitely more happy than she could have been with us. A good life must needs make a good end, as she discover'd to the last. My wife was much affected by her death as well as myself: I pray God give us the sanctify'd use of all his dispensations. I should be glad to hear of your wife's recovery and children's health. My wife and children are all well, blessed be the Lord; so returning my hearty respects, I remain

"Yor affectionate Brother and

"humble Servant,

"PA. ELLIS."

"This letter is sent enclos'd to me from a Prisoner in France not knowing how to send it: gett the Postadge, and if he pleases to remit me any money I will forward it to his brother."

"London, 15 August, 1705.

"To

Mr. James Anderson,

Writer to her Maisties

Signet, at his house in Edinburgh."

Mr. Ellis was a son of Mr. Ellis of Ellieston in Scotland; his sister was the wife of Anderson. She was apparently a lady of a somewhat violent temper, and the husband and wife lived for some time separate.

It is not improbable that the writer of the letter may have been a progenitor of the family of Ellis which in this century obtained the honour of the peerage as Barons Seaford.

(2.) *Mr. Thomas Brand to James Anderson, Esq.*

Of Mr. Thomas Brand very little is known excepting what may be gathered from the few letters preserved amongst the Anderson papers. He does not appear to have been in very opulent circumstances, as in one of his epistles he alludes to the circumstance of his keeping lodgers, amongst whom he notices Sir David Dalrymple and his wife, who remained a week with him; and he mentions a "Sir William Gordon of Dalfolley, who came and saw the lodgings, and said you [Anderson] told him he might have my dining-room floor for fourteen shillings a week, and therefore bid me no more but fifteen, and so we parted."

In another letter he says that Mr. Holmes "tells me there are several things in the Tower, amongst the records relating to the family of Athol, which I design if possible to procure a transcript of, for such documents will very much illustrate my work." "Again (27 Nov. 1708), he is anxious about the pedigree of Affleck of Woodcoedale in Angus, he having taken "a premium" to procure it, from "the grandchild to one Mr. Affleck who was minister of Largo in Fife. That minister's grandfather was one Sir John Affleck, a man famous about the time of the Reformation."



"Whitehall, Decemr 18<sup>th</sup>, 1705.

"My dearest Friend,

"I am to acquaint you of the dispatch of your commands, which I delivered in to the carrier on Friday last, and went off from hence yesterday morning by Christopher Burrell for Newcastle, directed for Mr. Thos. Stephenson, merchant on the Bridge, to whom I have written by this post. And I do assure you greater dispatch could not be made; for in the first place Mr. Campbell told me he could not procure the books, so as to be sent you on the Monday after I received yours; and as for the plates, Mr. Collingswood told me that he could not possibly get them ready to come off at the time you desired, no, not the four large ones, but promised they should all be ready to come off the Monday thereafter, and therefore I thought it might be most convenient to send them altogether. The whole charge amounts to 14l. 10s. 0d., and the exchange Mr. Bowden reckoned at 13 p. cent. made thirty-seven shillings and seven pence, making my bill I drew on Mr. George Warrender\* to amount in the whole to 16l. 07s. 07d. at eight days' sight. I have observed your directions in every particular as near as possible, except the paper, which is something longer than your size; but I am sure it is imperiall, and the finest sort. I never bought any of it before by the quire, but have frequently had single sheets, for which I always gave sixpence a sheet.

"I have took the freedom to send down in the box with your things a calico gown and pettycoat my sister Lilly made in Scotland the first time she was there, and left it behind her when she was in London last; therefore I hope 'twill give no manner of trouble tho' it should be seen by the Custom-house officers, seeing my sister can declare upon her oath that it was made and worn by her in Scotland near 2 years ago. As for the expences, I charge to your account. I do assure you, my dear Friend, if it had been my own affair it could not have been less; the weather here having been (and still is) so intolerably bad that 'twas not possible to stir without having a coach, and sometimes no venturing abroad tho' in a coach.

"Dr. Hicks' Book is in two volumes, large folio (tho' as I understand not of the largest that was printed). Mr. Campbell charged me for them in quires three guineas, two shillings the binding, and eightpence postage, in all 3l. 15s. 02d., which I paid him. I have bespoke another sett of copperplates, to be sent by sea according to direction, either to Newcastle or Leith, which Mr. Collingswood promised to get ready as soon as possible, which I hope may amount much to the same value of those sent you now.

"Since my last to you I have been to wait upon Dr. Gibson†, who is now come from the Bishop's family, and

\* An Edinburgh tradesman. He was one of the baillies, and latterly Lord Provost, of Edinburgh. He was created a Baronet by George I., and represented the Scottish metropolis in the British parliament until the period of his demise. He was twice married, 1st, to Margaret Lawrie, and 2nd, to Grizel Blair, both ladies being daughters of Edinburgh citizens, by both of whom he had issue. The late Right Hon. Sir George Warrender was his great-grandson.

† Edmund Gibson, who became Bishop of Lincoln in 1716. He was translated in 1723 to London, and held that see until 1748, when he was succeeded by Thomas Sherlock. Bishop Gibson was the editor of the *Saxon Chronicle*, an edition which now is held in little estimation. He also is said, but with what truth we know not, to have printed an edition of that clever but not very delicate production, the *Polemo-Medinia* of William Drummond.

lives at his own house in Lambeth, he being the preacher of that Church. He is truly a most courteous and discreet gentleman, and expresses a very great esteem for you, and says he's ashamed, as often as he thinks of you, because he has not written to you since he received your Book\*, which he commends extremely; only he says that if he had known when you was here that your design was to write on that subject, he would have given you a more just account of some persons you mention in your book, whose character here does not come up to that you have been pleas'd in your good-nature to give them. In answer to which I told him, that that was an error on the right side, for 'twas more commendable to say more of men than they deserved, than to detract from them any thing of their due. He confess'd it was so, and very much applauded your performances, and said it has certainly done a great deal of good service to both nations, tho' he does believe that Attwood will still write on to the end of the chapter; but says he would advise you to be at no further trouble in answering him, and so we parted, he obliging me to call upon him again, in order to let him know where he might see me, for just then I was not fully settled in a lodging.

"I had almost forgott to tell you that Mr. Archibald Campbell told me, that there are some persons here about to reprint your book, and I told him that I thought it was your design to send hither about 200 copies of them, and he wished it might be so, and that they might be sent very speedily, because that would put a stop to the design of reprinting; and my dear Friend I have nothing more to add, but to tell you that I am, and ever shall be,

"Yours most affectionately,

"THOMAS."

The particulars of the account are appended; but as there is nothing very curious in them they have been omitted.

(3.) James Anderson, Esq., to [James Campbell, Esq., of Cawdor?†]

"Elgin, 16 March, 1716.

"Sir,

"I have no news to send you from this county, but that Sir John Maclean dyed at Focabers, Sunday last, and among his last words cursed the Pretender and Mar, and blessed God he was to dye in his bed, and not on a gibbet. Huntly has gone throw this town.

"My son, whose hand I have used in this, offers his most humble service.

"P.S. Just now I have a letter of the 16<sup>th</sup> instant from Elgin, which says on the postscript that Sir Hugh is dead. I expect Breaden, Grant, and Culloden here tomorrow, who are coming as commissioners for the county. I'll be fully informed by them, and write you by next post. The executors will be very easy when the young gentleman comes to the possession of the whole estate.

\* *Historical Essay: shewing that the Crown and Kingdom of Scotland is Imperial and Independant.* Edinburgh, 1708, 8vo. The copy in the library of the Faculty of Advocates formerly belonged to the Hon. Archibald Campbell, afterwards a Scottish Episcopalian Bishop; and the following note in his handwriting is engrossed on the boards:—

"A very valuable book, bating the Petition of Right, or Pacta Conventa, of Fergus the First. All the records cited by that Author are in the possession of the English.

"What just Historians they are who after this go on still with their old cry, any impartial man may judge."

† From a draft in the handwriting of Anderson. Mr. Campbell was the direct ancestor of the Earl of Cawdor. Anderson was his law agent.



"I have also just now a line from her Grace of Argyll, who writes me, a gentleman that is Sir Hugh's neighbour told her two days [before] that he was dead."

J. M.

### Minor Dates.

*Inscription at Auld-Field House, Glasgow.*—The following is an inscription on the chimney-piece of the kitchen in Auld-Field House, in the near neighbourhood of Glasgow, and formerly the seat, as it is still in the possession, of the Maxwells, Baronets of Pollok. Its quaintness, as well as the holy truth embodied in it, give it a title to be registered in "N. & Q." :—

"THE BODIE FOR THE SAVL WAS FRAMD THIS HOVS THE  
BODIE FOR;  
IN HEAVN FOR BOTH MY PLACE IS NAMD IN BLISS MY  
GOD T ADORE."

I may mention that the chimney-piece on which the above inscription is written is in the oldest part of the building, which was plainly a square tower or fortalice of that peculiar architecture prevalent in the old Scottish castles, the ruins of which are everywhere to be seen both in the Lowlands and Highlands. The exact date I have not been able to ascertain, but its structure proclaims it to be very old.

M. GREGOR.

"Nopen."—In some parts of Staffordshire a Bullfinch is called a Nopen. CUTHBERT BEDE.

*Wasbrough v. Watt: The Steam Engine and Rotatory Motion.*—It has been usual to ascribe the invention of everything great in relation to the steam-engine to the immortal James Watt of Birmingham, and amongst other contrivances that of producing a *continuous* motion by means of the crank and fly-wheel. From his own account of the invention he attempts to show, somewhat disingenuously as I think, that the honour is certainly due to himself; but that neglecting to take out a patent for it, his method was communicated by a workman to some one else, who forestalled him in his intention. All this may appear very well upon the surface, but what are the facts? If the reader will carefully read Mr. Watt's statement, he will find that from the year 1769, through some ten subsequent years, he was engaged making various experiments to produce the wished-for result—a continuous motion—but without effect; at the end of which time Matthew Wasbrough, of this city, "erected (as Mr. Watt says) one of his ratchet-wheel engines at Birmingham, the frequent breakages and irregularities of which recalled the subject to his mind;" and he then says that he made a model of his method, which answered his expectation. Why, then, did he not take out a patent for it immediately, instead of waiting until 1781? The truth is, that

Matthew Wasbrough had preceded him in the invention by nearly three years, having patented his contrivance early in 1779, and to him belongs the honour of producing a continuous rotatory motion in relation to the steam-engine, and not to James Watt, as is too generally believed.

GEORGE PRYCE.

Bristol City Library.

*Major André.*—In the account of the disinterment of Major André's remains in 1821, written by Mr. Buchanan, the British Consul at New York, and published in the *United Service Journal* for November, 1833, that gentleman, after stating that no metal buttons were found in the coffin, comes to the conclusion that André's body was stripped by the Americans, which he styles an "outrage" to be "blazoned to the world."

Dr. Thatcher of the American army, who had been present at the execution of André thereupon published a communication upon the subject in the *New England Magazine* for May, 1834, in which he asserts that André's uniform and other effects were given to his servant. "Mr. Buchanan accepted the correction, and declared that it should be inserted in the *United Service Journal*, in which his own statement had appeared." It is said that this was neglected.

See Mr. Charles J. Biddle's "Lecture on the Case of Major André," recently published by the Historical Society in a volume of *Contributions to American History*. (1858.) UNEDA.

Philadelphia.

*Expenses of Presentation to a Living in 1683.*—Perhaps it may not be uninteresting to the readers of "N. & Q." to see a list of the expenses incurred on the presentation and institution to a living in the gift of the Lord Keeper Guilford in the year 1683. The living was in one of our northern cities, and was held in plurality :—

	£	s.	d.
"Imp. for the broad Seal -	-	8	2 6
A gratuity to my Solicitor -	-	8	4 6
Ffor Institution -	-	4	3 0
Ffor Induction -	-	0	13 4
Ffor a license to Preach -	-	0	15 0
To the Secretary Atkinson's Man -	-	0	2 6
To the Butlers -	-	0	2 0
To the Porter -	-	0	1 0
To the Groomes -	-	0	1 0
Ffor a Sequestration and Relaxation -	1	3	10
Spent at Induction -	0	1	0
In all -	18	9	8 "

R.

*Bentley's Emendations on Milton.*—The following lines written about the time of the appearance of Bentley's *Emendations on Milton* have never, I believe, appeared in print. The initials of the author, or rather the compiler of the volume, would

seem to have been W. O.; perhaps William Oldisworth, some of whose poems are inserted.

*To Dr. Bentley, on his licentious and conceited alterations of Milton.*

"Milton's intemperate studies oft by night,  
Did but deprive him of organic sight;  
Thou hast obscured the rays of his bright mind,  
And now the book is like the author — blind."

*On Milton's Executioner.*

"Did Milton's prose, O Charles, thy death defend:  
A furious foe unconscious proves a friend.  
On Milton's verse does Bentley comment? know  
A weak officious friend becomes a foe;  
While he would seem his author's fame to further,  
The murderous critic has avenged thy murder."

CL. HOPPER.

### Queries.

#### OLD BIBLE.

I have a 4to Bible which belonged to Queen Elizabeth, about which I am desirous of information. It is in black-letter type, in double columns, with marginal references, and having each leaf (not each page) marked in Roman letters and numerals thus: "Folio I.," &c., and a running title at the top of each page. The verses are not numbered or separated; but the chapters are divided into paragraphs, with Roman capitals in the margins at irregular intervals, and not according to the paragraphs. Eve is called "Heva," and the first word of Genesis, chapters xxxi. and xxxii., is "Bwt," with innumerable other variations from the authorised version. The letterpress measures  $6\frac{1}{2}$  by  $4\frac{1}{2}$  inches. I do not find any semicolon in the punctuation; but there is a thin stroke (/) which is sometimes used as a parenthesis, and also as a comma, or to mark a pause. Numbers is "Numeri," and the 25th verse of chapter xxi. [xxii.] reads, "she *wrenched* unto the wall." The "Psalter," &c., and the Prophets are in "the thirde parte of the Byble," which has a separate title, inclosed in an architectural border; having in the base a shield, containing a tall monogram (a printer's or engraver's mark), the base of which is a broad A with a cross at the top, surmounted by a C, through which rises (from the A) an upright line, having a cross above the C; and from its point a line is deflected to the right-hand. In this "Thirde parte" the Canticles is entitled, "The Ballet of Ballettes of Salomon," &c., and Obadiah "Abdy." The Apocrypha (there called "Hagiographa") has a separate title, with the same border as that to "The thirde parte." Its first books are called "The thirde and fourth bookes" of Esdras, being the same as are called 1st and 2nd Esdras in our common version; and it ends with 2nd "Machabees," having at the bottom of each column a good woodcut,—one representing John preaching in the wilderness, with his bap-

tizing Christ in the background; and the other, the good Samaritan, with the Priest and Levite passing by.

The first chapter of most of the books begins with an ornamented Roman capital, but all the other chapters with a plain one. Each separate book runs on from the last chapter of the previous book. "The Revelacion" ends with first column of a page, and the second column begins with "A Table to fynde the Epystles and Ghospelles," &c., which table is continued on the next page.

The title-page of the Bible is lost, but that of the Testament is perfect, having a grotesque border, in the top of which is a woodcut of the last supper, and at the bottom is another of Judas betraying Christ. But in no part of the volume is there any intimation of the printer's name, where printed, or its date.

On the (once) blank page at the back of the last page of the Bible, and facing the title-page of the New Testament, is the autograph — "ELIZABETHE REGINA," with her usual lengthened tail of the "z" in "Elizabethhe," and of the "A" in "Regina," as also her more elaborate flourish from the tail of the "R" in "Regina." Below this, in the same handwriting and ink, is "Testamentū Novū p. (probably for *pro* or *per*), followed by a word, the first letter of which is an intricate flourished capital (probably a T), and the letters "desbia," as I read them; the tail of the last letter being also elongated exactly like that at the end of "Regina."

Perhaps what I have said may lead to an identification of the edition, &c., and an explanation of the MS. writing; but I also enclose photographs, half the size of the originals, of — 1. The title-page of "The thirde parte," for the sake of the monogram; 2. The last page of the Bible; 3. The blank leaf on which is the autograph name and writing; 4. The title-page of the New Testament.

The Bible, &c., is bound up between two black-letter prayer-books; that at the end being the prayer-book of 1559, with its rubricated title; that at the beginning is imperfect and without a title, and has not the Collects, Epistles, and Gospels, but the Litany with a few prayers called "suffrages." "Quene Elizabethhe" is prayed for in both.

The binding was before 1697, which is the date under the autograph of "Rich<sup>d</sup>. Legg" on the fly-leaf.

If Mr. OFFOR will be so kind as to give his opinion of the edition and MS. writing, and say whether it would be acceptable to the British Museum, he will oblige P. H. F.

[Mr. OFFOR has kindly forwarded the following reply: —

"From the very accurate description which R. H. F. has given of his Bible, it agrees with Cawood's edition of Cran-



mer's text, in which, if he had the last or second leaf of the Table, he would find this inscription: 'Imprinted at London in Povvles Churcheyarde, by Jhon Cawoode, Prynter to the Quenes Maiestie Anno MDLXI. Cum Priuilegio Regiæ Maiestatis.' The title-page also bears the date 1561. Mr. F., in the first word of Gen. xxxi. and xxxii., has mistaken a capital H (U) for a W, and his quotation from Numeri xxi. should be xxii. He will also find that Gen. xi. and xiii., and many other chapters, begin with Gothic capitals. The width of the page at the head line is five inches. In a perfect state this book is extremely rare. My copy is remarkably perfect; that in the Museum wants the title. Of the autograph I am no judge, but it is doubtful whether the Queen would inscribe her name on the last leaf of the Apocrypha. It is a very different signature to what I have on the last leaf of Tyndale's *Obedience*—'Elizabeth, daughter Angli Franc.' As the British Museum has a copy equally perfect it would only encumber its shelves, unless the autograph could be identified. The Prayer-Book of 1559 might be a most desirable acquisition. It is very rare and interesting. It is not uncommon to find royal names handsomely inscribed on blank pages and margins of books by scribes, in practising to write them handsomely in the commencement of deeds with elaborate flourishes.

GEORGE OFFOR."]

### Minor Queries.

*Shakspeare's Will.*—As a *fac-simile* is forbidden by the regulations of the office, could not the matter be compromised by photographs of the will in its present state? It is said to be "very much the worse for wear," and surely it might be photographed without the slightest risk. As late administrations have done much for literature, a few words from you, MR. EDITOR, might influence "the powers that be" to let Shakspeare's scholars have a copy of their master's will. ESTE.

*Wallings and Leads.*—The meaning of these words, which are found upon documents connected with the salt works in Cheshire, does not appear to have descended to the present inhabitants.

In "A Just Note of the number of the salt house in Northwyche, anno xxxv. Eliz.," this passage occurs:—

"There is and hath been time out of mind within the Town of Northwyche fyvescore and twelve, four *leades* and one odd *leade* and no more, but four *leades* of *wallings* called the *riming* wickhouse; so the total sum is fyvescore and thirteen four *leades* and one odd *leade*, which stand in towne rowe," &c.

Also in a survey of the *wallings* in Northwyche, anno 1606:—

"Peter Venables, Esq. and Julius Winnington, gen., have one Bay of building called the Lead Smithy wherein the occupiers of *walling* do usually cast their *leads*; the Lords of the lead smithy do from time to time, when need shall require, mainteine the house in good reparacōn, and provide a good and sufficient pan to melt the occupiers' *lead* in, and in lieu thereof have the *lead dishes* and profits thereof; the leadcaster hath a halfpenny every *lead* he casteth; the mould is continually maintained by the Towne. They pay yearly in chief rent iij."

Halliwell's *Archaic Dictionary* gives the word "lead-walling, the brine of twenty-four hours' boiling for one house.

"*Wallers*, women who rake the salt out of the leads at the salt-works. Also *walle*, to boil."

Would the word *wallings* here bear the interpretation of boiling-houses, and the *leads*, leaden pans for evaporating the brine, instead of iron ones, as in use at the present day? What is the meaning of *riming*. CL. HOPPER.

*A Geological Inquiry.*—I am anxious to know whether it be a demonstrable fact, that any human remains have been found prior to the supposed first appearance of Adam, that is, about 6000 years ago? I see it "taken for granted" that men *have* lived on our globe fifty-seven thousand years. This is a puzzler to me, who am only a humble inquirer in a much-loved science. In one of your contemporaries (*The Critic*, of June 19, p. 314.) I read as follows:

"Some recent geological discoveries by Lyell, Agassiz, and other eminent men, in the valley of the Mississippi, have demonstrated that for 57,000 years, at least, human beings have been dwelling there. . . . Discoveries of this kind, carrying us so far back, make it impossible to say when the belief of immortality first arose."

The above remarks appear in a lengthened review of Lessing's book on *The Education of the Human Race*. The object of my inquiry is to learn whether these things are so, or not. If the former, where I can read of them; for it is delightful to get as complete a view of the past ages as possible. Natural science and the Word of God, we know, never contradict one another. Theology is one thing, truth and religion are another. Being of one sweet accord, these last court inquiry, and shine the brighter the more frequently they are examined. For *truth* only needs to be for once spoke out,

"And there's such music in her, such strange rhythm,  
As makes men's memories her joyous slaves,  
And cling around the soul, as the sky clings  
Round the mute earth, for ever beautiful."

W. K.

*Mrs. Boulstred.*—What is known of this lady? Dr. Donne has written two Elegies on her (*Poems*, edit. 1654, pp. 254. 259.). She is also, under the name of "The Court Pucelle," the subject of an epigram by Ben Jonson (*Works*, by Gifford, viii. 437.); and is alluded to in the following passages in *Ben Jonson's Conversations with William Drummond*, published by the Shakspeare Society:—

"He read a satire of a lady come from the Bath; Verses on the Pucelle of the Court, Mistress Boulstred, whose epitaph Done made."—P. 7.

Again, at p. 38., we learn that Jonson's verses had been stolen out of his pocket, which brought him into trouble:—

"That piece of the Pucelle of the Court was stolen out of his pocket by a gentleman who drank him drouisie, and

given Mistress Boulstraid, which brought him great displeasure."

J. Y.

*Relic of Charles XII. of Sweden.*—I am in possession of a small white glass goblet, about 3 inches high, 3 inches in diameter at top, diminishing to 1½ inches at bottom, with the following legend engraved round the brim:—

"VIVAT. PRINZ. CARL."

It is enclosed in a neat wicker case, with a crown on the cover, and the letters H A L in front, worked in coloured threads. It was presented to my father many years ago, with the accompanying letter:—

"Dublin, 14. Nassau St.  
June 15. 1831.

"Very Rev<sup>d</sup>. Sir,

"I trust you will not think me presuming in begging your acceptance of a small tribute of my gratitude—the two glasses which I take the liberty of sending you. They are curious from their very great antiquity, as they were a present from Charles XII. of Sweden to Mr. Ford's great-grandfather. When making a tour of his dominions, the accommodations in those countries at that time were so bad that he stayed one night with whatever person was best able to entertain him in the different towns he went through, and in the morning gave these glasses as a memorial that he had been there to Mr. Angel, that being the name of Mr. Ford's relative (you may depend on the authenticity of this). With the sincerest prayers for your and your Family's happiness, I beg leave to subscribe myself, very rev<sup>d</sup> Sir, your respectful and obedient humble servant,

"M. A. FORDE."

I have not been able to ascertain who the writer of this letter was, but it has been kept with the glass, which alone I have got, ever since. The construction of the sentence about the gift of the glasses to Mr. Angel is complicated, to say the least of it; and I don't know whether it means that Charles gave such glasses everywhere he lodged, or not. At all events the relic is curious, and I should be glad if your correspondents could throw any further light upon it. A. A. D.

*Primæval Stone Implements with Wooden Handles.*—In Worsaae's *Primæval Antiquities of Denmark* (translated by William J. Thoms, London, Parker, 1849), p. 12., mention is made of the fact, that, though stone hatchets have been found in Denmark, and such implements must, originally, have been provided with wooden handles, no wooden handle has yet been discovered to one of them. In Ireland, however, according to Mr. THOMS, a specimen was found, some years ago, near Cockstown in the county of Tyrone. Perhaps the following, from the *Literary Gazette* for the year 1822, p. 605., may throw some additional light upon the matter in general:—

"In digging a well on the slope of a hill at Ferry Hart, east end of the Isle of Sheppey, a small house, or hut, buried under the earth, has been discovered. The newspapers add, that it is of the most remote antiquity

and that two skeletons have been found. The building had no roof, or it might have been of some perishable material; the walls were wood, and no iron or other metal is seen. There are flints and hard stones, apparently intended for axes, and cutting instruments, with handles of wood, quite complete, and in good preservation; and earthenware utensils (one appears to have been a lamp); a few fish-hooks of hard stoney horn, and an immense quantity of a kind of horsehair. Mr. Barrow, the resident Commissioner of Sheerness, has arrived; and by his desire a fence will be erected to inclose and preserve this extraordinary remnant of antiquity."

Drawings of the "cutting instruments with handles of wood" would be very acceptable.

J. H. VAN LENNEP.

Zeyst, July 2, 1858.

*Pilgrims' Tokens.*—Where can I find the best account of pilgrims' tokens? What books have been written on the subject? Where were they manufactured? By the monks of the different localities visitations to which they are supposed to commemorate? or were there manufactories which produced them for the use of the different shrines?

D. S.

*Wax Work Monuments.*—Let me add to the Query on this subject in last "N. & Q." (2<sup>nd</sup> S. vi. 11.). Do there exist other examples, either in England or on the Continent, of this peculiar class of memorial of the illustrious dead? Were there not waxen effigies of the royal family of France at St. Denys.

W. M.

*Work on Heraldry.*—I have somewhere read that an Edinburgh jeweller published, in the year 1786, a work on heraldry, which so pleased their majesties, that the queen did not rest until she had prevailed upon the king to grant him a pension of 200*l.* per annum. The author's name? and the title of his book?

ABHBA.

*Family of Blacker, of Carrick Blacker.*—In Burke's *History of the Commoners of Great Britain and Ireland*, vol. ii. p. 48., it is stated that "this family derives its name and descent from Blacar, king or chief of the Northmen or Danes, who settled at Dublin in the beginning of the tenth century." On what authority is this assertion made?

Blacar slew with his own axe, March 26, 941, in a pitched battle on the banks of the Bann, Maichertach, king of Ailech, called the Hector or bravest of his time; and if the assertion be true, "it is a singular fact that his descendants have for many generations possessed the site of this victory." By some writers he is called Blacard; and the name of the family is frequently pronounced *Blackard* by the lower classes of the people in the north of Ireland.

ABHBA.

*Joe Miller's Jest.*—The three first editions were published in 1739. The fourth in 1740; the fifth in 1742; the sixth in 1743; the ninth in



1747; the tenth in 1751. Now there were editions in 1744, 1745, 1755, 1762, 1771. Query, Can any of your correspondents point out the particular dates of the seventh, eighth, and eleventh, &c., editions; or any other editions, down to the termination of the last century. J. GIBSON.

Maidstone.

### Minor Queries with Answers.

Abp. Cramer, "*De non ducenda Fratria.*"—In Bale's list of Archbishop Cranmer's writings occurs, "*De non ducenda Fratria, lib. II.*" This refers of course to the book composed by Cranmer at Henry's command, and afterwards presented to the pope, as related in Strype, Burnet, &c. Was this book printed? if so, when and by whom? What is the title-page, and the first sentence or two, and where is it to be seen?

W. H. C.

[The Rev. H. Jenkyns, editor of Cranmer's *Remains*, 4 vols. 8vo. 1833, has the following note on this work, vol. i. p. vi.:—"Cranmer is recorded to have first employed his pen on the memorable question respecting the validity of King Henry VIII.'s marriage with Catharine of Arragon. According to the well-known narrative of Foxe, he was the person at whose suggestion the King appealed to the universities, when indignant at the unexpected adjournment of the trial by Cardinal Campegio, and the subsequent removal of the cause to Rome. But this statement has with reason been disputed: there can be no doubt, however, of his having expressed an opinion on the case at a very early stage of the proceedings, and of his having afterwards been specially commissioned by Henry to explain his views in writing. This was the origin of his Book on Divorce. The points which it was his chief object to establish in it were, that marriage with a brother's widow was contrary to the law of God, and was consequently incapable of being legalised by a papal dispensation. . . . The work is said to have been executed with ability, and seems at the time to have excited much attention. It was not only laid before the two English Universities and the House of Commons, but was presented by its author at a formal embassy to the Pope, with a profession of his readiness to defend it in open disputation against all impugnors. Yet it appears, notwithstanding the publication thus acquired, to be now lost: and it happens singularly enough, that his only extant composition on the question is of a directly opposite tendency, being a long Letter to the Earl of Wiltshire, in which he details, with much commendation, the arguments used by Reginald Pole in support of Queen Catharine's marriage, and brings nothing against them on his own side, beyond a brief expression of dissent."]

*London Taverns.*—In the biographical notices of the wits of the reign of Queen Anne frequent mention is made of Heycock's Ordinary and Salutation Tavern. Can you inform me of their locality, as they seem to have escaped the notice of our London topographers? W. H. B.

[Heycock's Ordinary was near the Palsgrave's Head tavern by Temple Bar, and was much frequented by members of parliament. Here Andrew Marvell uttered the severe castigation to certain members of the House,

known to be in the pay of the Crown, for ensuring the subserviency of their votes. Marvell dined usually at this ordinary, and on one occasion, having eaten heartily of boiled beef with some roasted pigeons and asparagus, he drank his pint of port. On settling the reckoning, he took a piece of money out of his pocket, and holding it between his finger and thumb, thus addressed his venal associates: "Gentlemen, who would let himself out for hire, while he can have such a dinner for half-a-crown?" (Beaumont's *London Tokens*, p. 225.)

*Salutation Tavern* was in Newgate Street, as we learn from the following poetical invitation to a social feast held there on June 19, 1735-6, issued by the two stewards, Edward Cave and William Bowyer:—

"Saturday, Jan. 17, 1735-6.

"SIR,

"You're desir'd on Monday next to meet  
At Salutation Tavern, Newgate Street,  
Supper will be on table just at eight,

[Stewards] One of St. John's [Bowyer] t'other of St. John's Gate [Cave]."

This summons elicited a poetical answer from Samuel Richardson the novelist, printed in *extenso* in Bowyer's *Anecdotes*, p. 160.:—

"For me, I'm much concern'd I cannot meet  
'At Salutation Tavern, Newgate Street.'  
Your notice, like your verse (so sweet and short!),  
If longer, I'd sincerely thank'd you for it.  
Howe'er, receive my wishes, sons of verse!  
May every man who meets, your praise rehearse!  
May mirth, as plenty, crown your cheerful board,  
And ev'ry one part happy—as a lord!  
That when at home (by such sweet verses fir'd)  
Your families may think you all inspir'd!  
So wishes he, who, pre-engag'd, can't know  
The pleasures that would from your meeting flow."]

*Peter Charron, "Of Wisdome."*—I have in my possession a book, the date of whose publication I wish to ascertain. It has an engraved title-page, and this title:—

"*Of Wisdome*, three bookes written in French by Peter Charron, Doct<sup>r</sup> of Lawe in Paris, Translated by Sampson Lennard; At London, printed for Edward Blount and Will Aspley."

There is no clue to the date, except its dedication to "Prince Henry, Prince of Great Britain, Sonne and Heire Apparent to our Sovereigne Lord the King." Watt mentions an edition of this work published in 1630; but as Prince Henry died in 1612, mine must have been an earlier one, and I can find no information relating to it. The original was published at Bordeaux, 1601. CLEMENT.

Cambridge, Mass. U. S.

[We have before us an edition translated by Sampson Lennard, containing the engraved title-page as described by our correspondent, without the Dedication to Prince Henry, but with a prefatory advertisement of two pages "To the Reader." The last page of the volume contains the following imprint:—"London, Printed by George Miller for William Aspley, at the signe of the Parot in Pauls Churchyard. 1630." As this appears to be the earliest English edition, it is probable that Lennard's Dedication of Du Plessis Mornay's *History of the Papacie* to Prince Henry may have been inserted in our correspondent's copy of Charron.]

"*A Sure Guide to Hell*."—Who was the author of the spiritual itinerary, *A Sure Guide to Hell*, by Beelzebub, London, 8vo., 1750? W. C.

[It was written by Benjamin Bourn, a London bookseller, and the son of a dissenting minister. He died on April 15, 1755.]

### Replies.

KNIGHTS OF ST. JOHN OF JERUSALEM.

(1<sup>st</sup> S. vii. 628.)

MR. WINTHROP gave an extract from Sutherland's *Hist. of Knights of Malta*, in which it was stated, that

"In the reign of Henry VIII. the Knights Ingley, Adrian Forrest, Adrian Fortescue, and Marmaduke Bohus, refusing to abjure their faith, perished on the scaffold. Thomas Mytton and Edward Waldegrave died in a dungeon; and Richard and James Bell, John Noel, and many others abandoned their country for ever, and sought an asylum at Malta, completely stripped of their possessions."

This statement is supported by Goussaincourt in his *Martyrology of the Order*, but notwithstanding I venture to question its accuracy.

"Ingley" was Sir Thomas Dingley noticed by MR. WINTHROP in vol. x. p. 177., whose execution along with Sir Adrian Fortescue on July 9<sup>th</sup>, 1589, is recorded by Stow and the *Grey Friars' Chronicle*.

"*Adrian Forrest*." No execution of a person so named is mentioned in any record that I can find. Possibly it is a foreigner's mistaken repetition of the name "Adrian Fortescue," confused with Father John Forrest the Franciscan.

"*Adrian Fortescue*." Is it not a mistake to suppose him a knight of the Order? Goussaincourt is the authority, but he is not in the lists taken by MR. WINTHROP from the Records at Malta, nor those given in the *Brit. Mag.* for Jan. 1834 †, and what is known of his history is inconsistent with the idea of his being under vows of poverty and celibacy. He was the second son of Sir John Fortescue of Punsborne, Herts, and joined the army of Henry VII., by whom he was created a Knight Banneret and a Knight of the Bath, and rewarded for his services with several grants of land. He married, first, Anne, daughter and heiress of Sir William Stonor of Stonor, by whom he had an only daughter, married to Sir Henry Wentworth; and secondly, Anne, daughter of William Reade of Boarstall, Esq., by whom he had a son, Sir John Fortescue of Salden, Chancellor of the Exchequer, and a daughter, Elizabeth, married to Sir Thomas Bromley, Lord

Keeper. After his execution his widow remarried Sir Thomas Parry. Perhaps, as in Stow the two are coupled together thus, "Sir Adrian Fortescue and Thomas Dingley, Knight of Saint John's, and divers other were attainted," it might have been supposed both were knights of the Order.\*

"*Marmaduke Bohus*." This must refer to Marmaduke Bowes, Esq., of Angram Grange, Cleveland, who was executed at York, Nov. 26, 1585, for entertaining a priest, though he had conformed to the established religion. But there seems no reason to suppose him a knight. Challoner says he was married.†

*Sir David Genson*. There is an omission altogether of this knight, whose name is spelt also "Gonson" and "Jensey." He had been Lieutenant of the Turcopolier at Malta, and was named as a pensioner in the Act for the dissolution. His end is recorded by Stow:—

"1541. The 1 of July, Sir David Genson, Knight of the Rhodes, was drawn through Southwark to S. Thomas of Watrings, and there executed for the Supremacy."

The other names all belong to the reign of Elizabeth.

"*Thomas Mytton and Edward Waldegrave*." These must be Sir Thomas Metham and Sir Edward Waldegrave, who were imprisoned for hearing Mass in the beginning of Queen Elizabeth's reign. Sir Edward died in prison Sept. 1, 1561, "ex faetore carceris in morbum incidens," says Bridgwater, who mentions no more than Sir Thomas Metham's imprisonment, and not his death. They were both knighted by Queen Mary at her coronation, and their wives were sent to prison with them. They cannot therefore have been Knights of St. John, and are not so entitled by Bridgwater.‡

"*Richard and James Bell*." The names lead to the supposition that these mean Sir Richard and Sir James Shelley, of whom MR. WINTHROP has given an account ("N. & Q." 1<sup>st</sup> S. x. 201. and xi. 179.).

"*Sir John Noel*." It seems probable that this refers to Sir John Neville, of whom Bridgwater says, "equestris ordinis vir, obiit in exilio cum filio." But there is no appearance of his being a Knight of St. John.

*Sir Thomas Markenfield*. He is not mentioned by Sutherland, but Bridgwater calls him a Knight of St. John, and Dodd adds, that "refusing to conform to the alterations made in the beginning of Queen Elizabeth's reign, immediately left England, and died abroad. But I have seen no other authority to connect him with the Order.

\* Stow has the 10th.

† MR. WINTHROP does not appear to have seen the books quoted by Mr. Froude, as several names are given by the latter and omitted by the former. Are those books?

\* Clutterbuck's *Herts*, Burke's *Dormant Baronetage* (Scotch), *Records of the Court of Wards and Liveries*, and *Originalia Rolls*.

† Challoner's *Missionary Priests*.

‡ Machyn's *Diary*, Bridgwater's *Concertatio*.



The issue seems to be, that there were two knights executed under Henry VIII.; and the only knights recorded to have returned to Malta on the second dissolution of the Priory in England in 1559, are the two Shelleys, Sir Henry Gerard, Sir Oliver Starkey, and Sir George Dudley. Bosio says there were some more there, but he does not give their names. Taaffe names also Sir Edward Burrough, perhaps by mistake for Sir Edward Browne, as there is no such name as the former in the Records.\* E. E. ESTCOURT. Birmingham.

## BYRON AND ÆSCHYLUS.

(2nd S. v. 454.)

J. R. has noticed the resemblance between Lord Byron's well-known eulogy of Henry Kirke White in *English Bards and Scotch Reviewers* :—

"So the struck eagle, stretch'd upon the plain,  
No more through rolling clouds to soar again,  
View'd his own feather on the fatal dart,  
And wing'd the shaft that quiver'd in his heart;  
Keen were his pangs, but keener far to feel  
He nursed the pinion which impell'd the steel;  
While the same plumage that had warm'd his nest  
Drank the last life-drop of his bleeding breast."

And the passage of Æschylus which he cites—

"Ὅς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος·  
Παρήγν' ἀπράκτω τοξικὸν τὸν αἰένον  
Εἵπειν ἰδὼντα μηχανὴν πτερόματος,  
Τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς  
Ἀλίσκομεσθα."

Porson, in his long note on the *Medea* of Euripides, 139—40. (from which, as given in Dr. Major's edition, I quote), has incidentally shown that this phrase became proverbial, and gives several references in proof; which see. Compare *Dionysius of Halicarnassus* (ed. Reiske, 970.) :—

"Τὰδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκομεσθα, ΚΑΤΑ ΤΗΝ ΤΡΑΓΩΔΙΑΝ."

Again, *Eustathius ad Iliad*. Z. p. 632—35=489. 1. :—

"ὁ Πρόπτος δηλαδὴ (πέμπε) τὸν Βελλεροφόντην, γράμματα καὶ αὐτοῦ κομίζοντα, καὶ ταῦτα οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτοῦ, τραγηδικῶς εἶπεν, ἀλίσκομενοι πτεροῖς."

And, lastly, the *Scholiast on Lucian*, tom. i. p. 794. :—

"Καὶ οὗτος τοῖς οἰκείοις ἀλώσῃ πτεροῖς."

I would suggest that the coincidence of Æschylus's death being commonly attributed to an eagle letting a tortoise fall on his bald head, mistaking it for a stone, may have invested the proverb with greater significance, and given it a more extensive currency.

That Byron was well acquainted with Æschylus his works testify; but his admiration, and probably his knowledge, seems to have been confined to a few only of that poet's plays.

In 1817, he wrote thus :—

"Of the 'Prometheus' of Æschylus I was passionately fond as a boy (it was one of the Greek plays we read thrice a year at Harrow); indeed, that and the 'Medea' were the only ones, except the 'Seven before Thebes,' which ever much pleased me. The 'Prometheus,' if not exactly in my plan, has always been so much in my head that I can easily conceive its influence over all or anything that I have written; but I deny Marlow and his progeny, and beg that you will do the same." — *Letters*, 1817.

Had he borrowed the beautiful metaphor from Æschylus, we might expect that one so particular in this respect would have acknowledged his obligation to the Greek poet; but, in truth, it seems unlikely that he should have derived this idea from a *Fragment* of a play with which he probably was unacquainted.

More reasonably might we suspect that the metaphor was suggested by Edmund Waller's beautiful lines [see "N. & Q.," 2nd S. v. 507.]. The coincidence is at the least striking, but whether it amounts to a plagiarism your readers must judge for themselves. JOHN RIBTON GARSTIN.

Dublin.

GOLDRIC, OR WALDRIC, CHANCELLOR OF HENRY I.

(2nd S. v. 45.)

In Forester's edition of *Ordericus Vitalis* (Bohn's *Antiq. Libr.* 1854, vol. iii. 380.), it is stated, in the account of the battle of Tinchebrai, which was fought on Sept. 28, 1106, that,—

"Then *Baudri* seized the Duke,"—Robert of Normandy,— "and delivered him to the king's guards. This man was one of Henry's chaplains, who, joining a body of knights, took part in the battle. He was shortly afterwards made bishop of *Laon*, but having deeply aggrieved the people of his diocese, he was killed by the inhabitants of his own city, in a garden, on Friday in Easter week, with seven dignitaries of his cathedral."

And in a note at the bottom of the page, where occurs the above notice of *Baudri*, or *Waldric*, the learned translator of *Orderic* says :—

"It appears that *Baudri* employed the wealth heaped upon him for the capture of Robert Curthose to secure his election by the chapter of *Laon*. But this profanation did not last long. Public opinion revolted at seeing a mere clerk attached to the court, who was not even a sub-deacon, raised to the episcopal and ducal see of *Laon*. By the king's influence, who probably was glad to get rid of him, he was provided with a canonry of *Rouen*, and received subdeacon's orders. However, it was only by the intervention of Pope Paschal II., to whom *Baudri* appealed at *Dijon*, that he was confirmed in his see. But as he was grossly ignorant, associated only with the military, and could talk of nothing but dogs and horses, he became odious to his clergy, who accused him of several murders and other acts of violence. At last, having opposed the establishment of the municipality of *Laon*, he was massacred in a popular tumult, on Tuesday, the 22nd of April, 1122, and his body having been subjected to a thousand outrages, was left naked in the public street till the next day. He was at length

\* *Hist. of Order of St. John*, iii. 316.

buried, out of compassion, but without ceremony or prayers. See *Gall. Christ.* ix. col. 526. &c."

It will be observed that the date of his murder is imperfect in the above extract, as there is, unfortunately, an error in the type in my copy of Orderic by Bohn; and as I have not got *Gallia Christiana*, I am unable to supply the year. I should have supposed it to have been 1112, but then another difficulty occurs, as the 22d of April, 1112, did not fall on *Tuesday*, but on a *Monday*, and the day mentioned in the text of Orderic is "Friday in Easter week," which was the 26th of April in 1112: nor can it be 1122, setting aside the improbability of Baudri's episcopate at Laon having lasted so long; but this point can be cleared up by reference to the *Gall. Christ.*\*

*Waldricus*, *Goldric*, or *Baudri*, appears to have held the post of *Chancellor of England* from 1104 to 1107, according to Mr. Hardy's *Roll*; while Lord Campbell, in his *Lives of the Chancellors*, enumerates him as next in the series after Roger: but great obscurity prevails with respect to the delivery of the great seal during the early part of the reign of King Henry I. J. C. R. in his note on Waldric is therefore quite correct in pointing out, and correcting the mistake made, both by Dr. Lingard and Mr. Foss, as to his having been Bishop of *Llandaff*, instead of *Laon*, arising from the error in the old edition of Orderic — *Landavensis* for *Laudunensis* — but which, as I have already shown, is stated correctly in Mr. Forester's new and excellent translation of *Ordericus Vitalis*, based on the edition published by the *Société de l'Histoire de France*, 1838—1855, under the care of MM. Auguste Le Prevost and Leopold Delisle, of Paris. A. S. A.

Barrackpore, E. I., April 14.

#### THE PETRILS, OR MOTHER CAREY'S CHICKENS.

(2nd S. v. 317. 506.)

The quotation by MR. HACKWOOD from Knapp's *Knowledge for the People*, as to the apparition of these birds "upon the approach or during the continuation of a gale," is the very reverse of my own experience during eleven voyages across the Atlantic in various directions. Sailors no longer look upon them as harbingers of the tempest, although they did so formerly. No superstition, however, admits of an easier explanation in accordance with the known laws of nature.

All animated beings, like plants, have their circumscribed *stations* in creation—localities in which they are adapted to live and "find pasture." (See Lyell's *Princ. of Geol.*, c. 41.). The petrels (not *petrels*, which is *French*) have their appointed

station. It is the ship, therefore, which goes to these birds, and not the birds that come to the ship: in other words, the ship gets into their station, whence, *sometimes*, she may be wafted into a *storm*; hence the original superstition. As I have frequently seen these birds, and as their apparition was never followed by a tempest, it is evident that this physical cause did not come into operation. That is, our ship got into the station of these birds, which happened not to be within the range of the *storm-circuit*—assuming that storms are always raging in certain latitudes, within or without which there may be only a steady breeze, or even a dead calm—according to the modern "law of storms." The steady breeze may waft the ship in a few hours into the main sweep of the tempest. Now, there will always be a *chance* of that result—until we be able to avoid it by an accurate knowledge of the "law of storms," and of the course which we must steer according to the indications of the barometer and the direction of the wind.

I can bear witness to the superstition as it was some six-and-thirty years ago, in my childhood. My father caught one of these birds with a line, and gave it to me. A murmur instantly arose amongst the crew, and I was forced to part with my captive, which seemed comfortable enough. Had we got into the storm-circuit, perhaps they would have been tempted to make another Jonas of me to appease Mother Carey.

The petril keeps in the wake of the ship, a few yards from the rudder, disporting in the eddies, and literally "picking up a living" from the surface of the wave. It must be endowed with great strength of wing, since it follows the ship for many days together. As it has never been seen on land, it is probable that, like other sea-birds, its home is some desolate rock in the waste of ocean, of which, in its small way, it is a *scavenger*. Poetically, of course, we say:—

"Her nest the wave—her fate to roam  
Like bubbles of the Ocean's foam."

Delighting in an agitated sea, which keeps its food on the surface, these birds are scientifically called *procellaria*. In their rapid flight—being *palmiped* or web-footed—they skim over the surface of the waves, and even "walk on the water." Hence, in fact, the name *petril*, from the Italian diminutive *Pietrillo*, or *little Peter*, alluding to the fact recorded of St. Peter in the Gospel (Matt. xiv.).

In "N. & Q." (2nd S. v. 317.), the name "Mother Carey" was derived from *Mater cara*, as referred to the Virgin Mary. The derivation is curious, but, I fear, rather far-fetched and improbable. If that name had ever been given to the bird as translated or upset literally into an English representative of the original, it must have been given originally by the Italians or the Spa-

\* The correct date is 25th of April, 1112; or as given in *Gallia Christiana*, "vii. cal. Maii, an. 1112, feria v. hebdomadæ Paschalis."



niards; but I can find no authority to that effect in connexion with the *liturgy* of the Virgin, in which I have searched in vain for the words *Mater cara*. Indeed, with a memory most retentive of all that beautiful liturgy, I doubt that the word *cara* is anywhere — amongst hundreds — applied to the Virgin. She is, however, emphatically styled, with reference to the tempest-tost:—

"Fulgens Stella Maris,  
Portus naufragorum."

ANDREW STEINMETZ.

#### DIFFICULTIES OF CHAUCER.

(2<sup>nd</sup> S. iii. 299.)

*Carrenare*.—These lines from *The Booke of the Dutchesse*—

"And bidde him faste, anone that he  
Go hoodlesse into the drie see  
And come home by the *Carrenare*"—

are thus paraphrased by Mr. Boys, under the incognito of ANON.:—

"Nor would she strictly command him to go forthwith bareheaded into the dry dock, and come back by the careening dock"!!

Than this nothing, methinks, could be further from Chaucer's meaning. What may be the difference between a dry and a careening dock, or whether it was lady-like, in the fourteenth century, for high-born English dames to be well up in matters belonging to the navy, I know not; but this I do know, that a much more natural signification may be given than the one above to the words of our old poet. In the Middle Ages, even when Chaucer lived, writers of romance used to make the young wooing knight go forth in search of noble adventures at the bidding of the illustrious lady whose hand and heart he sought to win. Almost always a visit to the Holy Land was laid down as one part of his wanderings; he was told to fast as well as fight, and expected to show himself a pious pilgrim as well as bear him like a doughty man of war. One of the routes followed by our countrymen for getting to Palestine was to go by sea from Pisa to Alexandria, as we learn from one of Chaucer's contemporaries, Sir John Maundeville, who, in speaking of this journey, says,—

"Men gothe be the Rede see—and there passed Moyses, with the children of Israel, overthwart the see all drye," &c.—*The Voiage*, &c., ed. Halliwell, p. 57.

Surely Chaucer's "drie see" may very fairly be understood as meaning the Red Sea, especially as he had but just spoken of a great city in Egypt—"Alisandrie." Furthermore, from this very "drie see" mention is made of "coming home by the *Carrenare*." To my mind there is no doubt that

this word "*Carrenare*," which up to the present moment has been unintelligible to the commentators and readers of Chaucer, was the received and well-known term for designating that part of the wilderness wherein our Divine Lord fasted forty days and forty nights (Matt. iv. 2.); and was then, as it yet is, one of the places visited by pilgrims to the Holy Land. In the *Life of St. Peregrin* it is said,—

"Cum pervenisset ad locum deserti, qui Quarantena vocatur, in quo Dominus noster Jesus Christus quadraginta diebus et quadraginta noctibus jejunaverat," &c. AA. SS. t. i. Aug. p. 78.

Sometimes it was called "*quarentena*," as Du Cange shows from several authors in *voca*. In the reprint, edited by Sir H. Ellis for the Camden Society, of the *Pylgrymage of Sir Richard Gylforde* to the Holy Land, as late as A.D. 1506, its writer tells us that—

"Goynge frome Galylee to Iherico, on the ryght hande, is the Moute of Quarentena, where our Lorde fasted .xl. dayes and .xl. nyghts," &c.—P. 52.

Among our old writers *q* and *c* are interchangeable letters, in words derived from Latin; and out of *quadragesima* came *quaresima*, and, in French, *carême*, then *carême* for *lent*, or the fast of forty days. Perhaps a collection of MSS. might afford another reading for the word "*carrenare*:" be that as it may, it is not at all unlikely that in this as in other instances Chaucer, to suit his purpose, and to find a rhyme for "*ware*," may have, out of "*Quarentena*," coined by an easy process "*Carrenare*." According, then, to such a gloss, Chaucer wished to say that the Duchess whose praises he sang was not, like many other high dames, so freakish as to exact such hard proofs of regard.

"She would not tell her knight to wander the world over for her sake—to go to Alexandria, nay, fast and walk bare-headed, under the scorching sun of Egypt, into the Red Sea, and come home thence by the Holy Land after having been to the wilderness, the '*carrenare*,' itself, wherein our Lord fasted forty days and forty nights."

D. ROCK.

#### Replies to Minor Queries.

*Seal-Engravers' Seals* (1<sup>st</sup> S. xii. 30.)—Your correspondent ADRIAN ADNINAN may find the following directions of use:—

Employ a gas flame or (better) a spirit lamp. Hold a stick of best red wax *over* the flame's point (not *in* it) till it begins to fuse. Take care it does not blaze, as the smallest portion of carbon will mar the brightness of the impression. *Dab* the drop of melted wax on the paper, then repeat the process till you have deposited enough. Now get an assistant to stretch the paper evenly, holding it at some distance over the flame, while you stir the wax round as in making an ordinary

impression. The paper should then be laid on the table, and the seal pressed down. The paper should be kept on the stretch till all is quite cool, and the impression may then be neatly trimmed with a scissors.

The seal should be thus prepared :—Grease its surface *very* slightly with candle-grease, using a hard brush to get into the cuttings. Sprinkle with powdered vermilion. Shake off excess of powder, so as to leave only a film. It is then ready for use.

H. M.

Dublin.

*Antique Porcelain* (2<sup>nd</sup> S. v. 515.)—In answer to J. W., as to "old family china so often seen in cabinets," and more particularly as "to the cups and plates said to have belonged to Oliver Cromwell," if they are really porcelain, and existed previously to the year 1695, the period of the earliest porcelain manufacture in Europe, I have no doubt of their being Oriental. But, from the character of the paintings, it is possible that the ware is not porcelain, but Delft earthenware, as this latter ware was common in England in 1660, the manufacture dating from about 1600. The Oriental porcelain is generally a blue pattern upon a white ground, and this the Dutch so well copied in Delft, that without close inspection it is often difficult to distinguish the one ware from the other. So the question of Oliver Cromwell's cups must remain undecided till further particulars are obtained. In this I have presumed that the ware is blue and white. The date of Oriental porcelain is difficult to determine, unless the piece bears the Chinese characters which denote the dynasty of the emperor in whose reign it was manufactured, and which are given in the work upon Pottery and Porcelain mentioned in the note of the editor.

J. M.

*Monumental Brasses* (2<sup>nd</sup> S. v. 478.)—The collection of Printings of Monumental Brasses alluded to by J. M. G. was purchased at rather a high rate for the British Museum, and is now in the Print Room of that institution. The collection is valuable only as containing impressions of brasses now lost from Marlow, Ingham, Oxford, and a few other places. Of these, notices will appear in a work on Monumental Brasses which I have nearly ready for the press. Can any correspondent kindly furnish me with information respecting brasses not generally known to the collectors of rubbings, or which have recently suffered spoliation or mutilation? I am in want of information more especially from the northern and south-western counties of England.

H. HAINES.

Paddock House, Gloucester.

The collection sold at Craven Ord's sale to Thorpe was purchased afterwards by the late

Francis Douce, and by him was bequeathed to the British Museum, where it is now preserved, with many other rubbings from monumental brasses, in the Print-Room of that establishment.

F. MADDEN.

*Whipultr* (2<sup>nd</sup> S. v. 24.)—In the original communication on the meaning of this word by THOMAS BOYS, several guesses were made, and others have been hazarded since. It often happens that we wander far away, and seek far-fetched derivations when the true meaning is close at hand. If I mistake not, the meaning of *whipultr* is easily found, and even supplied by Chaucer himself. He has "oke, fir, birch, aspe, alder, holm, poplere, wilow, elm, plane, ash, box, chestein, lind, laurere, maple, thorn, beche, hasel, ew, *whipultr*." Surely this must be the *holly*, the only English tree not previously named. Is not holly the very tree for *whip-handles* or *whip-poles*, and therefore called the *whip-pole tree*? F. C. H.

*Mr. Thomas Carew, a Poet of Note* (2<sup>nd</sup> S. vi. 12.)—He is doubtless the "Tom Carew" (still in some places if not in all pronounced Carey) mentioned by Suckling in his *Sessions of the Poets*.

"Tom Carew came next, but he had a fault,  
That did not well stand with a Laureat," &c.

*Wood's Athenæ Oxon.*, Bliss ed. ii. 657., Clarendon, Lloyd's *Worthies*, Phillips, and Langbaine, all contain notices of him. We know him best from his beautiful song :—

"He that loves a rosie cheek  
Or a coral lip admires,  
Or from starlight eyes doth seek  
Fuel to maintain his fires;  
As old Time makes these decay,  
So his flames must waste away."

Should Mr. YEOWELL be disinclined to hunt up his authorities for himself, I shall be happy to send him what I know in return for this new and interesting notice of a very charming old song-writer.

G. H. KINGSLEY.

*Dust on Books* (2<sup>nd</sup> S. v. 515.)—Perhaps the cheapest method of defending books from dust, is, the affixing small falls of leather above the backs of volumes on the shelves. When the works fit the cases, this old method is found to answer pretty well. Another way is to have silken or other blinds (silk is best, being closest in fabric,) to draw down in front of the tomes during dusting, or such times as the library is not in use; it also tends to keep colour in bindings, and for private libraries is, I think, the best, glass alone excepted.

It is found that uncut books suffer the greatest discolouration, from dust resting upon the tops; and the marks are often observable after *binding*, clearly showing at the top of every sheet fold. Books cut by the paper-knife are less affected,



though more than when cut by the binder. Gilt edges are the best, dust little adhering to metal, and is easily wiped off.

Any more effective way of preserving books from dust and dirt than the methods in common use would be a great boon to the lovers of books: and I, for one, should feel much obliged by a description of any plan not indicated here.

LUKE LIMNER, F.S.A.

Regent's Park.

*Lilliputian Aztecs* (2<sup>nd</sup> S. v. 382.)—I am much obliged for the notice taken of my query. I have recently found the following note, which confirms my own supposition, and I think settles this *Barnum* business:—

"Many of them were of mixed Indian and Negro blood, and were small, undersized, but strongly-made men, with reserved, ugly, and brutal looking faces. The mixture of two races so degenerate as the Indian and Ethiopian is not likely to have a beneficial effect on the descendants; but it is a mixture unfortunately very common on the frontier of this state (San Salvador) towards Honduras."

A note adds:—

"The two mulatto children, which a speculative Yankee actually imposed on the credulous in Europe, as the last scions of the almost extinct priestly caste of the Aztecs, are nothing more than two remarkably undeveloped individuals of this mixed descent, the twin-children of two persons named Innocent and Martina Burgos, who are still living in the village of Decora, in the department of San Miguel. A Spanish trader, of the name of Ramon Selva, got them from the mother, to whom they were very burdensome on account of their helpless awkwardness, under pretence of having them educated in the United States; but instead of that, he made a show of them, and afterwards sold them to a person named Morris, who is at present, I believe, parading them about in the best company of Europe."—*Travels in the Free States of Central America*, by Dr. Carl Scherzer, 1857, vol. ii. p. 234.

F. C. B.

*Milton's Autograph* (2<sup>nd</sup> S. iv. 287. 334. 371. 459.; v. 115. 173.)—I have in my possession an old fcap. 8vo., black-letter Latin grammar in excellent preservation ("*Systema Grammaticum, Operâ et Studio Tho. Farnabii, Londini, Excudebat T. & R. C. impensis Andreae Crooke, 1641*"). On the title-page of the above is written "Ii. Milton," evidently an abbreviation of the Latin for John in the dative case. As you cannot give to your readers a fac-simile of the autograph, it is necessary to explain that the capital "I" is formed exactly like the small "i" which immediately follows it, and like the other small "i" in the surname, excepting that it is double their height, and is not, like them, dotted. The date of the book agrees with the time when Milton, having returned from Italy, was engaged in superintending the education of his two nephews, and preparing a collection of his Latin poems for the press. It is annotated in the margin of that part of the

book which treats "De ultimis syllabis,"—a part which more than all others would be interesting to a poet.

WASHINGTON MOON.

*Colour of University Hoods* (2<sup>nd</sup> S. vi. 19.)—In justice to myself and your other correspondents, I beg to draw C. M. A.'s attention to the fact, that the distinction which he alludes to as not having as yet been hit upon by any of us, has already been *twice* distinctly stated in your pages; by myself more than a year ago (see 2<sup>nd</sup> S. iii. 435.), and by D. C. L., Cantab., only a few numbers back (2<sup>nd</sup> S. v. 501.).

J. EASTWOOD.

Among the number of communications made from time to time as to the shape and colour of these articles of university costume, I cannot find any reply to a Query I once before submitted to the learned in these matters, namely, whether the hoods of each degree are, or should be, worn with the ordinary black-college or preaching-gown or not? I know of a variety of opinion and usage: some persons maintaining that the hood should only be worn with the surplice; others (myself included) considering that it is an academic distinction, and as properly, if not more so, connected with academic costume than with that prescribed by church ritual. One word as to which is right from some competent authority will oblige

A. B. R.

*British Pearls* (2<sup>nd</sup> S. v. 285, &c.)—I have seen a fair-sized tolerably-well-coloured pearl from the common English oyster. I have seen *many* small indifferently-coloured pearls taken from the large fresh-water muscle—once abundant in the Serpen in Assynt—now rare from the constant chasse kept up by the Highlanders. I have seen dozens of very small beautifully-coloured pearls taken out of the common muscle (*Mytilus edulis*), when using them for bait, on the east coast of Sutherland. I see no reason why we should not find a pearl of some sort in any shell lined with nacre.

Professor Quekett seems to believe that *all* pearls are produced by the boring of small animals through the shell, and the pushing forward the inner plate of nacre, so as to irritate the animal. That pearls can be produced in this way there is no doubt: that *all* are produced in this way I doubt very much. I remember remarking that the *sea* muscles, in which I found the roundest and fairest pearls, had particularly smooth clean shells. I rather incline to the old theory of "abortive ova" as the cause of the round pearls free in the animal; the pedunculated pearls may be produced at will by the Chinese method of introducing foreign bodies.

I have heard that pearls are found most plentifully in fresh-water muscles about fords, and places where cattle go to drink, as if accidental injury had something to do with their production.

G. H. K.



## Miscellaneous.

## NOTES ON BOOKS, ETC.

From the increased attention which is now paid to objects of ceramic art, there is little cause for wonder that a new edition of Mr. Marryat's *History of Pottery and Porcelain, Medieval and Modern*, should be called for. The work is indeed what it professes to be, "revised and augmented," and is brought out in a way to justify what Mr. Marryat says of his publisher, "that he has spared no pains or expense in rendering the work creditable to himself, and acceptable to the public." It is illustrated with twelve coloured plates, and no less than 240 woodcuts: while not the least valuable portion of it is its extensive Table of Marks and Monograms. It forms altogether a worthy companion to Birch's *History of Ancient Pottery and Porcelain*, and Labarte's *Handbook of the Arts of the Middle Ages*, issued by the same publisher; and we can award it no higher praise.

Whatever may be the literary merits of the late Sir Charles Napier's historical romance entitled *William the Conqueror*, and whose merits are sufficiently marked and numerous to secure a large body of readers, there can be no doubt but that it will be read by many others with two very different objects. One class will desire to compare the treatment which that subject will receive from the man of the sword, with that which it has already received from the man of the pen; and the other will be anxious to see Sir Charles's delineation of a character, which must have had many attractions for the conqueror of Scinde. The Norman bastard won England by his good sword, and retained it by his powers as an administrator. These were qualities to ensure him favours in the eyes of one who piqued himself quite as much on his political abilities as on his great military talents. The book, therefore, is one sure to circulate very widely.

*La Mort d'Arthur: The History of King Arthur and the Knights of the Round Table. Compiled by Sir Thomas Malory, Knt. Edited from the Text of the Edition of 1634, with Introduction and Notes.* By Thomas Wright, Esq., M.A., F.S.A., is the last contribution to Mr. Russell Smith's valuable *Library of Old Authors*, and a very welcome one it is. The popularity of Sir Thomas Malory's work, which Mr. Wright well describes as "a good comprehensive condensation of the romantic cycle of King Arthur and his Knights," has been very great. Not only was it printed by Caxton, twice by Wynkyn de Worde, and again by William Copland; but in the present century, three editions have appeared and grown rare. Two of these appeared in 1816 (one under the editorship of Haslewood), and in 1817 Southey edited a reprint of Caxton's text in two handsome quarto volumes, which are now highly prized. Mr. Wright's text is from the edition of 1634, and is accompanied by notes illustrative of the obsolete words and phrases which are scattered pretty thickly throughout the work. So that there can be little doubt that these three volumes will find favour in the sight of all lovers of old romance.

We have many more volumes waiting for our notice, but must for the present content ourselves with recommending to all lovers of true poetry a little book written by the gifted daughter of a gifted sire—we allude to Miss Proctor's *Legends and Lyrics; a Book of Verses*,—in which they will find much true poetry, much genuine poetic feeling warbled forth with all the metrical skill for which Barry Cornwall himself is so remarkable.

The Rev. Charles Boutell's *Manual of British Archaeology*, one of Mr. Lovell Reeve's prettily illustrated little *al-maine* quartos, will form a pleasant travelling companion,

with its brief notes on Architecture, Sepulchral Monuments, Seals, Coins, Arms, Armour, Costume, &c., just sufficient to give the tourist an additional interest in the antiquarian objects of his tour.

We are happy to announce that the first portion of *A Catalogue of the Rawlinson Manuscripts*, the value of which has recently been shown in "N. & Q.," is at press.

The *Surrey Archaeological Society* will hold their fifth Annual General Meeting at Farnham, on Tuesday next, on which occasion the Bishop of Winchester has invited the Members to Farnham Castle. This reminds us of the Second Part of the *Collections* of the Society, in which will be found papers on Chertsey Abbey by Mr. Pocock; on the Manor of Hatcham, by Mr. Hart; on Horselydown, by Mr. Corner (very curiously illustrated); Surrey and Southwark Wills, by the same gentleman; Notices of Cold Harbour, by Mr. Johnson; Monumental Brasses at Stoke D'Abernon, by Mr. Boutell, and many other miscellaneous papers. The part is altogether a very good one.

We are happy to find that our esteemed correspondent, the Rev. JOSEPH BOSWORTH, D.D., of Christ Church, is a candidate for the Anglo-Saxon professorship in the University of Oxford. The other candidate is the Rev. Frederic Metcalfe, B.D., Fellow of Lincoln College. Both candidates are Cambridge men, but have been incorporated as members of Oxford University.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

BREWER'S ANECDOTES OF LITERATURE. Vols. V. and VI.  
DIBRABEL'S COSMOLOGIES OF LITERATURE. Moxon's edit. 1841. Paris II. and VII.

KITTO'S PICTORIAL BIBLE. 1838. Portions of the 3rd and 4th Vols.

Wanted by J. Gibson, 47. Marsham Street, Maidstone.

"THE TIMES" Newspaper for December, 1824, and January, 1825.

Wanted by Edw. Y. Loune, 13. New Broad Street, E. C.

## Notices to Correspondents.

Our next number will contain many articles of very great interest.

INDEX TO THE LAST VOLUME. With our next Number this will be published.

When the last Index was published, two complaints reached us from new subscribers on the subject of its being published and charged with the Number. That arrangement was made for general convenience; but the two have always been so sold, with the understanding that the purchaser was not obliged to purchase the Index.

W. T. will find notices of "Single Speech Hamilton" in our 1st S. vi. 429. 577; vii. 285. 333.; xii. 306. 413. 521.

P. PARRY. The queries forwarded are on objects which are not of a nature to be discussed in "N. & Q."

T. C. (Dublin). There are three separate editions of *The City Mouse and Country Mouse*, 4to., 1687; 4to., 1688; 8vo., 1709. The poem does not appear to have been reprinted either in the collected Works of Prior or the *Earl of Halifax*.

WALTER C. CROFTON (Toronto). The four works required may probably be obtained through some respectable second-hand bookseller.

J. R. GARSTIN. Our best thanks are due to our valued correspondent for his kind suggestions.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BALL and DAILY, 135. FLEET STREET, E.C.; to whom all COMMUNICATIONS for the Editor should be addressed.



LONDON, SATURDAY, JULY 17. 1858.

## Notes.

EPISTOLÆ OBSCUROBORUM VIRORUM.

(2<sup>nd</sup> S. vi. 22.)

The first volume appeared about the beginning of 1516; the second quickly followed it. There was a third volume which is hardly mentioned, and seems to be a stupid catchpenny, with which the authors of the first and second probably had nothing to do. It is given in the Frankfort edition of 1757, now before me, of which it fills only thirty-two pages. As if to introduce a novelty, it makes the Anti-Reuchlinist schoolmasters conjugate their verbs wrongly, and show themselves unable to detect the breach of rule in an illogical consequence; things with which their genuine opponents certainly did not charge them.

Very shortly after the second volume of the *Ep. Obs. Vir.* appeared the answer of Ortuinus Gratius himself, under the title of *Lamentationes Obscurorum Virorum*. Hamilton says that it has been doubted whether this silly rejoinder really were the work of Ortuinus, but that he could establish the affirmative, by citations from Hutten and Erasmus hitherto overlooked. This, he adds, is not worth while: but I hold it to be a pity that he did not give at least the references. For these *Lamentations* may be divided into two parts, of which one might easily be taken for more wicked wit of the Reuchlinists, if it had stood alone.

What I call the first part consists of satirical letters, in which Reuchlinists are shown up as wincing under the condemnation which the Pope had bestowed upon the satire. But these Reuchlinists are made to be the very Anti-Reuchlinists who had been the objects of the satire. To take a more familiar case. Tom Moore published a feigned letter of the Prince Regent, beginning, "We missed you last night at the hoary old sinners." Suppose that a rule had been made absolute against the writer for a libel, and that a wag, wishing to mortify Tom Moore, had written a letter full of ludicrous terror, but purporting to proceed, not from Tom Moore nor from one of his set, but from the Regent himself: this would be a perfect parallel to the retort made by Ortuinus. For example, Bernhard Plumilegius is one of the dog-latin anti-classics of the *Epistolæ*, who writes "Et ego dixi, tumet es asinus in cute tua, ego vidi bene plures Poetas quam tu." But this same Plumilegius, in the *Lamentationes*, is a decent Latinist, half dead with fear of the Pope's declaration against the satire upon himself: "Nam ego (ut ingenuè tibi fatear) ita sum animo consternatus, ut me fortasse vivum posthac visurus sis nunquam." If this had been all, we might

easily have supposed that Hutten and his colleagues finished the fun by forging an answer from Ortuinus, and making him exhibit this confusion of ideas. But the second part seems to render such a supposition out of the question. It contains the Pope's censure, the letter of disapprobation of Erasmus, and a modest and dignified letter from Ortuinus himself, taking the satirists to task for obscenity, impiety, and slander. But this letter preserves the confusion of ideas above noticed. For example, the allegorical explanations of Ovid, some of which I have quoted, and which are satirically fastened upon the Anti-Reuchlinists by Hutten, are set down as Reuchlinist opinions. If the associates of Ortuinus had been anything like himself, the letter would have been very effective. But, coming from a scholar who had voluntarily joined associates who did not know they were satirised when the *Epistolæ* were attributed to them, it has little more effect now than then. It is the case of the solitary crane netted among the geese.

The confusion of sides made by Ortuinus suggests a remark. All persons who are used to mediæval fun must have noticed the very frequent occurrence, in good stories and jokes, of explanatory allusions, of amplifications of point, and other contrivances for keeping the weaker brethren from stumbling. Any one who has read *Gammer Gurton's Needle* must have been amused with the side-note on the woman's search for the bacon, "which Diccon had stolen, as hath been before rehearsed." To this may be added the very small amount of matter which went to a joke. Here is the whole of a good thing recorded of Cardinal Du Perron, and entered under *Canne*, which would now be spelt *cane*, in the alphabetical digest which is cited as the *Perroniana*.

"*Canne*. Un jour voyant à Bagnolet des Cannes qui se battoient dans le vivier, il dit, c'est la bataille de Cannes." That such a man as Ortuinus could so entangle the pattern of a satire, must greatly enforce the suspicion that these explanations and amplifications were really needed, and that our ancestors took more time than we do to see a joke, and managed to see very little ones. If boys of eighteen now read the *Principia* of Newton, which not a dozen men in Europe could read at its first appearance, it is not beyond credibility that as much improvement may have taken place on easier ground.

The *Epistolæ* attack the parentage of Ortuinus, and hint that he was the son of a priest. It does not say much for the clergy that this imputation was a common resource of the orthodox: Erasmus, as is well-known, had to bear the same reproach. Hamilton observes that Ortuinus, in disproving his sacerdotal filiation, which he does more than once, always preserves a suspicious silence touching his mother. The silence, how-

ever, is not so very complete. In the letter of Ortuinus above alluded to, and in a sufficient account of his family, he states that his father was still living, but that his mother died while he was very young (*in tenera primum ætate*) and on the right side of ill fame: *matre mea Gertrude citra inhonestatem defuncta*. The phrase is one of singular brevity and limitation, and seems to admit something: it is to me the single point from which a suspicion might arise that this epistle was a forgery of the enemy.

The *Epistolæ* gradually declined in notoriety. I think Bayle had never read these celebrated letters. Of Hutten he appears to have thought little, and only just knows that he is said to have been one of the authors. He says more of these epistles in connexion with Hochstrat the inquisitor, and the proof that he did not die of them, than in connexion with Hutten or Reuchlin. But the negative proof is the strongest: Bayle does not quote them. They were satirical, directed against bigotry and stupidity, and very indecent: what would Bayle have wanted more? The letter of Federhusius, alluded to in the previous paper, would have furnished one at least of his characteristic notes: and any one who, having read this letter, and knowing that Bayle does not quote it, imagines Bayle to have read it, does a cruel injustice to his memory.

There are in our country two extremes of opinion about the *Epist. Obs. Vir.* On the one hand, Hallam accounts for their reception rather by their suitability to the time than by their merit: and gives them, in reference to the Reformation, about as much effect as the *Mariage de Figaro* had on the French Revolution. But he forgets, what never ought to have been forgotten in connexion with these letters, that the victims were taken in by them, and imagined the felon's garb in which they were exhibited to be a robe of honour. The Puritans never took Butler for a Puritan, nor did the admirers of chivalry ever imagine that Don Quixote was written by one of themselves. The wit which made Erasmus laugh till he burst an abscess in the face, and saved himself an operation, will still be found poignant and refreshing. The indirect effect upon the Reformation is as well-established as such a thing can be: for Luther admitted that he could have done nothing without the victory gained by Reuchlin, and it is not contested that the immediate cause of the victory was the appearance of the *Epistola*.

On the other hand, Hamilton calls the *Epistola* "the national satire of Germany," and Hutten, the "great national patriot" of the Germans, reproaches the nation with not having published a proper edition of it; says that it "gave the victory to Reuchlin over the Begging Friars, and to Luther over the Court of Rome." He makes

a hero of Hutten; hints that he could, if occasion served, clear his character of the many scandals which encrust it, and of the unfavourable account given by Erasmus. All this amounts to more, probably, than can be justified by such evidence as indifferent persons require. Hutten was a man of some learning, more satire, and not particular to a shade in matters of behaviour. He was of desperate courage, both physical and moral. Though small and weakly, he put five robbers to flight with his own good sword: without any power of commanding respect, he routed thousands of monks with his own wicked wit.

A. DE MORGAN.

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THE REV. WILLIAM CROWE, AUTHOR OF "LEWESDON HILL."

The impression conveyed in "N. & Q." (2nd S. v. 308.) that there is no edition of the collected poetical works of the Rev. William Crowe is erroneous. Since the original publication at Oxford in 1788 of his *Lewesdon Hill*, there have been three, if not four, editions of his poetry, the latest of which appeared in 1827; some two years before his death. *Lewesdon Hill* has been warmly commended by Wordsworth, who was usually penurious enough in dispensing his praise to his contemporaries, and has been eulogised in no measured terms by Moore, Bowles, and Crabbe\*, all of whom were personally acquainted with the author, and did not allow his eccentricities, sometimes sufficiently startling, to interfere with their appreciation of his genius.

William Crowe, the son of a carpenter at Winchester, was born in that city about 1752 (the precise date of his birth I have been unable to ascertain), and having exhibited from childhood a remarkable taste for music, along with a happy power of giving expression to it by his voice, was fortunate enough to attract the notice of several members of the Chapter of William of Wykeham's famous institution, and was employed, through their instrumentality, occasionally as one of the choristers of the College Chapel. In accordance with a practice, long since discontinued, of selecting one or more boys from this body for admission to the foundation of the school, young Crowe was elected a "poor scholar;" and such was the rapidity of his progress in the branches of polite learning which are taught in that establishment, that at the earliest period at which it was possible for him to become eligible, he was transferred to New College, Oxford; agreeably with the privilege enjoyed by Winchester boys of mark when their term of probation in the school has been com-

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\* Bowles calls *Lewesdon Hill* the most sublime loco-descriptive poem in the English language, and Moore considered it the best piece of blank verse since the days of Milton.



pleted. So indefatigable was the young poet in the pursuit of his studies, that he soon attained the degree of Bachelor of Civil Law, and in 1773 was elected Fellow of his college. We hear much in these days of Civil Service Commissions, and Competitive Examinations, of the difficulties which used to present themselves to the advancement of men of genius in former times; but I very much doubt if the present much-vaunted system will not introduce more mediocrity of intellect into high places than ever found its way to them under the old arrangement. The number of the alumni of Winchester School from the date of its foundation in 1387 to the present day, who have risen to eminence by the unaided force of their own talents and perseverance, forbids the notion that our ancestors were as destitute of opportunities of self-advancement as modern theorists would have us believe. That the times were less favourable to that glib mediocrity, that parrot-like exhibition of artificially-acquired knowledge with which the modern aspirant is crammed for a particular object, can hardly be disputed. In the instance in question, the poor carpenter's son became the Professor of Poetry, and afterwards the Public Orator of the University to which the hand of charity had conducted him; having adorned our literature by one of the most admirable descriptive poems which has been produced in our time. After filling the post of college tutor for several years with ability and success, a sermon preached by Mr. Crowe before the University in 1781 produced so strong an impression in his favour that he was presented in the following year to the valuable rectory of Alton Barnes, which he continued to hold until his death. On the resignation of Doctor Bandinell in 1784, Mr. Crowe was appointed Public Orator of the University; and long before his death, held church preferment which yielded him (so Mr. Moore affirms on his authority), an income of more than 1000*l.* per annum.

In 1786 Mr. Crowe published his "excellent loco-descriptive poem," as Wordsworth calls it, *Lewesdon Hill*. The locality from which it derives its title is situated in the western part of Dorsetshire, and overlooks the whole country between it and the sea. To the top of this hill the author describes himself as walking on a morning of the month of May; and the poetical reader who may happen to possess the requisite amount of faith, is expected to believe that the various scenes which it commands were reviewed and described on such a morning before breakfast. This poem has been characterised by competent judges as one of the best examples of descriptive blank verse which has been produced in modern times. In the same year Mr. Crowe published the Creweian Oration which he had delivered to the University on the centenary of

the Revolution. In 1802 he edited the poetry of his friend and schoolfellow William Collins; but the book, shabbily printed and carelessly edited, added little to what was already known of Collins, and nothing to the fame of either the poet or his editor. In 1812 Mr. Crowe published, in conjunction with Mr. Caldecott, annotated editions of "Hamlet" and "As you Like it," as a specimen of a projected edition of Shakspeare; but was not encouraged by its reception to carry out his project. He was in fact deficient in the patient industry which is an indispensable qualification for the efficient performance of such a task. He continued until a short time before his death to deliver the Creweian Oration, alternately with the Professor of Poetry, at the Commemoration Festivals; and his remarkable appearance in the rostrum, and the sonorous enunciation of his carefully balanced periods, invested his performances with no ordinary interest; whilst the eccentricity of his costume, and his utter disregard of all conventional usages, rendered him an object of curiosity wherever he presented himself. His habits of economy and contempt of personal indulgence were such, that he usually performed his journeys from Alton-Barnes to Oxford and back again on foot. On such occasions, during the summer season, he would often be encountered pressing forward with rapid and vigorous strides, with his coat thrown across his stick, and his hat in his hand, philosophically indifferent to the sensation which such an exhibition was calculated to excite. For the last two years of his life, however, he resided under medical advice at Bath, where he died, after a short illness, on February 29, 1829. His latest publication was a *Treatise on English Versification*, which may be safely recommended as the best work of its kind extant. Moore tells us in his *Diary* that Crowe married the daughter of a fruiterer at Oxford, by whom he had several children, and that he continued, in spite of the college statutes, to hold his fellowship notwithstanding; but how this was managed I am wholly unable to explain. Should modern reformers succeed in removing the marriage disqualification for holding such appointments, the chances of fellowships for *celibataires* will, I fear, be materially diminished. A. A. W.

#### JUNIUS-IANA.

##### *Junius and Sir Philip Francis:—*

[Valuable and important as have been the various articles on the authorship of the celebrated *Letters of Junius* which have from time to time appeared in *The Athenæum*, none have been more so than one entitled "Philip Francis and Pope Ganganelli in 1772," which appeared in that journal on the 9th of January last; and in which is published the letter to Dr. Campbell describing Francis's two hours' interview with Pope Ganganelli in 1772—



a letter to which allusion was made in the memoir of Sir P. Francis published in the *Monthly Mirror* in 1810. Written in the year in which Junius ceased to write, it was thought this letter would afford a much safer criterion for judging of Sir Philip's style than any of his published writings, the earliest of which appeared several years after Junius had ceased to write. In this private letter Francis speaks of that king whom Junius so fiercely denounced, "as a great and good king who does honour to a throne;" and, as the following extract shows, well might Francis write gratefully of George the Third:

"*The Athenæum* has ever held that it was not within the range of human weakness or baseness, for a Francis, either father or son, to have written with scorn, contempt, and hatred of the king: yet that scorn, contempt, and hatred are marking characteristics of Junius—Mackintosh thought them the marking characteristics. The King was the very breath of their life—the bread they ate came from his bounty. The Doctor, indeed, was a personal favourite with the King, and both father and son were prodigally favoured and rewarded, though there is no mention of this in the Memoir. The Doctor, if we mistake not, had more than one Crown living; certainly, that of Barrow, in Suffolk. In 1762 he had a grant of a pension of 600*l.* a year for thirty-one years on the Irish Fund. In 1763 his son Philip was raised at once from a junior clerk in the Secretary of State's office, to be chief clerk of the War Office. In 1764 the Doctor was appointed chaplain to Chelsea Hospital, an appointment which we have reason to believe he soon after sold for an annuity; and in the same year he had an additional grant of 300*l.* a year from the King's Civil List! In 1771-2, Philip Francis had some difference with Lord Barrington, then Secretary at War, and resigned; but he was in 1773 recommended by that same Lord Barrington to a much better place—Member of the Council of Bengal. Barrington was not a man whose recommendation to a Prime Minister would have ensured the humblest appointment; he was not a leader of either of the great parties which then divided the nation; but he was the direct nominee of the King, and did his bidding; one of the King's Friends, as they were called, which, by acting in concert, carried to either side a majority, and ensured a triumph. Lord North accepted Barrington's recommendation, although, as Francis afterwards acknowledged, Lord North at that time had no 'personal knowledge' of him whatever. We cannot doubt that the King 'did it all'—that Barrington had orders to recommend and Lord North to accept the recommendation; and thus the form of the constitution was kept up. The King—as we now know from his letter to Lord North, June 8, 1778—had a high opinion of the ability of Philip Francis;—"I don't know the *personal qualifications* of others, *except Mr. Francis*, who is allowed to be a man of talents." There is reason to believe that Francis, while in India, corresponded privately with Lord North or the King; certain that his letters were received by or submitted to the King, who expressed his 'fullest approbation' of his conduct; and it is said in '*The Memoir*' that, when Francis returned to England, 'nobody would speak to him but *the King* and Edmund Burke.' To us, therefore, this outburst of feeling about 'the great and good prince' seems more characteristic of a Francis than a Junius."

But let the reader turn to the letter itself—see whether the style resembles that of Junius, and even if he should see, which we do not, any points of resemblance,—then pause before he slanders the memory of Sir P. Francis by pronouncing him to have been Junius.]

*The "Letters of Canana."*—Can any readers of "N. & Q." throw light upon the authorship of the

pamphlet described in the following extract from Mr. Hotten's *Adversaria*:—

"It may, perhaps, interest the readers of *Adversaria* to know that a curious and remarkable Junius pamphlet was lately sold at a book sale in London. The title of the tract is, *Twelve Letters of Canana; or, the Impropriety of Petitioning the King to Dissolve the Parliament*, 8vo., privately printed, 1770. In the sale catalogue it was justly described as '*of the GREATEST RARITY, if not UNIQUE.*' The following description was also added:—"A most remarkable pamphlet, unmentioned by all bibliographers. It contains a violent attack on JUNIUS, whom the writer evidently knew, as in p. 37. are the following lines:—"When I consider this author as a man of rank and fortune, as one that has refused great offers, and one who it is impossible ever should be known (and all these things I must believe, for he has told me them himself), I lament his quality, I grieve for his indiscretion. . . . . I never told to whom these formidable papers were always sent before they were permitted to be published; I never explained why, of all the Ministers in your time, in or past the chair, ONE ONLY never was abused by Junius. For these things might have led to a discovery I had no wish to make," &c. The appearance of the pamphlet justifies the conclusion that it was privately printed; and we should imagine but very few copies were struck off, perhaps not more than half-a-dozen. On the title is a curious woodcut engraving of a coat of arms.

"It was suggested at the time of the sale that this might give a clue either to the author or to Junius. Mr. Boone purchased the pamphlet for 2*l.*

"A distinguished bookseller arrived just as the hammer decided its future ownership, and he boldly declared he would have given 5*l.* rather than have missed it. The British Museum will, in all probability, be the repository of this singular printed document."

ANON.

*Junius' Letters to Wilkes.*—Presuming that "N. & Q." is now seen by many more readers than when the question "Where are the original MSS. of Junius' Letters to Wilkes?" was inserted in the 3rd volume of the 1<sup>st</sup> Series, p. 241., will you permit me to repeat it? MR. HALLAM, as it appears by his letter to "N. & Q. (1<sup>st</sup> S. iv. 476.), returned them to the late Peter Elmsley, Principal of St. Alban's Hall, some time previous to the death of that gentleman, which took place in 1824 or 1825. Since that event all traces of them have disappeared. Is it known what became of Mr. Elmsley's books and papers? I have heard that they are in Edinburgh. Can any of your Edinburgh correspondents throw light upon the point?

M. J. L.

*Single-Speech Hamilton said to be Junius.*—The following, taken from the *Political Magazine*, for January, 1787 (p. 65.), points out *Single-Speech Hamilton*. The italics are in the original:—

"*Anecdote of JUNIUS.*—The Letters of Junius having excited the admiration of all Europe, it may not be unacceptable to our readers to make them acquainted with the elegant author of them. Not long before Junius terminated his literary career, the Duke of R—ch—d was

[\* It was purchased for the British Museum.—ED. "N. & Q."]



one day taking a morning walk, when he accidentally met with the Right Hon. W—m G—rr—d H—m—lt—n, who asked his Grace if he had that day read Junius, for that he was greater than ever. Mr. — then began to recite several parts of the letter, which led the Duke to return home in order to peruse the remainder; when, to his very great surprise, he found that no such letter had made its appearance in the Public Advertiser of that day. His Grace mentioned the circumstance to several of his friends, and, on the following day, the identical letter appeared; having by accident or mistake been omitted to be inserted, as was intended by Mr. H— the preceding day. This led to the long-wished-for discovery of the author of Junius, and a cabinet council was forthwith assembled, to determine on what was necessary to be done. The Earl of Suffolk, at that time one of his Majesty's principal Secretaries of State, was very violent on the occasion, and recommended committing Mr. H— (he being a member of parliament, and privy counsellor in Ireland,) close prisoner to the Tower. This measure the sagacious Lord Mansfield as violently opposed; wisely observing, that the Letters of Junius had already sufficiently roused and alarmed the spirit of the nation, and the sooner it was quieted the better. In consequence of this salutary counsel, a message was sent to Mr. H—, to acquaint him that he was known, and that it was his M—j—y's pleasure, he should continue to hold for life, apartments which he has ever since occupied in the palace of Hampton Court."

R. WEBB.

*Rev. Edward Marshall, a supposed Author of Junius.* — In the new volume (viii.) of Nichols's *Literary Illustrations of the Eighteenth Century*, p. 680, in the course of the memoir of Thomas Rodd, senior, the bookseller, mention is made of "the Rev. Edward\* Marshall, of Charing in Kent, one of the supposed authors of Junius's Letters." Can any reader of "N. & Q." say where this claim has been put forward? A JUNIUS QUERIST.

#### COINCIDENCES AMONG THE POETS.

The very able and interesting paper on Crashaw and Shelley, communicated by D. F. MC CARTHY (2nd S. v. 449.), reminds me of some resemblances and coincidences among the poets, of which he himself has so pleasingly treated. As Mason writes to Walpole, "I do not pretend to be learned away from my books," and can send only a few instances, supplied chiefly by memory. These are, perhaps, sufficiently remarkable to be worthy of a place in "N. & Q." And without farther preface, I begin with parallel passages by Beaumont and Fletcher, and Wordsworth. The subject is "Books": —

" . . . That place that does contain  
My books, the best companion is to me;  
A glorious court where hourly I converse  
With the old sages and philosophers;  
And sometimes, for variety, I confer

[\* The Rev. Edmund (not Edward) Marshall, vicar of Charing, was an occasional writer, chiefly on political subjects, in the *Kentish Gazette*, under the signature of "Cantianus." Ob. May 5, 1797.]

With Kings and Emperors, and weigh their counsels.  
Calling their victories, if unjustly got,  
To a strict account; and in my fancy  
Deface their ill-placed statues."

B. and F., *Elder Brother*, Act I.

" . . . Books we know  
Are a substantial world, both pure and good.  
Round these, with tendrils strong as flesh and blood,  
Our pastime and our happiness will grow.  
There find I personal themes a plenteous store,  
Matter wherein right voluble I am,  
To which I listen with a ready ear."

W. (Moxon's edit., 358.)

In Wordsworth and in Spenser this line occurs word for word: —

"A weed of glorious feature,"

and both Wordsworth and Dryden use the term "fool of nature." I am sorry, however, that my defective memory will not allow me to supply the references; and I should be thankful to any correspondent who would indicate the position of the passage in Spenser. Again, here are three very similar lines from three very dissimilar poets: —

"He best can paint them who shall feel them most."

Pope.

"And what I dictate is from what I feel." — *Prior*.

("Your breast may lose the calm it long has known,  
And learn my woes to pity by its own.")

Hammond.

Again, Pope's line —

"To err is human, to forgive divine," —

has a remarkable affinity to one in a brilliant but not commendable prose writer, Petronius Arbiter, who says: "Nemo nostrum non peccat, homines sumus non dii." And I may add that the maxim of the last writer, "Nequaquam recte faciet qui cito credit," is traceable in the maxim of Halifax: "Men are saved in this world by want of faith." How close, too, are the following, by Wordsworth and by Hood: —

"So that a doubt almost within me springs  
Of Providence." — W., *Powers of Imagination*.

"Even God's providence seeming estranged."

H., *Bridge of Sighs*.

Milton has somewhere the words, "tormented all the air," but I have seen them cited from another poet. The citation may be wrong, as in the case of an editor of a British son of song who ascribed to Warton the passage from Milton: —

"And over them triumphant Death, his dart  
Shook, but delay'd to strike."

How familiar to us is the line —

"Even in our ashes livè their wonted fires;"

but Chaucer said something very like it in the Reeve's Prologue, long before: —

"Yet in our aijshen olde is fyr i-reke."

In Chaucer, too, occurs the line —

"Blake or white I take ne kepe."

The Irish poet who wrote the famous "Croo-

skeen Lawn," has the same sentiment when discussing fair maids or brown, and expresses equal admiration for "colleen dhuv no bawn." Equally close are Pope's—

"At ev'ry word a reputation dies,"

Churchill's *Apology*—

"And reputation bleeds in ev'ry word,"

and Sheridan's prose remark of Sir Peter Teazle—

"A character dead at every word."

Here I pause: not for lack of other examples, but that the perfume of the bean blossoms which, for the moment, have entire possession of old Richborough Castle, invites me to a spot where poets may have an antepast of Araby the Blest, and prosaic gluttons dream of bacon. J. DORAN.

#### THE SEVEN CHAMPIONS AND SHAKSPEARE.

We might suppose that no portions of Shakspeare's reading, no source whence he might have derived ideas or images, could have escaped Mr. COLLIER, Mr. DYCE, and so many others, who seem, as it were, to live in the sixteenth and seventeenth centuries. It was, therefore, with no small surprise that, when lately reading the *Seven Champions of Christendom* with a view to Spenser, I discovered that it had evidently been a favourite with Shakspeare; so much so, as that he had actually borrowed some of his most beautiful imagery from it. I adduce the following instances:—

"The current that with *gentle murmur glides*,  
Thou knowest, being stopped, impatiently doth rage;  
But, when his fair course is not hindered,  
He makes *sweet music with the enameled stones*,  
Giving a *gentle kiss to every sedge*,  
He overtaketh in his pilgrimage."

*Two Gentlemen of Verona*, Act. II. Sc. 7.

"As they passed along by a river's side, which *gently running made sweet music with the enameled stones*, and seemed to give a *gentle kiss to every sedge he overtook in his watery pilgrimage*."—*Seven Champions*, Part III. ch. xii.

"Beauty's ensign yet  
Is crimson in thy lips and in thy cheeks,  
And *Death's pale flag* is not advanced there."

*Romeo and Juliet*, Act V. Sc. 3.

"Where they found, in Duke Ursini, *Death's pale flag advanced in his cheeks*."—*Seven Champions*, Part III. ch. xi.

"As *zephyrs* blowing beneath the violet,  
Not wagging his sweet head."

*Cymbeline*, Act. IV. Sc. 2.

"It seemed indeed that the leaves *wagged*, as you may behold when *Zephyrus* with a *waggle* plays with them."—*Seven Champions*, Part III. ch. xvi.

*Cymbeline* is one of the latest of Shakspeare's plays, and this shows how the language of the *Seven Champions* had impressed itself on his mind. I am hence induced to think that in

"Fly with false aim; move the *still-peering* air,  
That sings with *piercing*,"

*All's Well*, Act III. Sc. 2.

the poet's word for "*still-peering*," which is undoubtedly wrong, was "*still-fleeing*;" for in the *Seven Champions* (Part III. ch. xiii.) we meet, "Whose feathered arrows outrun the *piercing* eye, and cut a passage through the *fleeing* air." I do not like "*still piecing*," which is the reading most approved, though I know that *piecing* signifies joining as well as eking, adding; but there is an unpleasant jingle between it and *piercing*, even supposing the latter pronounced *percing*. I once thought that "*still-peering*" might be right, taking *still* in the sense of tranquil; but I can find no authority. When in composition, it always denotes continuance.

I may have been anticipated in these discoveries, but having examined the Boswell-Malone editions, and those of Collier (1st), Knight, Singer, and Dyce, I have found no traces of them.

THOMAS KEIGHTLEY.

#### KING ALFRED'S JEWEL.

Upon a recent visit to Oxford, the place of my nativity, I paid my accustomed devoir to the many interesting antiquities which pertain to the University, and amongst those in the Ashmolean Museum. In this receptacle of curiosities, there is not one more rare than King Alfred's jewel; some particulars in relation to which may not inappropriately be recorded in the pages of "N. & Q." I should be glad if any of its readers can furnish me with more information in relation to this precious jewel than is contained in Brayley's *Graphic Illustrator*, which, I think, establishes its authenticity beyond dispute.

This very curious and beautiful specimen of Anglo-Saxon art was found in the isle of Athelney in Somersetshire about the close of the seven-teenth century. It is of pure gold enamelled, and on one side partly faced by crystal; the weight is somewhat more than an ounce, and its length about two inches and a half.

We learn from Asser (his friend and biographer) that when King Alfred had by his victories secured the blessings of peace, he resolved to extend among them a knowledge of the arts; for which purpose he collected "from many nations an almost innumerable multitude of artificers, many of them the most expert in their respective trades." Among the workmen were "not a few" who wrought in gold and silver; and who, acting under the immediate instructions of Alfred "incomparably executed" (so says Asser) "many things with those metals." In accordance with the inscription on the jewel itself, therefore, which records the name of Alfred in those peculiar cha-



racters designated as the Gallic-Saxon by Dr. Hickee, we can hardly err in referring this unique production to the time of that illustrious monarch.

The jewel is of an oval form; but at the lower end is a projecting head of some sea or scaly monster, from whose jaws issues a small tube, within which is fixed a minute pin of gold; intended probably to connect this ornament with a band or collar when worn pendant from the neck. The edge has a purfled border of a rich net or filagree work, within which, "on a plane rising obliquely" (as described by Dr. Musgrave in the *Philosophical Transactions*, vol. xx., No. 247.), "is the inscription, which in Saxon letters reads thus—'Elfred mec Heit Gefyenan,' i.e. *Alfred commanded me to be made*. At the inner side of the inscription is a narrow border of gold, edged with leaves or escallops, which fasten down a thin plate of crystal. This covers a kind of outline representation of a half-length male figure, with a grave countenance, wrought upon the area within. His head is somewhat inclined to the right, and in each hand is a sceptre, or rather lily, the flowers of which rise above the shoulders, but are conjoined at the bottom.

On the reverse, upon a thin plate of gold, retained in its place by the purfled border, on a matted ground, is a larger lily artificially set and occupying nearly the whole of the central space. The stalk and the leaves rise from a bulbous root, and the upper part expands into three flowers, not ungracefully disposed.

There has been much contrariety of opinion among antiquaries as to whom the figure was intended to represent, and it has been assigned to the Saviour, to Pope Martin, to St. Cuthbert, and to the great Alfred himself. Wotton, in his *Short View of Hickee's Thesaurus*, p. 16., remarks, "As to the man in it, that profound gravity in his countenance, and the two sceptres, emblems of the power which the Father gave to CHRIST, both in heaven and earth, make me believe that the picture is JESUS, whom Alfred, perhaps while he staid at Rome, would out of piety have drawn from some famous artist."

May not Alfred have lost this precious jewel during his sojourn in the isle of Athelney, in which it was found? EIGHTY-THREE.

Worcester.

### Minor Notes.

*Allan Ramsay.*—We learn from Wodrow's *Analecta*, a most amusing collection of gossip, little known in the South, that Allan Ramsay had excited the wrath of the righteous by his taste for light literature. In 1733 there was "printed and sold by Allan Ramsay," Edinburgh, 12mo., *The Devil of a Duke, or Trapolin's Vagaries*, a (*Farcical Ballad*) Opera, as acted at the Theatres of London and

*Edinburgh.* The same year Drury had successfully produced a musical afterpiece of the same name: copies of both are before me, and upon looking into the two, I find the former to be an enlargement of the latter; the first scene, with the songs, being entirely new, the English version commencing with what is the second scene in the Scotch one. There are various additions and songs in the Scotch opera. The *dramatis personæ* are the same, with a single alteration, "the Puritan" being, probably to please the Scotch palate, converted into a "Quaker." All the songs occurring for the first time in Ramsay's edition are to Scotch tunes, the other ones being at the same time retained and sung to English tunes, excepting one to Daintie Davie, which occurs in both versions. The airs in scene 1. are "What should a Lassie do with an Old Man," "Willy was a Wanton Wag," "The Lads of Dunse," "Almansor," "O'er Boggy," and "Colin's Complaint." May these additions not be by him, seeing he was both printer and publisher, though he did not choose to put his name to them? J. M.

*Acrostics on Queen Victoria.*—Acrostics, Greek and English, on the name of the Queen Victoria, on occasion of her inaugurating the People's Park, Birmingham:—

"Β ἰσotton σου τὸν παγκλειτόν  
Ἴ σπορεύουσιν οἱ σοφιστοί,  
Κ αὶ γὰρ κόσμον τὸν δὲ θλον  
Τ ὁ κράτος σου ἀμφιβαίνει.  
Ἄ ραία δ' ἐπιθάνατα.  
Ἐ ἄδιος πόλιν εἰσελθε  
Ἴ λαρά δ' ἀποβαίνουσα,  
Ἄ ταλαίτωρος μείνης ἄν."

[The wise shall write the history of thy all-glorious life, for thy power protects the entire world. Thy coming is propitious. Enter safely the town; and joyfully departing, mayest thou remain free from care.]

"V ictoria comes not as the tepid Queen,  
I ntent to honor potent Leicester's scene.  
C oming to Birmingham, her great design,—  
T o test the philosophic truth divine  
O f man's characteristic, as tool maker; \*  
R oam where you will, you need not elsewhere take her.  
I f Queenly Bess was good — ev'n to the letter  
A dmitting it, — Victoria still is better."

.Ἰ.Ἰ.

### Ink Recipes. —

"*The Ink of the Ancients.*—Mr. Joseph Ellis, in the *Journal of the Society of Arts*, remarks that the late Mr. Charles Hatchett, F.R.S., explained to him that by making a solution of shellac with borax, in water, and adding a suitable proportion of pure lamp-black, an ink is producible which is indestructible by time, or by chemical agents, and which, on drying, will present a polished surface, as with the ink found on the Egyptian papyri. Mr. Ellis says he has made such ink, and proved the correctness of Mr. Hatchett's formula, if not its identity with that of ancient Egypt."

*Coathupe's Writing Fluid.*—To eighteen ounces of water, add one ounce of powdered borax, and

\* "Ὁ δὲ ἄνθρωπος ὅπλα ἔχων φέυγει φρονήσει καὶ ἀρετῇ."—Arist. Pol. i. 2.

two ounces of bruised shellac, and boil them in a covered vessel, stirring them occasionally till dissolved. Filter when cold through coarse filtering paper; add one ounce of mucilage; boil for a few minutes, adding sufficient powdered indigo or lamp-black to colour it. Leave the mixture for two or three hours to allow the coarser particles to subside. Pour it from the dregs, and bottle for use.

*Carbon Ink.*—Dissolve *real* Indian ink in common black ink; or add a small quantity of lamp-black, previously heated to redness, ground perfectly smooth, with a small portion of the ink made very hot.

J. B. NEIL.

*Matthew Tindal, D.C.L.*—As my ancestor Dr. Matthew Tindal has been frequently mentioned in "N. & Q." in the article entitled "Stray Notes on Edmund Curll," by S. N. M., I send you the following information relating to himself and his family; it is extracted from a pedigree recently compiled for me from legal evidence by Mr. G. W. Collen of the Herald's College:—Matthew Tindal, D.C.L., Fellow of All Souls' Coll., Oxford, was baptized at Beerferris, co. Devon, May 12, 1657. He was the eldest son of the Rev. John Tindal, B.D., Rector of the same parish, and Anne his wife, daughter of Matthew Hals of Efford, in the county of Devon, Esq., by Sabina, daughter of Thomas Clifford of Ugbrook in the parish of Chudleigh, co. Devon, Esq., and aunt of Thomas Lord Clifford of Chudleigh, Lord High Treasurer of England. He had one brother, the Rev. John Tindal, rector of St. Ives, Cornwall, and vicar of Cornwood, co. Devon, who married Elizabeth, eldest daughter of Nicolas Prideaux of St. Thomas, in the island of Barbados, Esq., and Member of Council. No sister is mentioned either in the will of the father, John Tindal of Beerferris, or in the pedigree compiled by Mr. Collen; consequently I am at a loss to know who "Mrs. Anne Parre" can be who is mentioned in the "Stray Notes," as a sister of Matthew Tindal, and who is said to have commenced a suit in Doctors' Commons to set aside his will.

ACTON TINDAL.

Manor House, Aylesbury.

### Minor Queries.

*"Hibernia Merlinus,"* 1683.—I have a copy of a curious little volume of forty-eight pages, 24mo., and entitled *Hibernia Merlinus for the Year of Our Lord 1683*, which was purchased at the sale of Mr. Monck Mason's library on the 29th of March last (No. 16. in the catalogue). It was compiled by John Bourk, Philomath; was printed in Dublin in 1683, by Benjamin Tooke and John Crooke, printers to the king; and contains "the Constitu-

tions of the Air, the Rising and Setting of the Sun, the Tides, the Terms and their Returns, with many other Useful Observations, fitted to the Longitude and Latitude of all Places within this Kingdom of Ireland, and the Western Parts of England." There is likewise "a Chronology of all the Chief Governours from 1172 to 1682, with many other Remarkable Observations and useful Tables, with Additions; with High-ways, Fairs, and Markets."

Is there any earlier specimen of an Irish almanac? ABHBA.

*Original Sin.*—Who first gave the inherent corruption of our nature the term of *original sin*? ΓΛΑΙ.

### Cathedral Virge.—

"Acts, orders, and decrees made, ordained, decreed, and enjoined by the Rt. Rev<sup>d</sup>. father in God, Edward L<sup>d</sup>. Bp. of Corke and Rosse in the ordinary visitacōn of the Deane and Chapter; and in the visitacōn of the Quire of the Cathedral Church of St. flinbary, Corke, begunne the third day of Novemb<sup>r</sup>. Ann Dñi 1688, and from thence duely continued from day to day before the said L<sup>d</sup>. Bp. in the Chapter House aforesaid, in presence of Rich<sup>d</sup>. Sampson, Not. Pub. Dep. Reg."

"Item, the said Lord Bp. decreed, enjoined, and ordered as in his last visitacōn that the Virge be not sett up an end hereafter by the Deanes stall, but that it be laid downe by the cushion before the senior dignitary or prebendary then sent, according to the Antient and usuall custome of all Cathedralls both in England and Ireland. And that for better observation hereof the Irons nailed to the post by the Deane's Stall for such ridiculous setting up the Virge be forthwith taken or stricken down before they be three years standing.

"E. CORKE AND ROSSE."

Is this custom of laying the virge on the cushion before the senior dignitary or prebendary's stall still observed in any of the English cathedrals? In this country I have always remarked that the virge was placed in an erect position against the pillar at the left side of the dean's stall, whether he happened to be present or not.

R. C. CORK.

*Bonhams of Essex.*—Can any of your readers inform me when General Pinson Bonham died?

H. J. H.

*Judges, &c., Gowns, Wigs, &c.*—As the controversial matter in "N. & Q." relating to academic gowns may now be considered to be at an end, can you be induced to reprint the table with the corrections it has received? Permit me also to ask, how are the gowns described worn by judges, queen's counsel, barristers, &c., in England, Ireland, and Scotland? Also, what are the varieties of wigs? Judges of Courts of Record in England are entitled to wear silk gowns; and on this account they are worn by county court judges and recorders. What wigs are they entitled to wear? Lastly, what is the legal precedence of judges of county courts since the act



forbidding them to appear at the bar of any court of law as practitioners? X. X.

*Teresa and Martha Blount.*—Are any portraits in existence of these ladies, the friends of Pope? and if so, have engraved copies been made of them?

UNEDA.

Philadelphia.

*The Pronunciation of the Latin Language.*—The earliest teachers of the dead languages in the British colonies now forming the Middle States of the American Union, were natives of Ireland, in which country the Latin language was (and, I believe, still is) pronounced in the same manner as on the continent of Europe; hence that pronunciation prevailed here universally until within the last thirty years. *Musa, muse*, were pronounced *musah, musay*, and not *musay, muse*, as in England. The vowel *i* was almost universally sounded like the English *e*, and not like the English *i*, the sound of which is, I think, not to be found in any of the modern languages of Europe which are derived from the Latin. It was understood here that Latin was pronounced in Scotland in the same way as in Ireland and on the continent of Europe.

About thirty-five years ago, a sort of convention was held in New England of college professors, which resolved that thereafter the English sound of *a* as in word *fate*, and the English sound of *e* like *e* in *mere* should be adopted in their teaching, thus following the mode peculiar to England alone of all the European countries.

This new method of pronouncing has since spread somewhat beyond the limits of New England, as many professors of languages migrate to other States of the Union. I believe that the continental pronunciation is more probably correct than that in use in England and lately introduced here; but in settling the question it may be well to inquire how Latin is pronounced in Hungary, where it has always been a living language, serving as the medium of intercommunication among the different races inhabiting that country, and speaking distinct languages. Who can tell through the medium of "N. & Q." how Latin is pronounced in Hungary? What is the pronunciation of the vowel *e* in Latin words on the continent of Europe, and how is it to be distinguished from *æ*?

UNEDA.

Philadelphia.

*Waters and Gilbert Arms.*—I should like to obtain some information in regard to the following coat of arms: Argent, on a chevron vert, two fleur-de-lis, between three cinque-foils or, on a chief gules, two crescents of the third; by the name of Waters. Also in regard to an "Hon. Henry Gilbert, of Barkshire, in England," to whom a coat of arms was granted "in the year

1703;" and a "Sir Stephen Waters, Knight, of the West of England," to whom arms were granted "in the year 1621." In fact, any items of information relating to them or their descendants will be most acceptable to

CLEMENT.

Cambridge, America.

*Engraved Portraits of Turner.*—N. J. A. would be glad to know what portraits of J. M. W. Turner are extant, their merits and price, as he has never been fortunate enough to meet with more than one, and that one by no means realises his ideal as gathered from Mr. Ruskin's mention of him.

*Sir Philip Savage.*—Wanted any particulars respecting the parentage of The Right Honourable Philip Savage, Chancellor of the Exchequer in Ireland in the reign of Queen Anne. FM.

*Heraldic Query.*—Can a family, entitled to bear arms, receive the right to quarter the arms of another family, in which the connecting link between the two families is not entitled to bear arms? For instance, the A. family bore arms; its sole heiress married into the B. family, which was not entitled to that privilege. The heiress of the B.s married into the C. family. Can the descendant of the C.s quarter the arms of his ancestors, the A.s?

Also, can a person quarter the arms of a family, none of the blood of which runs in his veins? For instance, suppose the brother of L. M.'s grandmother (father's mother) marries the heiress of a family, that their only issue was a son (he quartered his mother's arms), who, dying without issue, his estate and that of his mother, the heiress, went by law and by will to his nearest heir (*his* cousin), L. M.'s father. Is L. M. entitled to quarter the heiress' arms with his own?

Non So.

*Roses and Lances blessed by the Pope.*—Barrière, in the introductory Essay to the *Memoires du Comte de Brienne*, p. 163., says:—

"Elle (Rome) envoyoit à l'époque dont nous nous occupons une rose bénite aux princesses qui se mariaient et des lances bénies pour les enfans des Rois."

How long has this custom ceased? Who was the last princess of France who received "*la rose bénite*" on her marriage? Who was the last prince to whom the blessed lance was forwarded?

R. L.

*White Horse in Yorkshire.*—There was formerly a figure of a horse (similar to that so well-known white horse in Berkshire) on the Hambleton Hills on the north part of the West Riding of Yorkshire. It is said to have been in existence at the commencement of the present century, and was to be seen looking east from Ripon. Can any Yorkshire antiquary furnish information on this

subject? and what day of the year the cleansing of it, which was celebrated as a holiday, took place?

W. H.

*Ghost Story of Colonel Blomberg.*—In a little book, entitled *The Unseen World* (Burns, 1847), there occurs a ghost-story regarding a Colonel B——, the father of a dignitary of the church then living. The Colonel being cut off in an expedition amongst the Indians of North America, his spirit appeared to two brother officers at head-quarters, and requested them, on their return to London, to seek in a particular place he pointed out for a paper important to the interests of his infant son, and to present this paper along with the son to Queen Charlotte, who would be the making of his fortune. It is added that all was done as the shade requested, and that young B—— did prosper accordingly.

I have heard this story in society, and been informed that the person whose fortunes were advanced in so extraordinary a way was the Rev. Frederick William Blomberg, who died in March, 1847, aged eighty-five, Chaplain in Ordinary to the Queen, and Canon Residentiary of St. Paul's. The obituary notice of Dr. Blomberg, in the *Gentleman's Magazine*, says nothing of the ghost-story, but gives a fact in conformity with it, namely, that the doctor was a member of a family which had long been attached to the court, and was educated in intimate association with the children of George III.; it also exhibited a series of preferments such as falls to the lot of few, and amply justifies the prediction of the paternal sprite, if any such prediction was ever made.

Can any reader of "N. & Q." give exact and reliable information regarding this alleged spiritual visitation, the proper designation of Colonel Blomberg, the date and circumstances of his death, the names of the two brother officers, the nature of the paper deposited in London, &c. CANDIDUS.

### Minor Queries with Answers.

*Richard Mulcaster.*—In Wilson's *History of Merchant Taylors' School*, part i. p. 86., is the following extract from Queen Elizabeth's payment for plays:—

"18 March, 1573—4, to Richard Mouncester for two plays presented before her on Candlemas-day and Shrove Tuesday last, 20 marks; and further for his charges, 20 marks.

"11 March 1575—6, to Richard Mouncester for presenting a play before her on Shrove Sunday last, 10 pounds."

Query 1st. What were these plays? Were they translations of the classic drama, and do any of them exist now? Shakspeare was only ten years of age at this time. Mulcaster also assisted to arrange the pageants at Kenilworth Castle, and I

am disposed to think that he was present himself, and personated the "olde mynstrel of the Northre Countrie." He certainly composed the verses. See a description of his dress in Percy's *Reliques of Antient Poetry*, p. lxxi.

Query 2nd. Was Mulcaster present at Kenilworth on this occasion? R. M.

[Mulcaster appears to have been early addicted to dramatic composition, and his name occurs, as our correspondent has shown, among those who assisted in the plays performed before Queen Elizabeth in 1572 and 1576. In 1575, when Elizabeth was on one of her progresses at Kenilworth, Mulcaster produced some Latin verses, which were spoken before her, and printed in Gascoyne's *Princely Pleasures at Kenilworth*, and in Nichols's *Progresses of Queen Elizabeth*, i. 493. In 1580, he prefixed some commendatory verses to Ocland's *Anglorum Prælia*, and others, two years afterwards, to his *Εἰρηναρχία*. He likewise addressed some verses to Elizabeth on her skill in music, printed in Tallis and Bird's *Discantus Cantiones*, &c., 1575, 4to., and inserted by Ballard in his *Memoirs of Queen Elizabeth*. His separate works were, his *Positions, wherein those primitive Circumstances be examined which are necessarie for the training up of Children, either for Skill in their Book, or Health in their Bodie*. Lond. 1581, 1587, 4to. To this a Second Part was promised, which seems to have been completed in 1582, by the publication of *The First Part of the Elementarie, which treateth chieflie of the right writing of the English Tung*. In 1601, he published his *Cathechismus Paulinus, in usum Scholæ Paulinæ conscriptus*. Most biographical dictionaries contain notices of Mulcaster; consult also his Life by Sir Henry Ellis in *Gent's Mag.* lxx. 419. 511. 603; Wilson's *History of the Merchant Taylors' School*; Knight's *Life of Colet*; Warton's *History of Poetry*; and Fuller's *Worthies*.]

*Mowntrey College, Wells.*—This college was founded by Bishop Ralph Erghum about A. D. 1400 (or rather by his directions, by his executors) for fourteen priests, who, it is presumed, had duties to perform in the cathedral. Any information, from Dugdale, or elsewhere, as to this institution, will be very acceptable; and (if it can be obtained) a copy of or extracts from the bishop's will, or the foundation deed, or any other document connected with the college; also, its revenues at the Dissolution, and the exact period when it was dissolved. INA.

Wells, Somerset.

[Tanner (*Notitia*, edit. 1787) gives the following account of this College:—"Ralph Erghum, bishop of Bath and Wells, who died A. D. 1401, appointed by his will his executors to build in the street then called La Mowntrey, since College Lane, houses for the fourteen chantry priests officiating in the Cathedral of Wells, and a hall for them to eat in Common, which were called Mowntrey or Moundroy College; valued 26 Hen. VIII. at 120l. 1s. 4d. per annum, in the whole, as Sancroft's MS. Valor; at 83l. 16s. as Dr. Archer; and at 11l. 18s. 8d. as Dugdale and Speed (which last is said to be the clear value in Sancroft's MS.) and granted, 2 Edw. VI., to John Aylworth and John Lacy." Tanner then adds in his notes, that "this society was called 'Societas presbyterorum annuellarum Novæ aulæ Wellensæ.' (Dr. Hutton e regist. Wells.) Their number probably increased before the Reformation; for in A. D. 1555, there were seventeen who



had pensions, and are styled 'Colleginari sive cantaristæ in collegio sive Nova aula de la Mounteroy prope civitatem Wellensem.' (Liber MS. pensionum penes Petrum Le Neve.) There are but fifteen said to have pensions in Willis' *Abbies*, ii. 200., but their pensions amounted to 62l. 8s. per annum. *Quære*. Whether this College was not dedicated to St. Anne, and had not the induction of the chantry priests; for 24 July, 1520, 'Hen. Harrison institutus ad cantariam S. Kalixti in eocl. cath. Wellensi; et scriptum fuit pro inductione principalibus collegii S. Annæ de Wells.' Dr. Hutton's Collections out of the registers of Wells."]

*Priory of St. John, Wells, Somerset.*—I am anxious to obtain accurate information about this Priory, or Hospital, as it is often called. It was founded about 1206 by Hugh de Welles, afterwards Bishop of Lincoln, and his brother Joceline de Welles, afterwards Bishop of Bath and Glastonbury, which title he was induced to drop for "Bath and Wells." The Priory or Hospital was (it is said) founded for a prior and ten brethren, and as such it is referred to by Godwin and other authorities. It was dissolved in 1539. The ruins are now being removed for the erection of public schools, and before the whole fabric is swept away, I wish to preserve some memorial of the establishment. Will any of the readers of "N. & Q." give such particulars as they can from Dugdale's *Monasticon* or elsewhere as to the design and objects of this priory; the number of the inmates at its dissolution; the value of its revenues at that time? Was it altogether a religious institution, or partly religious and partly eleemosynary? Early notice of this would be taken as a great favour.

INA.

Wells, Somerset.

[The following is Dugdale's account of this priory, as given in the last edition of his *Monasticon*, vi. 664:—"Hugh de Wells, archdeacon of Wells, and afterwards bishop of Lincoln, was, about the beginning of King John's reign, the original founder of this hospital, in the south part of the city of Wells, dedicated to St. John Baptist, which was so much augmented by Joceline, bishop of Bath, and other benefactors, that in the 26th Henry VIII. the yearly revenues of the master and brethren [Dr. Hutton says, A. D. 1550, there were ten priests and brethren] amounted to 41l. 8s. 6<sup>d</sup>. according to Speed; and 40l. 0s. 2<sup>d</sup>. according to Dugdale. The site and most of the lands belonging to this house were granted, 32 Henry VIII. to John Clerk, then bishop of Bath and Wells, and his successors, in consideration of the manor and park of Dogmersfield, &c. However, the crown got it again afterwards, and granted it, 17 Eliz., to Sir Christopher Hatton. In some of the Records, as well as in the Valor of King Henry VIII., this house is called a priory. In the latter record also the last master, John Pynnock, is called prior. The surrender of this hospital, dated 3d Feb., 30th Hen. VIII., is in the Augmentation Office. Appendant to it is the common seal, representing St. John Baptist, with the following legend, SIGILL. HOSPITAL. S<sup>CTI</sup>. IOHANNIS. D. WELLES." Tanner says, "If Hugh founded the priory before he went from Wells, it must be so; for he was made bishop of Lincoln in 11th King John; but Dr. Hutton saith, that by his will dated *canno pontificatus* 3, he gave 500 marks towards founding an hospital here at Wells; so that perhaps it might not

be founded till after his death, which happened 19 Hen. III., when Joceline was bishop of Bath." Both Dugdale and Tanner give numerous references to various rolls and charters.]

### Replies.

THOMAS CAREW, OR CAREW.

(2<sup>nd</sup> S. vi. 12. 38.)

I feel greatly indebted to Mr. G. H. KINGSLEY for his interesting reply to my query; and any unpublished particulars he may possess of the elegant and witty Carew, "Love's Oracle," will, I am sure, be most acceptable to the readers of "N. & Q." Perhaps the best and longest account of this charming old song-writer is that by Kippis in his *Biographia Britannica*; but even this sketch, interesting as it is, makes one desirous to know more of this perspicuous and natural poet. Phillips states that Carew "was reckoned among the chiefest of his time for delicacy of wit and poetic fancy;" and a contemporary pronounced his verses

"As smooth and high

As glory, love, or wine, from wit can raise."

Oldys, in his notes on Langbaine, informs us, that "Carew's Sonnets were more in request than any poet's of his time, that is, between 1630 and 1640. Many of them were set to music by the two famous composers, Henry and William Lawes, and other eminent masters, and sung at court in their Masques, &c." The first edition of Carew's *Poems, Songs, and Sonnets*, bears an imprimatur under date April 29, 1640, at the commencement of those troublous times when, as good Izaak Walton assures us, "it was dangerous for honest men to live in London." But notwithstanding the convulsed state of the nation, the *Poems* were again published in 1642. In 1651, a third edition was required; and a fourth in 1670-1.\* Honest Tom Davies, the bookseller, rescued them from entire neglect, by reprinting them in 1772. In 1810, Mr. John Fry of Bristol printed a Selection from Carew's Poems, to which he prefixed a meagre account of the author. In the following year he proposed to publish a complete edition of his works, as we learn from the following communication to the *Gentleman's Magazine* for Jan. 1811, p. 32.:

"I am now collecting materials at my leisure for a complete edition of Carew's Works, containing some pieces hitherto unpublished. The materials of his life are few; it is possible, however, some of your numerous readers may be able to assist me with information from manuscript authorities tending to supply in some measure the deficiency. It appears from Oldys's MS. notes to Langbaine, that the Prince of Wales then had in his possession a Vandyke, containing a portrait of Carew. Query, In whose possession is that painting at present,

\* Dr. Bliss's copy of this edition sold for 11s.

and are there any other portraits of Carew in existence ?”

Mr. Fry's "Complete Edition" was never published, nor was his query respecting the portrait ever answered by Mr. Urban's correspondents. Fortunately, however, the portrait, or rather the double portrait of Thomas Killegrew and Thomas Carew, may be now seen in the Vandyck room at Windsor Castle. It appears that these two court gallants had a dispute in presence of Cecilia Crofts (afterwards the wife of Thomas Killegrew) so remarkable as to become the gossip of the whole court; and this picture seems to have been painted (in 1638) as a memorial of the circumstance. Walpole informs us that

"Killegrew and Carey had a remarkable dispute before Mrs. Cecilia Crofts, sister of the Lord Crofts, to which Vertue supposed the picture alluded, as in a play called *The Wanderer* was a song against Jealousy, written on the same occasion."—*Anecdotes of Painting*, i. 326, edit. 1849.

Walpole is not quite correct; the song is not in *The Wanderer*, but in Killegrew's tragi-comedy, *Cecilia and Clorinda*, Part II. Act V. Sc. 2. Immediately after the song is the following note by Killegrew:—

"This chorus was written by Mr. Thomas Carew, cup-bearer to Charles I., and sung in a Masque at Whitehall, anno 1638. And I presume to make use of it here, because in the first design, 'twas writ at my request upon a dispute held betwixt Mistress Cecilia Crofts and myself, where he was present; she being then maid of honour. This I have set down, lest any man should believe me so foolish as to steal such a poem from so famous an author; or so vain as to pretend to the making of it myself; and those that are not satisfied with this apology, and this song in this place, I am always ready to give them a worse of my own.—Written by Thomas Killegrew, resident for Charles II. in Venice, August, 1651."

This song is also printed in Carew's *Poems, Songs, and Sonnets*, edit. 1671, p. 82., and is worthy of being reproduced, if it be only for its historical connexion with the Vandyck painting at Windsor:—

#### "JEALOUSY: A DIALOGUE.

"*Ques.* From whence was first this Fury hurl'd,  
This Jealousy into the world?

Came she from hell? *Ans.* No, there doth reign  
Eternal hatred with disdain;  
But she the daughter is of Love,  
Sister of Beauty. *Quest.* Then above  
She must derive from the third sphere  
Her heavenly offspring. *Ans.* Neither there  
From those immortal flames could she  
Draw her cold frozen pedigree.

"*Quest.* If nor from heaven nor hell, where then  
Had she her birth? *Ans.* In th' hearts of men:  
Beauty and Fear did her create,  
Younger than Love, elder than Hate.  
Sister to both, by Beauty's side  
To Love, by Fear to Hate allied:  
Despair her issue is, whose race  
Of fruitful mischief drowns the space  
Of the wide earth, in a swoln flood  
Of wrath, revenge, spite, rage, and blood,

"*Quest.* Oh, how can such a spurious line  
Proceed from parents so Divine?

"*Ans.* As streams which from their crystal spring  
Do sweet and clear their waters bring,  
Yet mingling with the brackish main,  
Nor taste nor colour they retain.

"*Quest.* Yet rivers 'twixt their own banks flow  
Still fresh; can Jealousy do so?

"*Ans.* Yes, whilst she keeps the stedfast ground  
Of Hope and Fear, her equal bound;  
Hope sprung from favour, worth, or chance,  
Tow'rd the fair object doth advance;  
Whilst Fear, as watchful sentinel,  
Doth the invading foe repel;  
And Jealousy thus mixt, doth prove  
The season and the salt of Love:  
But when Fear takes a larger scope,  
Stifling the child of Reason, Hope  
Then sitting on th' usurped throne,  
She like a tyrant rules alone.  
As the wild ocean unconfin'd,  
And raging as the northern wind."

Carew, also, has a poem entitled "On the Marriage of T. K. [Thomas Killegrew \*] and C. C. [Cecilia Crofts], the morning stormy." I may as well add, that two of the most tender and graceful pieces in Carew's volume, "The Primrose" and "The Enquiry," were written by Herrick. (*Retrospective Review*, vi. 225.) Since writing the preceding, I find that Thomas Maitland, afterwards Lord Dundrennan, edited an edition of Carew's *Poems, Songs, and Sonnets, with a Masque*, Edinb., 1824, crown 8vo., of which only 125 copies were printed. This edition I have not seen.

Permit me to conclude with a query: Who is the Thomas Cary, the translator of *The Mirror which flatters not*, by Le Sieur de la Serre, 8vo., 1639? At the end of this volume are several poems signed "Thomas Cary," and dated "Tower Hill, August, 1638."

J. YEOWELL.

#### MIRACULOUS CHANGE OF SEASONS.

(2<sup>nd</sup> S. iii. 466.)

Gianone gives a good account of the change in the Kalendar, and concludes it thus:—

"Fu osservato, che conservandosi nella Chiesa di S. Gaudioso, una caraffina di sangue di S. Stefano portata in Napoli, secondo che scrive il Baronio (*Martyrolog. die 3 Aug.*), da S. Gaudioso Vescovo Africano, la quale era solita liquefarsi da sè stessa il dì terzo d'Agosto, secondo il calendario antico; da poi che Gregorio fece questa emendazione, non bolle il sangue, che alli 13 d'Agosto nel qual dì, secondo la nuova riforma, cade la festa di San. Stefano; onde Guglielmo Cave (*Hist. della Vita di Martiri*) scrisse, che questa sia una pruova manifesta, che il

\* Granger (*Hist. of England*, iii. 414, edit. 1775) is wrong in attributing the following painting to Thomas Killegrew: "dressed like a pilgrim; no name, but these two verses:—

"You see my face, and if you'd know my mind  
'Tis this: I hate myself, and all mankind."

Musgrave says, "This is the print of Abraham Symonds, and is so inscribed in the Pepysian collection."



*calendario Gregoriano sia stato ricevuto in cielo, ancor che in terra alcuni paesi abbiano ricusato di seguirlo.*

"Lo stesso narrarsi esser accaduto nel bollimento di sangue di S. Gennaro a' 19 Settembre, e Panzirolo, in prova della verità dell' emendazione Gregoriana rapporta nel *Cap. 177 de Clar. Leg. interp.* una istorietta che merita esser trascritta colle sue stesse parole: 'Hæc anni emendatio divinitus est comprobata; quoddam enim nucus genus reperitur, quod totâ hyeme usque ad noctem Joannis Baptistæ foliis ac fructibus velut arrida caret; mane ultro ejus diei, more aliarum foliis fructibusque induta reperitur. Hæc post ejus anni correctionem, decem diebus priusquam antea consueverit, id est eadem nocte divi Joannis quæ retrocessit, et non ut antea virescere capit.'"

—*Istoria Civile del Regno di Napoli*, lib. xxxiv. c. 3. vii. 301. Italia. 1821.

This, or some such passage, may have misled the author of the *Almanach de Touraine* into the notion that Cave believed the miracle. I do not know whether his *Lives of the Martyrs* had been translated, nor whether Gianone understood English. Most likely he cited at second-hand; for he was too honest to misrepresent wilfully. Cave tells the miracle in a sceptical manner, and observes:—

"But the miracle of the miracles lay in this, that when Pope Gregory XIII. reformed the Roman Calendar, and made no less than ten days difference from the former, the blood in the vial ceased to bubble on the 3d of August according to the old computation, and bubbled on that which fell according to the new reformation,—a great justification, I confess, as Baronius well observes, of the authority of the Gregorian Calendar, and of the Pope's constitutions; but yet it was ill done to set the Calendars at variance when both had been equally justified by the miracle. But how easy it was to abuse the word [world?] with such tricks, especially in these latter ages, when the artifice of the priests was arrived to a kind of perfection in these affairs is no difficult matter to imagine."—*Apostolic, or Lives of the Primitive Fathers for the Three First Centuries*. By W. Cave, D.D. p. 18. Lond. 1682.

I cannot find any testimony as to the Glastonbury Thorn. The subject is curious, and I hope some correspondent will be able to carry it further.

H. B. C.

U. U. Club.

#### DEAFNESS AT WILL.

(2nd S. v. 358.)

The evils so justly complained of by your correspondent might be remedied by constructing the outer walls of our dwelling-houses with hollow bricks, which are known to be non-conductors of sound. The reason of this is, that the hollow portion being filled with rarefied air, every sound which finds its way into such a mass is effectually buried there, and cannot penetrate to the outer surface. If the space between the two surfaces of the partition walls, and that between the ceiling of one room and the floor of another, were filled with brown paper gummed over with flock or sawdust, it would add materially to deaden the sound. Or if the spaces were filled with shavings,

tow, or cut straw, it would probably have the same effect. All these substances are bad conductors of sound, because they shut up a large quantity of air between their minute and detached parts, so that they cannot readily transmit an impulse. The sound is thus entangled, as it were, and, being no longer able to preserve its regular outline, becomes deadened, if not altogether lost.

The Rev. Dr. Brewer, from whose charming little volume on *Sound and its Phenomena* (Longmans, 1854.) I gather my knowledge of these matters, has the following sensible paragraph:—

"It is truly surprising that no ingenious mechanic has yet contrived a substance for partition-walls, where cheapness and lightness are especially considered. Nothing, for example, could be easier than to make panels with two sheets of common pasteboard, or tarpauling separated from each other by wooden blocks. Sawdust should be thickly strewn over the inner surfaces, and the intervening space be well filled with coarse tow or cut straw. A wooden 'upright,' the thickness of the blocks, would hold the panels in their place, especially if the edges were made to lap over the supporters. Such a partition-wall would be a real boon in hotels, &c., where chambers are often separated by half-inch wood, or by simple canvass."

I have somewhere read, that if the walls of rooms were covered with a solution of *gutta percha*, before papering, it would effectually deaden all sounds from the adjoining chambers. Or, I believe, a substitute for this is the *gutta percha* paper, so extensively used of late years in covering damp walls.

EDWARD F. RIMBAULT.

#### MOWBRAY FAMILY.

(2nd S. v. 436.)

In answer to your correspondent's inquiry, I believe there is no doubt that Geoffrey, the warrior bishop of Coutances, was a member, and bore (previous to his consecration) the name of the family of *Montbray*, or (as it was afterwards called in England) *Mowbray*. Lecanu (*Histoire des Evêques de Coutances*) speaks of him (p. 119.) as "issu de l'illustre famille de *Montbray*, natif de la paroisse de *Montbray*." And in a subsequent page (132.) he says, in a note,—

"La famille de *Montbray*, qui a subsisté en Angleterre et en Normandie, plusieurs siècles encore après notre évêque, portait pour armes de gueules un lion d'argent: mais nous n'oserions affirmer que ces armes aient été celles de *Geoffroi*, car alors les armes étaient personnelles."

On the death of the Bishop his possessions (as your correspondent correctly states) passed into the hands of his nephew *Robert de Mowbray*, who being taken in arms against William Rufus was detained in prison a great number of years. Ultimately he died without issue, and with him ended the direct line of the *Mowbrays* in England.

Another Norman Baron, *Roger de Albini*, had married a *Mowbray*, a sister (if I mistake not) of



the Bishop; her name was *Amicia*, and by her he was father of *Nigel de Albini*, who was thus the near relation (first cousin, as I take it) of *Robert de Mowbray*.

*Robert de Mowbray* had taken to wife *Maude*, daughter of *Richard de Aquila*. After her husband had been for some time a prisoner, this lady was, by special leave of the Pope, permitted to marry *Nigel de Albini*, who, by the gift of King Henry I., had all the lands of her former husband *Robert de Mowbray* given him.

After a while *Nigel de Albini* put away his wife *Maude*, on the ground of her being the wife of his kinsman, and wedded another, viz. *Gundred*, daughter to *Girald de Gornay*, by whom he left issue *Roger*, who became possessed of the lands of *Mowbray*, and by the special command of King Henry assumed the surname of *Mowbray*. From this *Roger* are descended the *Mowbrays* of England.

I should be obliged by any information respecting the progenitors of *Roger de Albini*, who was the father of *Nigel*; as well as of *William de Albini*, from whom the Earls of Arundel were descended. Was there any connexion between this *Roger de Albini* and the family of *Néel de St. Sauveur*, hereditary *Vicomte de la Cotentin*? In particular, is there any ground for supposing that *Roger de Albini* was a younger son of one of the *Néels de St. Sauveur*? MELETES.

#### AUTHORSHIP OF THE CANDOR PAMPHLETS.

(2<sup>nd</sup> S. v. *passim*.)

As to who was the author, I have not grounds even for a conjecture; but I agree with D.E., and believe that the writer was certainly a lawyer. I think, from Almon's *Letter to Temple*, that *Temple* did not know the writer, or rather that Almon assumed that he did not.

Wilkes, though the writer was an able advocate on his side, was indignant at his calling him "a worthless fellow," and he asks in a letter to Almon (Wilkes's *Cor.* ii. 95.), Dec. 1764: "What does he mean by 'he ever avoided my acquaintance?' I never heard of him till now?" It ought to be inferred from this that both Wilkes and Almon knew the writer; but I suspect it is a loose expression, and means only "What does the writer mean? I know nothing about him?" It is possible that Wilkes, after all, may have known more than Almon, and assumed that Almon was as well informed as himself; but I doubt. There is further a puzzling passage in the same letter, which I cannot apply. Separated from the foregoing by some talk about Churchill, Wilkes says: "I observe that Wright highly condemns me as too ludicrous from the expression of stolen goods," &c.: it was nervous, not ludicrous. It was treating the case as it deserved; and he

adds, "the same dull lawyer" likewise condemns the second letter to the Secretaries. My first impression was that Wilkes still referred to the *Enquiry*, and that Wright was the assumed or known writer of it: but though the letter to the Secretaries is condemned in the *Enquiry* as "indecent and scurrilous," "unbecoming any gentleman," it is not called "ludicrous;" and Wilkes seems to dwell on, to argue on, and to quote that word. I therefore presume that Wilkes had received a batch of pamphlets, and noticed the *Enquiry* and another written by Wright. Wilkes indeed, though very angry, says, "There is much good sense, and I suppose a great deal of sound law in the *Enquiry*," whereas he seems to despise "the dull lawyer" Wright. Wilkes assuredly believed that he knew the writer of the *Enquiry*, for, in a "Letter on Public Conduct of Mr. Wilkes," dated Oct. 29, 1768, he says: "I am entirely of opinion with \* \* \* \* \* [six stars, which might serve for Camden], who declares 'I do not scan the private actions,' &c. . . I shall not now stay to show how far the Equity of this rule was violated by the concealed author himself, before he got half through his pamphlet, in a manner equally indecent and unjust to a sick and absent friend whom he basely wounded," &c. Again Wilkes, in his "Letter to George Grenville," dated Nov. 4, 1769 (p. 51.), refers to Postscript on "Letter concerning Libels," quotes from it, and says, "a book written by the greatest lawyer of this age," which again might characterise, in Wilkes's opinion, Camden or Dunning.

I may add that there was no "Master in Chancery" of the name of Wright; and it is on the reference to the *Enquiry* in Wilkes's *Letter to Grenville* that Almon says, in a note, the *Enquiry* was written by "a late Master in Chancery."

A. C. P.

#### Replies to Minor Queries.

*Crashaw and Shelley* (2<sup>nd</sup> S. v. 449. 516.)—As I only see "N. & Q." in monthly parts, I have been unable sooner to notice the former of these articles by PROFESSOR MC CARTHY, and to thank him for pointing out, what your other correspondent has frankly and justly accepted for me, the typographical error referred to. It is truly provoking that in spite of the utmost care and desire to provide a perfect text, such oversights will be made by the very best of editors; and, therefore, some excuse may be found for the fault of one whose unlucky case does not admit of his enjoying much literary ease.

W. B. TURNBULL.

*Hymnology* (2<sup>nd</sup> S. v. 171.)—Having in my possession the original copy of the hymn "Come thou fount of every blessing," composed by Lady Huntingdon about 1750, I send it for insertion in



"N. & Q." And I hope the publication of it will counteract the undue licence that has been taken with this beautiful hymn by the congregational body. (See *Congregational Hymn Book*, p. 534.) The manuscript of this hymn was formerly in the possession of Mrs. Diana Bindon, an intimate companion of Lady Huntingdon, and was recently purchased at the sale of Bindon Blood's Library. Z.

*Hymn by the Countess of Huntingdon.*

1.

"Come thou Fount of every blessing,  
Tune my heart to sing thy praise:  
Streams of Mercy never ceasing  
Call for loudest songs of praise.  
Teach me some melodious sonnet,  
Sung by angel hosts above;  
Praise the Mount, I'm fix'd upon it,  
Mount of thy redeeming love.

2.

"Here I'll set my Ebenezer,  
Hither by thy grace I'm come:  
And I hope by thy good favour,  
Shortly to arrive at home.  
Jesus sought me when a stranger,  
Wandering from the fold of God;  
He to rescue me from danger  
Interpos'd his precious blood.

3.

"Oh! to grace how great a debtor  
Daily I'm constrain'd to be:  
Let that grace now like a fetter  
Bind my wandering heart to thee.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love:  
Here's my heart, O take and seal it:  
Seal it for thy courts above.

4.

"O that day when, freed from sinning,  
I shall see thy lovely face:  
Cloathed then in blood-wash'd linen,  
How I'll sing thy Sovereign grace.  
Come, dear Lord, no longer tarry,  
Take my raptured soul away;  
Send thy angels now to carry  
Me to realms of endless day.

5.

"If thou ever didst discover  
To my faith the promised land,  
Bid me now the stream pass over,  
On that heavenly border stand.  
Now surmount what'er opposes  
Into thy embraces fly:  
Speak the word thou didst to Moses,  
Bid me get me up and die."

*Samaritans* (2<sup>nd</sup> S. v. 514.)—"Where may be found the most complete history of this nation?" If the inquiry refers to the Samaritans of the whole country of Samaria (*Shomeronim*), such works as Prideaux's *Connection*, Calmet's *Dictionary*, Horsley's *Sermons* XXIV.-XXVI., Hengstenberg's *Authentic*, *de Pentat.*, Wilson's *Lands of the Bible*, and Robinson's *Biblical Researches*, should

be read. If the inquiry is limited to the *Shomerim* (=keepers), now reduced to a few families at Sychem (=Nablous = Sychar) near Gerizim, so called also by Epiphanius *φύλακες*, and by Jerome *custodes*, as keepers of the Law of Moses, then those writings should be consulted which distinguish this fragment of Israel from the heathen Samaritans, who desired to join in the reconstruction of the temple at Jerusalem in the time of Ezra; such as Josephus' *Antiquities*, ix. xi. xii. xiii.; Scaliger's *Antiquitates Ecclesiae*, 1682; Ludolf's *Epistola Samaritana Sichemitarum*, 1684; Hottinger's *Exercitatio. Anti-moriniana*, 1644; Actis *Eruditorem*, 1691; *Cellarius Gentis Samaritanæ Historia et Cæremoniis*, 1693; Huntington (Bishop of Raphoe), *Epistola*, 1704; Reland's *Diss. de Samaritanis*, 1706; Wolf's *Biblioth. Heb.*; Eichhorn's *Repertorium*, ix. xiv.; Jahn's *Biblische Archæol.*; Winer's *Biblische Realwörterbuch*; Pliny Fisk in the *American Missionary Herald*, 1824; Kitto's *History of Palestine and Biblical Cyclopædia*; but above all, De Sacy's *Correspondance des Samaritains*, &c., in *Notices et Extr. des MSS. de la Biblioth. du Roi*, xii. See also "N. & Q.," 1<sup>st</sup> S. viii. 626.; 2<sup>nd</sup> S. i. 157. T. J. BUCKTON. Lichfield.

*Alderman Backwell* (2<sup>nd</sup> S. iv. 150.)—Backwell's Bank, which your correspondent J. K. mentions as being one of those "robbed by Charles II. on his shutting up the Exchequer," was I think represented in the year 1760 by the firm Backwell, Sir Wm. Hart, Croft & Co. As late as the year 1770, and possibly later, Backwell's Bank was current by his name; Backwell, Hart, Croft & Co. being then bankers in Pall Mall. In the year 1810, when it stopped payment, it was represented by the firm Devaynes, Dawes, Noble & Co., so that no bank at this day represents Backwell's. If the bank I have mentioned as existing in the years 1760 and 1770, and down to 1810, represented the bank alluded to by J. K. (and I have no doubt that it did), it must have been one of the oldest banks in this country; as Lord Macaulay in his *History of England* (vol. vii.) says, that:—

"In the reign of William, old men were still living who could remember the days when there was not a single banking house in the city of London. So late as the time of the Restoration every trader had his own strong box in his own house; and when an acceptance was presented to him, told down the crowns and Caroluses on his own counter. Before the end of the reign of Charles the Second, a new mode of paying and receiving money had come into fashion among the merchants of the capital. A class of agents arose, whose office it was to keep the cash of the commercial houses."

And in vol. i. of the same *History* we read:—

"The Bankers were in the habit of advancing large sums of money to the Government. In return for these advances they received assignments on the revenue, and were repaid with interest as the taxes came in. About

thirteen hundred thousand pounds had been in this way intrusted to the state. On a sudden it was announced that it was not convenient to repay the principal, and that the lenders must content themselves with interest. They were consequently unable to meet their own engagements. The Exchange was in an uproar. Great mercantile houses broke, and dismay spread through society."

This, I suppose, is what J. K. refers to when he says that "Backwell was one of the bankers robbed by Charles the Second on his shutting up the Exchequer." So that there is much historical interest attached to this bank. Possibly some of your correspondents may be able to give more information than I can respecting it; perhaps some may be able to say "who were Backwell's partners in his lifetime, and who immediately succeeded to him after his flight to Holland; and whether he resumed banking on his return?"\*

H. C. HART, M.A.

*Seals* (2nd S. v. 512.)—MR. FRENCH'S judicious suggestion, if generally acted upon, would not only be an encouragement to what he properly styles "an useful and elegant art," but greater authenticity would be given to legal proceedings by persons using their own seals, rather than adopting, as he states, "unmeaning and ugly seals" affixed by the law stationer—a practice so perfectly absurd and contradictory, that a man whose name is John Jones may perhaps place that name before a seal bearing the initials O. N.

From age or infirmity, or from both causes, a great change may have occurred in the handwriting of a person whose signature is to be deposited to, and a witness may from that change feel some hesitation in swearing to the signature; but if he should find it followed by an impression of the seal, constantly worn and used by the deceased, additional evidence would be afforded, and his belief, as to the authenticity of the signature, would be materially strengthened. True it is that the forger of the name may for the better accomplishment of his object, either privately ob-

[\* Our attention has been called to the following passages in Pennant's *London*, pp. 538-9. (ed. 1813), which illustrate this subject:—

"Mr. Granger (vol. iii. 410.) mentions Mr. Child as successor to the shop of Alderman Backwell, a banker in the time of Charles II., noted for his integrity, abilities, and industry; who was ruined by the shutting up of the Exchequer in 1672. His books were placed in the hands of Mr. Child, and still remain in the family."

"From the west of Temple Bar (Middleton and Campbell, now Coutts,) to the extremity of the western end of the town, there was none till the year 1756, when the respectable name of Backwell rose again, conjoined to those of Darel, Hart, and Croft, who with great reputation opened their shop in Pall Mall." And to the name Backwell, Pennant adds the following note: "Of the same family with the great Mr. Backwell. He favoured me with a beautiful print of his worthy relation, which had been engraven in Holland, after his flight from his profligate country."—Ed. "N. & Q."]

tain or steal the use of the seal; but to place a double difficulty in the commission of a fraud is not unimportant.

My excellent friend, the late Sir R. Inglis, one of the most correct and accurate of men in all the transactions of life, was very particular on this point. His example I have followed. J. H. M.

*Earthquake at Lisbon, 1755* (2nd S. v. 395. 524.)

—On this event Bishop Warburton's remarks are very striking. They were pointed out to me, half a century ago, by the late Mr. Maltby of the London Institution:—

"To suppose," says the bishop, "these desolations the scourge of Heaven for human impieties, is a dreadful reflection; and yet to suppose ourselves in a forlorn and fatherless world, is ten times a more frightful consideration. In the first case, we may reasonably hope to avoid our destruction by the amendment of our manners; in the latter we are kept incessantly alarmed by the blind rage of warring elements.

"The relation of the captain of a vessel to the Admiralty, as Mr. Yorke told me the story, has something very striking in it. He lay off Lisbon on the fatal 1st Nov. preparing to hoist sail for England. He looked towards the city in the morning, which gave the promise of a fine day, and saw that proud metropolis rise above the waves, flourishing in wealth and plenty, and founded on a rock that promised a poet's eternity, at least to its grandeur. He looked an hour after, and saw the city involved in flames, and sinking in thunder. A sight more awful mortal eyes could not behold on this side the day of doom."\*

A CONSTANT READER (2nd S. v. 395.) states that he had heard the water in Loch Ness at the time of the earthquake "rose some seven or eight feet higher than it was ever known to do before or since," and asks for information on this point. Tradition may have handed down the fact on the spot, and it may be expressly noticed in some contemporary works. Warburton says it made men tremble from one end of Europe to another; from Gibraltar to the *Highlands of Scotland*. Charles Emily, who wrote a poem on "Death" for the Seatonian prize, in the year when Bp. Porteus was the successful candidate, (1759,) alludes to the earthquake at Lisbon, and in the 14th stanza we have the following lines:—

"Many a palace fair,  
With millions sinks ingulphed, and pillar'd fane;  
Old Ocean's farthest waves confess the shock;  
Even Albion trembled conscious on his steadfast rock."†

J. H. M.

*Bramhall Arms* (2nd S. v. 478.)—Burke in his *Armory* gives as the arms of Bramhall, Ches. and Lond. (confirmed Nov. 21, 1628), "Sa. a lion ramp. or."

The fact of a seal with an heraldic device being attached to a letter is not always a criterion that

\* Bishop Warburton's *Letters*, p. 204. (not dated, but probably written in Dec. 1755.)

† *Pearch's Coll. of Poems*, i. 22.



it is the correct bearing of the writer. Letters, like deeds, are not unfrequently sealed with some signet which may have come into the accidental possession of the writer, and the seal might possibly have belonged to the first husband of the bishop's wife.\* The Life of Bramhall mentions his being born in Yorkshire, and descended of a good and ancient family, but does not particularly specify in what county that family was located.

The following bearings of the Bramhalls, taken from an Heraldic MS. in Queen's College, Oxon., may perhaps interest the querist :—

- "Bromehall. A. a chev. bet. three crosses patte Sa.
- Bremeall. Az. a lion ramp. le de furshe or.
- Bromhall. Sa. a lion ramp. or.
- Bromehall. A. a chev. int. 3 crosslets formy fitcha sa.
- Bromhall. Er. on a chief az. a demy lion ramp. or.
- Bromeall. Az. a lion ramp. with 2 tails or."

CL. HOPPER.

*Paintings of Christ bearing the Cross* (2<sup>nd</sup> S. v. 378. 424. 505.)—There is a small painting of this subject in the Louvre by Paul Veronese, and thus noticed in the Catalogue, Paris, 1852 :—

"Jesus-Christ sur le Chemin du Calvaire :—

"Le Christ succombe sous le poids de la croix que deux bourreaux soutiennent. Plus loin, la Vierge évanouie dans les bras de Marie Madeleine. Dans le fond, la ville de Jérusalem."

"Collection de Louis XVI. Ce précieux tableau n'est qu'ébauché dans certaines parties."

A faithful copy of this picture forms an altar-piece in the parish church of St. Mary, Bocking, Essex.  
W. H. F.

*A Geological Inquiry* (2<sup>nd</sup> S. vi. 31.)—In reply to your correspondent W. K. in your last number, I beg to refer him to a most elaborate and valuable ethnological work published in America, and entitled *Types of Mankind or Ethnological Researches based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History, illustrated by selections from the inedited Papers of T. G. Morton, M.D.*, by J. C. Nott and Geo. R. Gliddon. London, Trübner and Co. In this work the subject of—"Have fossil human bones been found?" is most fully discussed, and clearly demonstrated that such have been found. The passage quoted by W. K. is thus alluded to—

"From these data it appears that the human race existed in the Delta of the Mississippi more than 57,000 years ago; and the ten subterranean forests, with the one now growing, establish that an exuberant flora existed in Louisiana more than 100,000 years earlier; so that 150,000 years ago the Mississippi lavied the magnificent

cypress forests with its turbid waters." (Dowle's *Tableaux of New Orleans*.)

For farther information on this most interesting inquiry, I would refer your correspondent to Mantell, *Petrifactions and their Teachings*, 1817, pp. 464. 483.; *ib.* *Wonders of Geology*, Lond., 12mo., 6th edit., 1848, pp. 86-90. 258-9.; *ib.* *Medals of Creation*, Lond., 12mo., 1844, pp. 861-3.; Martin, *Nat. Hist. of Mammiferous Animals, Man, and Monkeys*, Lond. 8vo., 1841, pp. 332-6. 354-7.

From the above-mentioned works, and especially the American one, he will obtain *all* that has been collected up to the present time bearing on this intensely interesting inquiry.

J. W. G. GUTCH.

Weston-Super-Mare.

On the subject of the discovery of human remains by geological research, W. K. will find a scientific article in the *Revue des Deux Mondes*, March 1, 1858, by E. Littré, entitled *Histoire Primitive*.  
T. J. BUCKTON.

Lichfield.

"Whipultre" (2<sup>nd</sup> S. vi. 38.)—Whether F. C. H. is right or not in supposing that the holly is the "whipultre" because "whip-handles" or "whip-poles" are made from it when young, I do not know; but there is an agricultural implement or article, whose name ought to be accounted for: it is called a "whippetree" (see Royal Agricultural Society's *Catalogue*, Chelmsford show, 1856, p. 310.). It is thus used—when a pair of horses are harnessed to a plough, *abreast*, the traces of each horse are hooked to the ends of two cross-bars, about three feet long, being linked at their middle to the ends of another strong bar, the centre of which is attached to the plough. These cross-bars are called "whippetrees" or "Hempletrees." I do not know that they have any connexion with the *holly-tree* or its wood. In Norfolk and Suffolk the holly-tree is called "Christmas" from its berries being used at Christmas time to dress up church-windows, &c. In the same counties a fence formed of holly, planted close, and clipped, is called a "Hulver-hedge." (O.) 3.

I am happy to confirm the opinion of F. C. H. respecting "whipultre" from Chaucer; for I remember when at Grafton in Canada, nine years ago, being shown a piece of wood, which is there called "whippetree," and it corresponded with our holly. The village was settled by N. E. Loyalists, whose descendants retain many old English words now obsolete in the metropolis. J. MACKINTOSH.

*The Amber Trade of Antiquity* (2<sup>nd</sup> S. vi. 1.)—SIR G. C. LEWIS, in his learned note on this subject, says, "there is no mention of amber in the Old Testament" (*anté*, p. 3.). This seems to be an oversight, for the word occurs twice at least. See Ezekiel i. 4. and viii. 2., where certain appear-

\* By the Reformation of the Ecclesiastical Laws drawn up in King Edw. VI.'s reign, it was appointed that the seal of a dead man should be defaced. This is now in force in case of a bishop's death, when his episcopal seal is broken in the presence of the archbishop of the province (*vide* a curious treatise on seals by Lewis).



ances are said to have been "as the colour of amber." In each of these places, the Septuagint has the words *ὡς ὑακίς ἡλέκτρον*: but whether *amber*, or the *metallic compound* which went by the same Greek name, be meant by the original word, is of course a question for Hebrew scholars.

DAVID GAM.

*Tom Davies* (2<sup>nd</sup> S. vi. 11.)—If H. B. C. had looked to the authorities cited at the end of the article which he alludes to (for the *Nouvelle Biographie Générale* adopts the very useful and commendable practice of naming its authorities), he would have seen "Nichols' *Bowyer*, Boswell's *Life of Johnson*," referred to. On turning to Croker's edition of *Boswell's Johnson*, London, 1835 (vol. ii. p. 163.), I find the following note by Croker on the words of the text, "his wife, who has been celebrated\* for her beauty."

The sarcasm to which Mr. Croker alludes, appears to be the latter of the two quotations, and not that relating to his wife; so that the French biographer has not stated the report, such as it is, accurately.

Ἀλκιός.

Dublin.

*Jewish Family Names* (2<sup>nd</sup> S. v. 435.; vi. 17.)—There is one circumstance connected with these names which I think has not yet been mentioned in "N. & Q." Although it greatly increases the difficulty of tracing Jewish families to their origin, the mention of it just now may probably lead to some interesting elucidation.

Some years ago I was acquainted with a Hebrew family named Bright, and the name being quite new to me amongst them, I inquired how it came to pass that they bore a name so little like what their origin would have led me to expect. I was told that at the time when persecution was so rife upon the Continent, and many Hebrew families fled for refuge to this country, it was not uncommon to exchange their family name for that of the town from whence they had come; and my friend's ancestors had originally resided in Bayreuth, which had gradually been corrupted to Bright.

N. J. A.

*Sibbes Family* (2<sup>nd</sup> S. v. 514.)—I am not enabled to say what the arms of this family are, but I imagine your correspondent is in error when he says that the manor there referred to was sold by

\* "By Churchill, in *The Rosciad*, where, rather in contempt of Davies than out of compliment to his wife, he exclaims:—

"... on my life,  
'That Davies has a very pretty wife.'

"Davies's pompous manner of reciting his part the satirist describes with more force than delicacy:—

"He mouths a sentence as curs mouth a bone."

"This sarcasm drove, it is said (*post*, April 7, 1778), poor Davies from the stage.—C."

his grandson; whereas I am enabled to say that, unless Blomefield is in error, the manor was sold by his son and heir Robert Sibbes in 1594. My authority, through my MS. Index, is Blomefield's *Norfolk*, vol. i. pp. 481, 482.

JOHN NURSE CHADWICK.

King's Lynn.

*Can a Man be his Own Grandfather?* (2<sup>nd</sup> S. v. 434. 504.; vi. 19.)—May I be allowed a few words of explanation? ANON. says, that I think the case referred to by W. J. F. *unprecedented*. I confess I did think so at the time I read it, and think it so still if it happened as at first stated. I therefore remarked that it required some explanation, and that explanation was afforded in a footnote at the time; the consequence was that several lines were omitted from my Note, which caused ANON. to fall into the mistake he has done. He will see that the case mentioned by him as having come to his knowledge about thirty years since does not bear the slightest resemblance to the one referred to by me and by W. J. F., and consequently is not, as he supposes, the same.

W. R. M.

I picked up at a friend's house the other evening the following curious and ingenious puzzle, as I take it to be, and which is very much after the fashion of the question set and answered in the affirmative by your correspondent W. J. F. in a former number. I have copied it exactly as it was shown me, except in one particular, and that is, in the names of the persons alluded to, which I have deemed prudent to suppress; giving instead the fictitious names of Jones and Smith:—

"Old Jones had two daughters by his first wife, of which the youngest was married to old John Smith, and the eldest to John Smith's son. Old John Smith had a daughter by his first wife whom old Jones married. Therefore old Smith's second wife (formerly Miss Jones) would call out, 'my father is my son, and I am my mother's mother; my sister is my daughter, and I am grandmother to my brother.'"

My friend did not know whether this had really taken place or not, but it seems rather an improbable affair.

*Bertrand du Guesclin* (2<sup>nd</sup> S. v. 494. 526.; vi. 18.)—From a note-book of a tour made many years ago, which embraced *Dinan* in Brittany, I am enabled to give you the epitaph, *not* on Du Guesclin, but on his heart! which was, it would seem, retained there while his body was honoured by sepulture in St. Denis among the French kings. The style and sculpture of the inscription are equally quaint, and are *excised*, or cut in raised characters over the device "l'aigle employé on a 2 têtes de sable couronnées d'or," twice repeated, once above and once below, and between them a heart rudely carved:—

"Cy gist le cuer: du Messire bertrad du guesil qui ey



fou vivât: conestable de Frâce: qui trespasa le xiii. Jour de Juillet: l'an mil iiii<sup>xxx</sup> dont son corps repos avecques ceulx des Roys à Saint denis: en france."

The above is in the church of St. Saviour, Dinan, and is remarkable as marking the then distinct existence of France and Brittany as separate kingdoms, by noting that the hero lay at St. Denis in France. A. B. R.

Belmont, June 28, 1858.

*Archbishop Francis Marsh* (2nd S. v. 522.)—My respected friend, JOHN D'ALTON, at the conclusion of his interesting details respecting Archbishop F. Marsh and Primate Narcissus Marsh, declares that he "is not aware of any connexion between our present eminent physician, Sir Henry Marsh, and either of the above prelates." Whether the relationship really exists, I know not; but it is at least certain that the *Dublin University Magazine* for December, 1841 (p. 688.), distinctly records and traces Sir Henry's descent from Archbishop Francis Marsh. I may add that the series of biographies of eminent living Irishmen, which have so long been appearing in the *University Magazine*, are believed to contain information supplied from the most authentic sources, *i. e.* the parties themselves:—

"The paternal ancestors of Sir Henry Marsh originally resided in Gloucestershire. That they were a family of the highest respectability, we may conclude from the fact that one of them, Francis Marsh, Esq., married the sister of Sir Thomas Aylesbury, Bart., father of the Lady Hyde, Countess of Clarendon, and grandfather of Anne, wife of James Duke of York, afterwards King of England. The grandson of this Francis Marsh was the well-known Francis Marsh, Archbishop of Dublin, and was the first of the family who settled in Ireland."

Your correspondents interested in the Prelates Marsh may be glad to learn that I have in my possession the original of a curious unpublished letter from Archbishop Narcissus Marsh to the Duke of Ormond, dated Nov. 13, 1711. It is of much historical interest, and if your correspondents wish, I shall send a copy of it for insertion in "N. & Q." WILLIAM JOHN FITZ-PATRICK.

*Oliver: Arthur* (2nd S. v. 315. 441.)—Before answering the above Query, I had made diligent but ineffectual search for some account of the author of *Oliveros y Artus*, and the date of its publication. I have since found a note among the additions of Gayangos and Vedia to their translation of Ticknor's *History of Spanish Literature*:—

"El rey Artus ó mas bien, La Historia de los nobles Cavalleros, Oliveros de Castilla y Artus de Algarve. Tenemos á la vista un ejemplar del dicho libro, impreso en Burgos en 1499, edicion que no vio Mendez. Es en folio, con figuras grabados en madera, y al fin de él se lee: 'A loor e alabanza de nuestro redemptor Jesu Christo e de la benedicta virgen nuestra señora saneta Maria; fué acabada la presente obra en la muy noble e leal cibdad de Burgos, á xxv dias del mes de Mayo, año de nuestro re-

depcion, mil ccccxcix.' Let. got, á dos columnas. Ademas de las ediciones de este libro que cita Brunet de 1501 y 1604, hay una de Sevilla, 1510, por Jacobo Cromberger, Aleman, á xx dias de Novembre, folio, letra de tórtis, a dos columnas, sin foliación, 34 hojas. Las figuras son diferentes de las de la edicion de 1499. En las primeras ediciones se expresa que la obra fué traducida del Latin al Frances por Felipe Camus, licenciado *in utroque*: pero en las del siglo xviii y posteriores se atribuye á un tal Pedro de la Floresta." (i. 523.)

Is any English version known? H. B. C.  
U. U. C.

*When should Hoods be worn* (2nd S. vi. 39.)—Surely hoods are part and parcel of the academic costume: for when the degrees are conferred, the candidates do not wear surplices and hoods, but gowns and hoods. That they are afterwards but little worn, except with the surplice, must arise from carelessness. The first Book of Common Prayer, temp. Edward VI., says:—

"It is also seemly that graduates when they do preach should use such hood as pertaineth to their several degrees."

May I ask what vesture the preacher used? The sermon then, as now, occurred in the Communion Service; but "white Albe plain with vestment or cope," was the attire of the celebrant; how could a hood be worn in this case? If there was a change made before entering the pulpit, what was it? What was the practice before the Reformation? B. A.

*Ancient Jewish Coins* (2nd S. vi. 12.)—These were first coined, about 143 B.C., by Simeon, Prince of Judea; permission to coin money having been granted him by Antiochus, son of Demetrius.

D. I. D. I.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

At the present pleasant season, when the jaded Londoner is panting for fresh fields and pastures new, Guide Books are favourite, and no doubt profitable subjects for publishers. We have several such before us; and name first for its compactness and completeness, *Black's Picturesque Guide to Yorkshire, with a Map of the County, and several Illustrations*. Interspersed with song and legend, rich in statistical information, and abounding in descriptions of all that can interest the tourist, this little volume, which will fall easily into one of the many pockets of the Traveller's Tweed, ought to be the companion of all who intend strolling among the sunny wolds and picturesque dales of a county which boasts the variety as well as the beauty of its scenery.

More specially local in its interest, and produced with all the luxury of paper and richness of illustration for which Mr. H. J. Parker is celebrated, is *The Handbook for Visitors to Oxford*; and its object, which is to tell the visitor in a few words the history, and chief points of history, of those buildings which will meet his eyes in his walks through Oxford, is well carried out. When we add that the book is illustrated with 128 woodcuts by Jewitt, and 28 steel plates by Le Keux, our readers will judge what

a handsome book is Parker's *Handbook for Visitors to Oxford*.

Of less extent, but scarcely less interest, is a work produced with the same profusion of illustration by the same publisher, entitled *The Mediæval Architecture of Cheshire*, by Henry J. Parker, F.S.A., with an *Historical Introduction* by the Rev. Francis Grosvenor; illustrated by Engravings by J. H. Le Keux, O. Jewitt, &c. To the visitor to the quaint old city, it will prove an amusing and instructive companion.

We may here well introduce the following communication from M. Masson:—

*François Villon* (Jannet's edition, *Bibl. Elzévirienne*).

In addition to the remarks I have offered on that poet in a previous number of "N. & Q.," I beg leave to subjoin a few bibliographical statements.

There exist thirty-two editions of *Les Œuvres de François Villon*, besides seven of the *Repetes Franches*, and of other small pieces which are not generally admitted to be written by that poet. Of these editions, seven are amongst the treasures of the British Museum.

1. (13. cf. ed. Jannet, p. xi.) "Les Œuvres de Maistre François Villon. Le Monologue du Franc Archier de Baignollet. Le Dialogue du Seigneur de Mallepape et Baillement. On les vend au premier pillier de la grande salle du Palais, pour Galiot du Pré, MDXXXII. (Brit. Mus. 1073. a 2., bequeathed by Thomas Tyrwhitt, Esq., 1786.)

2. (16. cf. *ibid.* p. xii.) Les Œuvres de François Villon de Paris, revues et remises en leur entier par Clément Marot, Valet de Chambre du Roy. On les vent à Paris, en la grant salle du Palais, en la boutique de Galiot du Pré. (Brit. Mus. 241. c. 33.)

3. (29. cf. *ibid.* p. xiv.) Les Œuvres de François Villon, avec les Remarques de diverses Personnes (Eusèbe de Laurière, Le Duchat et de Formey). La Haye, Adr. Moëtjens, 1742, 8. (Brit. Mus. 240. i. 8.)

4. (31. cf. *ibid.*) M. Prompsault's edition (Brit. Mus. 1464. g.)

5. M. Jannet's edition. (Brit. Mus. 12, 234. a.)

6. (5. cf. *ib.* xv.) Le Recueil des Repues Franches de Maistre François Villon et ses Compagnons. (Br. Mus. c. 22. a. 44.)

7. (28. cf. *ib.* xiv.) Les Œuvres de François Villon, etc. Coustelier's edition, 1723. (Brit. Mus. 12,418. 1065 f. 241 f. 17.)

The British Museum, therefore, possesses three copies of the 1723 edition, and the one catalogued 241 f. 17. deserves, as you will see, special notice.

In the preface to M. Jannet's excellent volume (p. xiv.) I find the following remark:—

"Il y avoit dans la bibliothèque de M. Gluc de Saint Port, conseiller honoraire au grand conseil, un exemplaire de cette édition annoté par La Monnoye."

Now this annotated copy is *precisely* the volume 241 f. 17., and although the editions of MM. Prompsault and Jannet have, like it, been revised from a collation of the MS. belonging to M. de Coislin, yet the octavo I am now describing contains several important readings which have escaped the notice of previous commentators.

The fresh matter just brought to light will be made available towards a reprint of the Elzevirian edition, for I have inserted all La Monnoye's marginal corrections in my own copy. In the meanwhile I transcribe here the amended title-page which this critic has left in MS. at the beginning of the volume now in the British Museum:—

"L'Histoire et les Chefs de la Poésie Française, avec la Liste des Poètes Provençaux et Français, accompagnée de Remarques sur le Caractère de leurs Ouvrages."

"Poésies de François Villon et de ses Disciples, revues sur les différentes Éditions, corrigées et augmentées sur

le Manuscrit de M. le duc de Coislin, et sur plusieurs autres, et enrichies d'un grand nombre de Pièces, avec des notes historiques et critiques." GUSTAVE MASSON.

Harrow-on-the-Hill.

The Kent Archaeological Society will hold its first Annual Meeting at Canterbury on Friday the 30th of the present month, under the Presidentship of the Marquess of Camden; and from the arrangements which have been made, and the zeal of the Members, Council, and Secretaries, there is little doubt that the gathering will be worthy of the county.

A numerous and important meeting of Gentlemen connected with the Newspaper and Serial Press was held at Peele's Coffee House on Monday last, for the purpose of organising such a united system of action as should insure the repeal of the Paper Duties in the course of the coming Session. That, while efforts are making on every side for the spread of education, a tax which bears so heavily upon the production of elementary books should continue, is an anomaly which cannot long exist. The days of the paper duty are numbered; and the result of the present movement will doubtless be to make paper both better and cheaper.

Lord Talbot de Malahide has introduced a Bill into the House of Lords on the subject of Treasure Trove. This will be good news to Archaeologists, who should give the Bill their best attention during the recess, that when reintroduced in the next Session a perfect measure may be produced.

We invite the attention of our antiquarian and genealogical friends to the very important announcement from the Society of Antiquaries on the subject of preserving a record of existing Monumental Inscriptions, which will be found in our advertising columns.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

LE NEVE'S MONUMENTA ANGLICANA. 5 Vols. 8vo. 1717—1719.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

AKERMAN'S CATALOGUE OF RARE AND UNEDITED ROMAN COINS. 2 Vols. 8vo.

Wanted by W. Blackwood and Sons, Edinburgh.

WESTMINSTER REVIEW, JANUARY, 1858.

Wanted by Charles Goulden, Bookseller, Canterbury.

IRONSIDES' HISTORY OF TWICKENHAM.

MISS LETITIA HAWKINS' ANECDOTES AND MEMOIRS.

Wanted by Dr. Diamond, F.S.A., Twickenham House, Twickenham.

### Notices to Correspondents.

Among other papers of interest and value which will appear in our next Number, we may call attention to one by Sir G. C. Lewis on the supposed Circumnavigation of Africa in Antiquity.

MR. GUTH'S LIST OF UNIVERSITY HOODS. In compliance with the request of many correspondents, this will be reproduced in its present corrected form.

FIRELY. The Cromwellian edition of *Guillim's Heraldry*, 1660, is a common book; but the amended edition of that date is rare.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for SEVEN COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL & DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.



LONDON, SATURDAY, JULY 24. 1858.

*Notes.*ON THE SUPPOSED CIRCUMNAVIGATION OF AFRICA  
IN ANTIQUITY.

The views of those who maintain the probability of voyages by the Phœnicians to distant lands—who suppose them to have sailed to the amber-coast of the Baltic, and even hint at their having reached America—receive some confirmation from the accounts, preserved by the ancients, of the circumnavigation of Africa. These accounts lie within a small compass, and deserve a separate examination.

The accurate knowledge of the Greeks respecting Egypt began with the reign of Psammitichus (Herod. ii. 154.), and we are able to fix an authentic chronology for the Egyptian kings from his reign to that of Psammenitus, who was deposed by Cambyzes; being a period of 145 years ending at 525 B. C.

B. C.

Psammitichus reigned	-	670—616
Neco -	-	616—600
Psammis -	-	600—595
Apries -	-	595—570
Amasis -	-	570—526
Psammenitus -	-	526—525

We learn from Herodotus that Neco began to dig a canal connecting the Nile with the Red Sea; and that 120,000 men had perished in its formation, when he desisted from the work, in consequence of the admonition of an oracle. He afterwards turned his attention to military affairs; he built vessels of war both in the Red Sea and in the Mediterranean; and he invaded Syria (ii. 158—9.; Diod. i. 33.; Plin. vi. 29.) But soon after the abandonment of the canal, and with a view, as it appears, of accomplishing the same object by different means, he sent some vessels, navigated by Phœnicians, to circumnavigate Africa, ordering them to commence their voyage from the Red Sea, and so reach Egypt by the Pillars of Hercules and the Mediterranean. If this voyage could be effected, a ship would sail between the Red Sea and the Mediterranean\*; to connect which was the object of the canal. Herodotus proceeds to state that the Phœnicians, starting as they were ordered, sailed along the Southern Sea; and, whatever part of Africa they had reached, when autumn arrived, they landed, sowed the ground, and awaited the harvest; and having gathered the corn, they then continued their voyage: that having thus consumed two years, in the third year they passed the Pillars of

Hercules, and returned to Egypt. "The account which they gave," says Herodotus, "which others may, if they think fit, believe, but which to me is incredible, is that when they were sailing round Africa, they had the sun on their right hand." Herodotus adds that the Carthaginians at a later period maintained that Africa could be circumnavigated; and he subjoins a story of Sataspes, a Persian nobleman, who, in the reign of Xerxes (485—465 B. C.) was relieved from a sentence of crucifixion, upon the singular condition that he should circumnavigate Africa. Herodotus tells us that Sataspes obtained a ship and sailors in Egypt; passed the Pillars of Hercules, and having rounded the western promontory of Africa, called Soloeis, pursued his voyage to the south; but after sailing many months, and finding that he was still far from the Red Sea, he turned back, and came again to Egypt. The account which he gave to Xerxes on his return was that, at the extremity of his voyage he sailed by little men, dressed in purple, who, when he landed, left the towns and fled to the mountains; that his crew used to take nothing, except some sheep; and that the reason why he did not proceed further was, that the ship stuck fast, and would not move. Xerxes did not believe this story, and, as Sataspes had not fulfilled the required condition, ordered him to be crucified. Herodotus adds that an eunuch of Sataspes, when he heard of his master's death, fled to Samos with a large sum of money; and that this money was dishonestly retained by a Samian, with whom it had doubtless been deposited. "I know the name of this Samian" (says Herodotus), "but suppress it out of regard for his memory." (iv. 42, 43.) It will be observed that Herodotus resided [† Samos during the early part of his life, and thus might have had an opportunity of becoming acquainted with a circumstance which must have occurred within his lifetime.

The next reference to this subject occurs in Strabo. This geographer quotes Posidonius as treating of the circumnavigation of Africa, and as referring to the expedition mentioned by Herodotus (which is by an error of memory attributed to Darius instead of Neco), as well as to a certain Magus who was represented by Heraclides Ponticus to have assured Gelo (485—478 B. C.) that he had performed this voyage. Posidonius declared that these voyages were unauthenticated by credible testimony; but he related the following story of a certain Eudoxus, who lived in the second century before Christ, as deserving of belief. Eudoxus of Cyzicus (he said), being in Egypt in the reign of Ptolemy Evergetes the Second (170—117 B. C.), accompanied this king in voyages up the Nile; on one of these occasions, an Indian was brought to Ptolemy by the guards of the Red Sea, who said that they had found him

\* It may be observed that Herodotus here calls the Mediterranean the *βορρηνή θάλασσα*, as opposed to the *νοτινὴ θάλασσα*, the sea to the south of Libya, ii. 158., iv. 42.

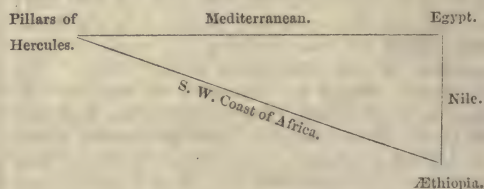
alone and half dead in a ship. By the king's command, the Indian was taught Greek; whereupon he offered to steer a ship to India: the voyage was made under the guidance of this Indian, and Eudoxus went out and returned with the ship; but the king took away all the precious stones which he brought back. In the following reign of Queen Cleopatra (117—89 B. C.) Eudoxus was sent on a second voyage to India with a larger expedition; but on his return he was carried by adverse winds beyond Æthiopia, along the eastern coast of Africa. Having landed at different places, he communicated with the inhabitants, and wrote down some of their words. He here met with a prow of a ship, saved from a wreck, with a figure of a horse cut in it; and having heard that it was a part of a vessel which had come from the west, he brought it away. On his return to Egypt, he found that Cleopatra had been succeeded by her son (Ptolemy Soter II. Lathyrus, 89—81 B. C.), who again deprived him of all his profits in consequence of an accusation of embezzlement. Eudoxus showed the prow which he had brought with him to the merchants in the harbour; they immediately recognised it as belonging to a ship of Gadeira; and one ship-captain identified it as having formed part of a vessel which had sailed along the western coast of Africa beyond the river Lixus, and had never returned. Eudoxus hence perceived that the circumnavigation of Africa was possible; he then took with him all his money, and sailed along the coast of Italy and Gaul, touching at Dicæarchia (or Puteoli), Massilia, and other ports, on his way to Gadeira; at all which places he proclaimed his discovery, and collected subscriptions: by these means he procured a large ship and two boats, and having taken on board some singing boys, physicians, and other professional persons, he steered his course through the Straits for India. After some accidents in the voyage, they reached a part of the African coast, where they found men who used the same words as those which he had written down in his former course from the Red Sea; whence he perceived that the tribes which he had reached from the west were of the same race as those which he had reached from the east, and that they were conterminous with the kingdom of Bogus (Mauretania). Eudoxus, having ascertained this fact, turned back his ship; when he had arrived at Mauretania, he attempted to persuade King Bogus to send out another expedition. The final results of this attempt were not, however, known to Posidonius. (Strab. ii. 3, 4.) The King Bogus here mentioned is either the King of Western Mauretania, who, with Bocchus, was confirmed by Julius Cæsar in 49 B. C., or he is an earlier king of the same name. The Latin writers call him Bogud; Dio Cassius writes his name *Borybas*. Pliny says

that the two divisions of Mauretania, Eastern and Western, were respectively named after their kings Bocchus and Bogud. ("Namque diu regum nomina obtinere, ut Bogudiana appellaretur extrema; itemque Bocchi, quæ nunc Cæsariensis." *N. H.* v. 1.) Compare Strab. xvii. 3, 7.

The voyage of Eudoxus was likewise reported by Cornelius Nepos, who stated that, in his own time, Eudoxus, in order to escape from Ptolemy Lathyrus, had sailed from the Red Sea, and had reached Gades (*Mela*, iii. 9.; *Plin. N. H.* ii. 67.). The historian Cælius Antipater, who lived about 120 B. C., also declared that he had seen a man who had made the voyage from Spain to Æthiopia for commercial purposes (*Plin. Ib.* repeated by Marcianus Capella, lib. vi.).

Before examining these accounts in detail, it is necessary to ascertain the notion formed by the ancients respecting the geography of Africa.

Strabo says, that although the world is divided into the three continents of Europe, Asia, and Africa, the division is unequal: for that Europe and Africa put together are not equal in size to Asia; and that Africa appears to be smaller even than Europe. He describes Africa as forming a right-angled triangle; the base being the distance from Egypt to the Pillars of Hercules; the other side of the right-angle being the line of the Nile to the extremity of Æthiopia, and the hypotenuse being the line connecting the latter point with the Pillars of Hercules (xviii. 3. 1.).



Elsewhere he likens Africa to a trapezium, which figure is formed by supposing that the eastern extremity of the south-western coast is parallel to the northern coast (ii. 5. 33.)

*Mela* has a similar notion of the form of Africa. He says that its length from east to west is greater than its width from north to south; and that its greatest width is the part where it adjoins the Nile (i. 4.)

As the ancients believed that the Northern Ocean swept across the back of Europe, from the vicinity of the Caspian and the Palus Mæotis, along the shores of Scythia, Germany, and Gaul, to the Pillars of Hercules—thus suppressing the Scandinavian peninsula and the chief part of Russia—so they believed that the Southern Ocean extended in a direct line from the Pillars of Hercules to the extremity of Æthiopia beyond Egypt; and hence they called the Negro tribes on the western coast of Africa Æthiopians, and



brought them into connexion with the Æthiopians of the Upper Nile. According to the statement of Scylax, some persons thought that the Æthiopians of the northern shores of Africa were continuous with those who inhabited Egypt; that Africa was a peninsula stretching to the west, and that the sea was uninterrupted from its western extremity to the Egyptian side (§ 112.)

According to Juba, the Atlantic Sea began with the Mossylian promontory, near the south-eastern extremity of the Red Sea; and the navigation thence to Gades, along the coast of Mauretania, was in a north-westerly direction (Plin. vi. 34.).

Aristotle, arguing that the form of the earth is spherical, explains upon this hypothesis the opinion of those who not only connect the country near the Pillars of Hercules with India, as well as the seas in those two quarters; but account for the presence of elephants both in Africa and India by the resemblance of the most remote extremes. The true explanation, according to Aristotle, is, that India is near the north-western coast of Africa, because the earth is a sphere (*De Cælo*, ii. 14.). So Eratosthenes expressed an opinion that, if it were not for the great size of the Atlantic (or external) Sea, a ship might sail along the same parallel from Iberia to India (ap. Strab. i. 4. 6.). On the other hand, Seneca thought that this distance was not great, and that the voyage could with favourable winds be made in a short time. ("Quantum enim est, quod ab ultimis litoribus Hispaniæ usque ad Indos jacet? Paucissimorum dierum spatium, si navem suus ventus implevit."—*Nat. Quæst.* i. Præf. § 11.)

The belief as to the affinity between the extreme east and the extreme west explains some of the mythological stories respecting the population of Africa: thus the Maurusii are said to have been Indians who accompanied Hercules to the west of that continent (Strab. xvii. 3. 7.)

These opinions as to the shape of Africa, though predominant, were not universal: for Polybius considers it to be unascertained whether the sea passes round it to the south (iii. 38.). According to Mela, the question long remained doubtful, but it was settled by the voyages of Hanno and Eudoxus (iii. 9.).

Such being the notions of the ancients respecting the shape of Africa, the next point to be ascertained is, how far their geographical exploration of the coast can be proved by sure evidence to have extended.

The entire northern coast of Africa had, from a remote period, been visited by the Phœnician navigators: who, together with their colonists the Carthaginians, likewise established themselves in force on the southern coast of Spain, and used their establishments at Gades and its neighbourhood as starting-places for ulterior discovery. Their efforts seem to have been directed princi-

pally towards the opposite coast of Africa, and not to the Lusitanian coast—a policy connected with the natural views for the extension of the Carthaginian empire. Tingis, the modern Tangier, and Lixus and Thymiatia lying to the south on the same coast, are expressly mentioned as Carthaginian foundations: we also hear of a large number of Tyrian or Carthaginian towns on the western coast of Mauretania, which, having once amounted to 300, were destroyed by the neighbouring barbarians. These extensive settlements are indeed discredited by Strabo (xvii. 3. 3.), and Pliny (v. 1.); but it cannot be doubted that the Phœnicians, both of Tyre and Carthage, used their important port and factory of Gades as a means of extending their dominion on the opposite coast of Africa (Movers, vol. ii. pp. 521—554.)

An authentic record of the most important of these attempts still remains in the *Periplus* of Hanno, whose voyage is conjecturally fixed at 470 B.C. The extant narrative is probably an exact transcript of the original, which (like the bilingual inscription of Hannibal, Livy, xxviii. 46.) may have been engraved on brass, both in Punic and Greek. The expedition was partly for colonisation, partly for discovery. The most distant settlement was not far from the Straits; the extent of the exploring voyage cannot be fixed with certainty. Gosselin takes it only as far as Cape Nun; the more prevailing opinion extends it to a point near Sierra Leone. The numbers of the expedition appear to be exaggerated; but its strength was such as to enable it to master all opposition of the natives. Some of the circumstances related in the exploring part of the voyage are manifestly fabulous; but there is no reason for doubting the general truth of the account.

We are informed by Pliny, that when Scipio was in command in Africa (about 146 B.C.), he employed Polybius the historian to explore the western coast of that continent, and furnished him with a fleet for the purpose. Pliny gives a summary of the extent of coast examined by Polybius; the furthest point which he visited was the river Bambotus, in which were crocodiles and hippopotami (Plin. v. 1.) This voyage is referred to by Polybius in an extant passage of his history (iii. 59.) Pliny's account of the places which he visited is analysed by Gosselin, who identifies the Bambotus with the Nun (*Recherches sur la Géographie des Anciens*, tom. i. p. 106.) Gosselin thinks that the ancients never passed Cape Boyador.

Another proof of the voyages of the Gaditane navigators to the south, along the African coast, is the fact that they had discovered the Canary Islands, certainly before the time of Sertorius, about 82 B.C., and probably at a much earlier period. (See *Plut. Sert.* 8., *Diod.* v. 19, 20., *Aristot. Mir. Ausc.* 84.; *Dr. Smith's Dict. of Geogr.*, art. FORTUNATÆ INSULÆ.)



On the eastern coast of Africa, the ancients had, from an early period, navigated the Red Sea, and had made considerable progress along the southern coast of Asia. Herodotus indeed informs us that Darius (521—485 B.C.) hearing that the Indus, as well as the Nile, contained crocodiles\*, wished to ascertain where that river joined the sea. He accordingly sent Scylax of Caryanda, and other persons whom he could trust, to ascertain the truth. They started from the city of Caspatyrus and the land of Pactya, and sailed down the Indus to the east, until they reached the sea. They then sailed by sea to the west, and in the thirtieth month reached the point from which Neco had sent the Phœnicians to circumnavigate Africa. After this voyage, adds Herodotus, Darius subdued the Indians, and navigated the intermediate sea (iv. 44. Compare iii. 101.).

The Scylax of Caryanda, here mentioned by Herodotus, is cited by Aristotle and other writers as having left a work containing geographical and ethnographical notices of India; but the account of his voyage down the Indus, and from the mouth of the Indus to the Persian Gulf, is discredited by Dr. Vincent, on grounds which deserve attentive consideration, and which are regarded as conclusive by C. Müller, in his recent edition of the Minor Greek Geographers. (*Commerce and Navigation of the Ancients in the Indian Ocean*, vol. i. pp. 303—311.; vol. ii. pp. 13—15., ed. 1807; *Geogr. Gr. Min.*, vol. i., Prol. p. xxxv.) G. C. LEWIS.

(To be concluded in our next.)

#### MATERIALS FOR A NEW EDITION OF STRYPE.

[Our readers will we are sure be as glad as we are, to see that, although Dr. Maitland's interesting Pamphlet on the subject of a new and revised edition\* of Strype's *Works* was but privately printed, it has had the effect of drawing general attention to the subject. How pleased we should be to hear that the Delegates of the Clarendon Press—or if they decline it, some eminent publishing firm,—had taken the matter in hand.—ED. "N. & Q."]

As DR. MAITLAND has again called attention to the value of Strype's works, and has urged the necessity of a thorough revision and illustration of the text, it may not be out of place to make a beginning, by bringing together references to contributions which have been already made to this national undertaking. Hoping that the readers of "N. & Q." may supply my deficiencies, I submit my scanty gleanings to their judgment. See Machyn's *Diary* (Camd. Soc.); Dr. Maitland's

*Essays on the Reformation, Letters on the Eccles. Hist. Soc. Edition of Strype's Cranmer*, and other papers in the *British Magazine*; Strype's *Parker, Cheke, and Aylmer*, with Thomas Baker's notes (very numerous and important on the *Life of Parker*), in the library of St. John's College, Cambridge; publications of the Parker Society; Archbp. Laurence's *Bampton Lectures* (ed. 1820), pp. 200. 225. *seq.*; *Gent. Mag.*, July, Aug., Dec., 1833 (pp. 16. 124. 492. 494.); *British Magazine*, vol. xxii. pp. 3. *seq.*, 140. 380., vol. xxiv. pp. 482. 486.; Waterland's *Letters to Lewis* (in Waterland's *Works*). On the *Life of Parker*, see "N. & Q." 2<sup>nd</sup> S. ii. 266.; on Wharton's notes in the *Life of Cranmer*, D'Oyly's *Life of Sancroft* (1st ed.), vol. ii. p. 151. For letters and other papers relating to Strype, see beside the Catalogues of the great Collections of MSS., Sir Henry Ellis's *Letters of Eminent Literary Men*, Thoresby's *Correspondence*, ii. 272., and often, *Letters from the Bodleian*, ii. 41. *seq.* A great mass of Strype's correspondence is preserved at Milton, Cambridge-shire, which may perhaps deserve the attention of the Camden or some of our other publishing societies. Sir E. Brydges (*Restituta*, iii. 538., iv. 261.) may also be consulted. J. E. B. MAYOR.

St. John's College, Cambridge.

*Strype: the Cranmer Register.*—I see, by a notice in the *Athenæum*, that Dr. Maitland is again calling attention to the want of accuracy in Strype's quotations from Archbishop Cranmer's *Register*; and I, for one, shall rejoice if Dr. Maitland, following the suggestion of the reviewer of his "Notes," should be himself induced to undertake the revision of Strype for a new edition.

But is there any reason why the *Register itself* cannot be printed in *extenso*? or, if too long for publication, at least such parts of it as are of special interest? However, it seems hardly conceivable that *any* of the items in such a document, extending over so stirring a period, should be wanting in *general interest*. J. SANSOM.

It is exceedingly vexatious to read in a late number (2<sup>nd</sup> S. v. 448.) that space cannot be spared in your pages for DR. MAITLAND's Notes and Queries on the works of our great antiquary the Rev. J. Strype, whose antiquarian researches are invaluable and of high authority. The indefatigable, learned, and judicious DR. MAITLAND has thrown additional light upon the transactions noted by Mr. Strype; and surely they must not be hid in a private publication. Cannot you spread them over a few pages of "N. & Q.," so that nothing shall be lost? The number of ecclesiastical students who are diligently inquiring into the great and important changes which took place in our ecclesiastical affairs from the reign of Henry VIII. to

\* Alexander the Great, finding that there were crocodiles in the Indus, and that a bean grew on the banks of the Acesines, which fell into the Indus, similar to the Egyptian bean, concluded that the Indus and the Nile were the same river; and wrote word to his mother Olympias that he had discovered the sources of the Nile.—Arrian, *Anab.* vi. 1.



that of James I., claim your reconsideration as to publishing the recent discoveries of Dr. MAITLAND, and will, I trust, induce you to preserve them in your pages.

GEORGE OFFOR.

HEALE-HOUSE: REMARKABLE INSTANCE OF THE PROVISIONS OF AN UNJUST WILL BEING DEFEATED.

As Heale House in Wiltshire is about to be visited by the archaeologists assembling in Salisbury, the following narrative may add somewhat to the interest of the spot:—

Sir Robert Hyde of Dinton, Sergeant-at-Law, and M.P. for Salisbury, came by the demise of his brother Lawrence [s. p. m. though there were daughters] into possession of the Heale estates in the Amesbury Valley; and by the elevation of his kinsman, the Earl of Clarendon, was himself created Chief Justice of the Common Pleas. He had moreover in his possession a variety of interesting heir-looms, specified as “the pearl necklace, and the chain belonging to the watch, and the diamonds in that chain, and the picture of James I. and his four children, and a small picture of Charles II.,” the memorials of the well-known royalism of the house of Hyde and of their relationship to the crown through Lord Clarendon’s daughter; and he appears to have been very desirous that the landed estates containing so interesting a member as Heale House, should, together with the aforesaid heir-looms, always belong to a Hyde, and finally revert to an Earl of Clarendon. In pursuance of this design, therefore, in a settlement of his property which he executed by deed, enrolled in the Common Pleas two years before his death, he passed over the daughters of his brother Lawrence, who had lived on the estate before himself, in favour of the sons of his next brother, Alexander Hyde, the Bishop of Salisbury; and in default of issue, then to the sons of other brothers. But now, mark the result. In a very few years after the Chief Justice’s death, one of his nephews, Dr. Robert Hyde, being the very first person who had the power to cut off the entail, did so; and left Heale to a person bearing another name, his sister, the widow of Dr. Levinz, Bishop of Sodor and Man; thus totally frustrating the cherished designs of his uncle. But this is only half the story. We have now to see how the estate came to be possessed by persons of exactly an opposite way of thinking, viz. the descendants of Oliver Cromwell. The widow Levinz left the Heale estates, worth more than 2000*l.* a year, together with all the heir-looms aforesaid, to Matthew Frampton, M.D., of Oxford, who had married her only daughter (though that daughter predeceased her); and from Dr. Frampton, who died in 1742, the estates passed in succession to

three nephews, and these all dying without male issue, then to a cousin, William Bowles, a canon of Salisbury, who came into possession in 1759, only seventeen years after Dr. Frampton’s death. This canon Bowles’ son William married Dinah, the second daughter of Admiral Sir Thomas Frankland, a descendant of Oliver; and William Bowles was himself a Foxite, and a member of the Wilts Reform Association of 1780. [This William Bowles, by the way, is father of the Admirals Bowles.] Thus it came to pass that a spot consecrated to Royalism became the abode of a lady who piqued herself not a little on her relationship to the usurper. Here it was that Dr. Samuel Johnson came to pay a visit to his friend Bowles (Whig though he was); and in the very parlour probably where the fugitive Charles had supped in disguise, the Doctor and his friend laid their plans for a new and improved life of Oliver the Great. [See Boswell’s account of that visit. Boswell does not say that the new life of Cromwell was planned at Heale, but his narrative indicates it.]

So much for the fortunes of Heale. But what became of the descendants of the Bishop of Salisbury, in whose favour the will was made? The following article in the *Annual Register* will at least inform us respecting one of them:—

“There is now living [February, 1768] in Lady Dacre’s Almshouses, Westminster, one Mrs. Windimore, whose maiden name was Hyde. She was grand-daughter of Dr. Hyde, Bishop of Salisbury, brother of the great Lord Chancellor Hyde, Earl of Clarendon; and she lost her fortune in the South Sea year, 1720. She is also a distant cousin of their late Majesties Queen Mary and Queen Anne, whose mother was Lady Anne Hyde, Duchess of York, whose royal consort was afterwards King James II. A lively instance of the mutability of all worldly things, that a person related to two crowned heads should, by a strange caprice of fortune, be reduced to live in an almshouse! She retains her senses in a tolerable degree; and her principal complaint is that she has outlived all her friends, being now upwards of an hundred years of age.”

If comment on the above be admissible, it might be this. While the venerable lady, impoverished by the South Sea bubble, and sitting alone in the Dacre Almshouse, is no more an object of pity than Mrs. Bowles, surrounded with affluence, and brewing a dish of tea for Dr. Johnson; yet the short-sighted provisions of the will-maker, who would gladly have averted such a result, may surely be allowed to remind us that our own stewardship ceases with our own life.

J. WAYLEN.

THE BLUE BLANKET.

Not having seen a notice of this celebrated banner in the pages of “N. & Q.,” and considering it well worthy of preservation in that curious miscellany, I have extracted the following from *The*



*Freemasons' Magazine* of July 7, where it occurs in an account of laying the foundation stone of the new Masonic Hall in Edinburgh:—

"As many inquiries have been made regarding the banner called 'The Blue Blanket,' which was displayed in the late Masonic procession in Edinburgh by the Lodge of Journeymen of that city, we give the following particulars, chiefly gleaned from the history of this famous relic written in 1722 by Alexander Pennicuck, Burgess and Guild Brother. According to the statements of that worthy Brother of the incorporated Fraternity, a number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, and took with them a banner on which were inscribed the following words from the 51st Psalm, viz.: '*In bonâ voluntate Tua edificentur muri Hierosolyma.*' Fighting under this banner these valiant Scotsmen were present at the capture of Jerusalem and other towns in the Holy Land; and on their return to their own country they deposited the banner, which they styled 'The Banner of the Holy Ghost,' at the altar of St. Eloi—the patron saint of the Edinburgh tradesmen—in the church of St. Giles. It was occasionally unfurled, or worn as a mantle, by the representatives of the trades in the courtly and religious pageants that in former times were of frequent occurrence in the Scottish capital. In 1482, James III., in consequence of the assistance which he had received from the craftsmen of Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6000 merks which he had contracted in making preparation for the marriage of his son, the Duke of Rothsay, to Cecil, daughter of Edward IV. of England, conferred on the good town several valuable privileges, and renewed to the craftsmen their favourite banner of 'The Blue Blanket.' James's Queen, Margaret of Denmark, to show her gratitude and respect to the crafts, painted on the banner, with her own hands, a St. Andrew's cross, a crown, a thistle, and a hammer, with the following inscription: 'Fear God and honour the King, grant him a long life and a prosperous reign, and we shall ever pray to be faithful for the defence of his sacred Majesty's royal person till death.'

"The King decreed that in all time coming this flag should be the standard of the crafts within burgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The incorporated crafts were, therefore, ever ready to hoist their banner when any of their privileges were assailed; and hence James VI., in his *Basiliicon Doron*, which he addressed to his son Henry, Prince of Wales, says: 'The craftsmen think we should be content with their work, how bad soever it should be; and if in anything they be controuled, up goes 'the Blue Blanket.' The crafts, nevertheless, showed no less alertness in bringing it forth to uphold the honour and independence of their country, and to protect the life and liberty of their sovereigns. It is said to have flaunted amidst a thousand streamers of all shapes, devices, and hues on the Borough Muir, when the craftsmen rallied under the Earl of Angus, the Lord Provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted, and her life placed in jeopardy, by the incensed populace, after her surrender to the confederated nobles at Carbery Hill; and it went up to rescue James VI. himself from a rabble that assailed him in the Old Tolbooth, for refusing to listen to a petition presented by the Presbyterian ministers, complaining of his undue leaning in favour of the Popish party. The last time it was publicly exhibited was on the visit of George IV. to Scotland, in 1822.

"The privilege of displaying it at the Masonic proces-

sion was granted to the Journeymen in consequence of their original connexion with the Masons of Mary's Chapel, one of the fourteen Incorporated Trades of the City. It was delivered to the assembled Journeymen, on the morning of the procession, by Convener Tibbetts, who is the custodian of it during his term of office, in presence of several of the deacons of the trades, and a large concourse of the citizens. In performing this ceremony the Convener referred to the historical character of the banner, and the important occasions on which it had floated above the heads of the citizens; and he expressed a hope that while it was in the hands of the Journeymen it would be protected with scrupulous care. Bro. William Hunter, Master of the Journeymen, in reply, said that the whole Journeymen felt honoured in being entrusted with so precious a relic on this auspicious occasion; that it would be guarded by two of the brethren armed with ponderous Lochaber axes, and that every Journeyman would feel his honour at stake in returning it safe and sound to the keeping of the Convener. 'The Blue Blanket' was long in a very tattered condition; but some years ago it was repaired by lining it with blue silk, so that it can now be exposed without subjecting it to much injury. It was inspected by the Duke of Atholl, Lord Panmure, and other notables taking part in the procession, who expressed their gratification at seeing a relic so famous in the annals of the city."

M. C.

#### THE GRECIAN YEAR OF HERODOTUS.

MR. RAWLINSON calls attention to the error by which Herodotus makes the year equal to 375 days (i. 32.) This statement occurs in the report of a speech of Solon to Croesus; and Herodotus may have so received it with that manifest error (not so manifest to Solon as to himself perhaps) without deeming it needful to point it out and explain it; for the subject of the whole speech was moral and political, not arithmetical or astronomical. He states—

That in 70 years of 360 days each = 25,200  
there were intercalated 35 months  
of 30 days

of 30 days  $\frac{25,200}{360} = 1,050$

making in 70 years 26,250 days,  
which give 375 days to the year. This settles the pretensions of Solon, as a reformer of the calendar, by a side wind, unless it is treated as an erroneous report. He should have stated that in 70 years there were 25,200 days,  
and that every third year a  
month of 30 days should  
be intercalated,  $23 \times 30 = 690$   
less the omission of one  
month every eighth year\*,  
 $8 \times 30 = 240$   
say,  $15 \times 30 = 450$

making in 70 years 25,650 days,  
or 366 per annum, near enough for a rough approximation.†

\* Censorinus, *Die Natal.* 18.

† If we take a period of 72 instead of 70 years, this



The error of Solon, his reporter, or Herodotus, or of the MSS., has caused Mr. Rawlinson to fall into the error of rendering *διὰ τριῶν ἔτεος* (every third year (ii. 4.) "every other year;" and Sir G. Wilkinson likewise (Herod. vol. ii. p. 286.), "at the end of every second year" (see *Matthiæ, Gr. Gr.* § 580.), thus reckoning thirty-five intercalary months in seventy years instead of fifteen. The Grecian year in use in the time of Herodotus, subsequent to Solon's, and before Meton's, was probably that of Cleostratus, the period being 8 years of 354 days, intercalating 3 months of 30 days, together 2922, or  $365\frac{1}{4}$  days in the year. (*Hist. of Astron. U. K. S.* 21.) The Thebans did not intercalate months, or strike out days like the rest of the Greeks, but made their year consist of 12 months (of 30 days each), and  $5\frac{1}{4}$  days. (Diod. Sic. i. 50.)

A short method of settling a difficulty, which has perplexed so many scholars, is to treat the whole story of Solon's interview with Croesus as a fiction, — the right one, if Voemel is correct in his chronology. (*Penny Cyc. art.* "Solon," p. 213.)

T. J. BUCKTON.

### Minor Notes.

*Dr. Johnson and the Odes of Horace.* — In the *Literary Gazette* of July 3, is a review of Lord Ravensworth's *Translation of Horace*, which starts by saying that Dr. Johnson said, "the lyrical part of Horace can never be properly translated;" and according to the reviewer, it appears that his saying still holds good. It seems, however, that the Doctor had a mind to try his genius in that way, for I happen to have his translation of the 14th Ode in Book II., which was sent to me by a lady in Scotland. It appears probable that it was translated for some friend, during his visit to Scotland; being written on a quarter of a sheet of paper, on both sides, and has his autograph: "Sam. Johnson." It has not been published, and was found on looking over the papers of a lately deceased nobleman. The last verse runs thus:

"After your death, the lavish heir  
Will quickly drive away his woe;  
The wine you kept with so much care  
Along the marble floor shall flow."

T. G. LOMAX.

Lichfield.

*Materials for the History of French Protestantism.* — A recent volume of the *Bulletin de la Société de l'Histoire du Protestantisme Français* contains the account of a journey through Holland, undertaken by an agent of the Society for the purpose of discovering manuscripts or rare

method of intercalation gives  $365\frac{1}{4}$  days for a year, short of Delambre and Laplace only by 2 hours and 49 minutes, that of Cleostratus being in excess 11 minutes.

books relating to French refugees who settled in that home of civil and religious freedom. The *Bulletin* itself, and M. Haag's biographical dictionary, *La France Protestante*, abundantly prove that the Society does not shrink from labour, and deserves more general support than it has yet met with in this country. In the hope of eliciting other references to unexplored sources, I send an extract from Mr. Cowie's *Catalogue of MSS. and Scarce Books in the Library of St. John's Coll., Cambridge* (4to, Cambr. Ant. Soc., 1842): —

"T. 1—7. *Mémoires et Actes touchant ceux de la Religion prétendue Réformée en France.* MS. folio, paper.

"This volume, and all the following were given to the College by William Grove, B.D., formerly Fellow of the College, in 1762.

"The present volumes are a collection of all kinds of papers relating to the French Protestants, both in the way of laws against them, &c., and their own internal arrangements."

J. E. B. MAYOR.

St. John's College, Cambridge.

Aytoun's "*Ballads of Scotland*:" Henryson's "*Fables*." — In the introduction to Professor Aytoun's *Ballads of Scotland*, which has just issued from the press of Messrs. Blackwood (p. lix.), the author, in alluding to the influence which the poetry of James I. had on his successors, adduces "the compositions of Robert Henryson, a writer of the age of James II.," and gives a quotation from the prologue to Henryson's *Fables*. He afterwards says, "I am tempted to insert one other composition by this remarkable poet, whose *Fables, which hitherto have existed only in manuscript*, are I understand to be shortly printed under the superintendence of Mr. David Laing;" and then follows the poem of "The Abbey Walk."

The learned professor could not have furnished a better proof than this note affords of the length of time in which he has been engaged, as he tells us, in the task of "collecting and restoring, in so far as that was possible, the scattered fragments of the Scottish Ballad Poetry." The note for that part of his "Introduction" which I have quoted regarding Henryson, must have been written prior to 1832; for in that year I find that *The Moral Fables of Robert Henryson* were, by the Maitland Club, "reprinted from the Edition of Andrew Hart." The professor's memory, however, has misled him, in recording the then intended publication as from a *MS. hitherto inedited*, because the Maitland Club edition was, as already seen, reprinted from one by Andrew Hart, which, however, as stated in the preface to the reprint, was "not the first edition." D. J.

Paisley.

*Who was John Bunyan?* — John Bunyan was simply a gipsy of mixed blood, who must have spoken the gipsy language in great purity; for considering the extent to which it is spoken to-



day in England, we can well believe that it was very pure two centuries ago. Beyond being a gipsy, it is impossible to say what Bunyan's pedigree really was. His grandfather might have been an ordinary native, even of fair birth, who, in a thoughtless moment, might have "gone off with the gipsies;" or his ancestor, on the native side of the house, might have been one of the "many English loiterers" who joined the gipsies on their arrival in England when they were "esteemed and had in great admiration;" or he might have been such a "foreigner tinker" as is alluded to in the Spanish gipsy edicts, and in the act of Queen Elizabeth, in which mention is made of "strangers" being with the gipsies. The last is extremely probable, as the name *Bunyan* would almost seem to be of foreign origin. It is therefore possible that there was not a drop of English blood in Bunyan's veins, although England is entitled to the credit of the formation of his character. *Tinker* is a gipsy word according to Jamieson's *Scottish Dictionary*; the verb *tink* means to "rivet, including the idea of the noise made in the operation of riveting, a gipsy word."

Bunyan says in his *Grace Abounding* :—

"After I had been thus for some considerable time, another thought came into my mind; and that was whether *we* (his family and relations) were of the *Israelites* or no? For finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race (how significant is the expression!) my soul must needs be happy. Now again I found within me a great longing to be resolved about this question, but could not tell how I should; at last I asked my father of it, who told me *we* (his father included) were not."

How strange it is that the world should attempt to degrade the immortal pilgrim from being this great original into being the off-scourings of all England! Does caste exist nowhere but in India?

J. S.

New York.

*Folk Lore at Lichfield.*—The effigy at the E. side of the S. transept is said to be that of one of two brothers, who, being worsted in a mutual trial of skill in building the western spires, took a stone and leaped down and destroyed himself.

The Bowercross Hill is said to have been the site of a battle between three kings of old, who slew each other, the latest survivor being king of Lichfield, and so remaining for a time master of the field.

MACKENZIE WALCOTT, M. A.

### Queries.

INEDITED LETTERS BY MR. MORGAN.

These letters were found among the papers of the family of Willoughby of Peyhembury, Devon, which became extinct about the middle of the seventeenth century. The copy appears to be a cotem-

porary one. I send it to "N. & Q." in hopes that some of your readers may perhaps be able to throw some light on the now mysterious, but evidently melancholy, circumstances to which they allude. In Lysons' *Devonshire*, p. 453., mention is made of a family of Morgan, which was for fifteen descents possessed of an estate (Morgan's Hayes) in the parish of Southleigh, which was in the immediate neighbourhood of the Willoughby's property.

W. C. TREVELYAN.

Wallington.

"Comfort yourself, my mother, the Holy Ghost be your comfort; your son dieth not, but sleepeth till the Lord Jesus Christ revive him; such rest in Christ is life, and such life shall last long. I go to sleep before you, but we shall wake together, and after such waking then shall we sleep no more. Then fare . . . night or day shall last for ever. That book is true that hath all this, therefore fear not, my mother; the peace of that Christ and His grace overshadow you and yours, and for His mercy's sake serve God, fear God, love God, and teach your children this. Trust me, that time is lost in which we do not this: I used my time so ill that now my time is gone. Whoso abuseth his time shall have his time cut off. Warn you my brethren this, I pray, and bless them all. The loss of me is not great to you that have many others, and to me the loss is less, since I go to that Christ. I thank Him, that in taking away my time He hath yet given me time to love Him, to know Him, to trust in Him: I say he hath given me time, yea, and time I have had to serve Him, but a slothful servant was I. Howbeit, I trust in his mercy that he will not call me to reckoning, and, therefore, if anybody hath to account to me, I forgive him in the witness of Christ, freely. Bless you, my sisters; I beseech God to bless them. Bless and forgive the widow, I beseech you, my mother, even in these last words that ever I shall use to you: you are the root of her, and she is a reed subject to many winds: if she forsake her root, there is great danger these times will make her wither. I do remember to you my youngest brother: if you love me, be good unto him: the rest may do well enough. It grieveth me to have done to John Carne that wrong that I once did: I pray you, mother, and desire my brother to be good to him in that case for which he sued. I beseech God to prosper you ever, and my Father Sturton,—a most loving father to all yours. I doubt not I have your blessing. Pray for me and forgive me, your lost son in this world, whom I trust you shall find in Heaven.

JOHN MORGAN."

"Even he whom thou hast holpen forth to death, salute thee. The Peace of our Lord Jesus Christ and His Grace and Mercy be with thee and all thy children! Take the counsel of him which loveth thee now no more with natural love; for thou hast quenched it, but with a Christian love which thou canst not quench. First, serve God thyself, and bring up thy children in His fear. The fear of God is a bridle to the disordered nature. Be charitable and hate nobody, for conceived malice poisoneth the heart and soul. Never lift up thy plumes again. Trust me, this world is vain. Comfort thy heart and live for thy children's sake. Their father, I think, would not have died for thee; woe to those babes if you were gone. Trust not these friends of thy husband's side: at last they may chance to hate thee for me. Thou hast the best natured mother alive. I have written that she may love thee, yet thou art a simple woman in an open field. Trust thine own root, unless thou perish. He is not in case now to lie that write thee these, therefore believe him. The Lord Jesus Christ bless thee and thine. Forgive



me and pray for me. Written by the dying hand of sometimes thy brother, now by thee overthrown.

"JOHN MORGAN."

Indorsed, "Mr. Morgan's letters written before his death."

#### THE BERNERS-STREET HOAX.

Would any reader of "N. & Q." inform me from whence we derive the word *hoax*, which I believe has been added to our vocabulary in the present century? My attention to this term has been attracted by observing, in "Memoirs of Rev. R. H. Barham" (*Ingoldsby Legends*), that a trick, which has had none to parallel it, was contrived by the late Theodore Hook and Henry H—, formerly of Brazen-nose College, with Mr. Barham. It may not be unacceptable to many of your readers to know some particulars of this prodigious and completely successful imposition, which took place on November 26, 1810. The subject of it was most unfairly a very respectable lady in Berners Street, (it was said of the name of Tottingham,) but the situation being central was considered to have led to the spot being determined upon. Very early in the morning waggons, some with coals and others with furniture from upholsterers, began to arrive, as well as hearses with coffins, and trains of funeral coaches; also tribes of professional men of every imaginable class. At noon the Rt. Hon. Joshua Jonathan Smith, the Lord Mayor, with full equipage drove up, "to take the affidavit of the lady, who from illness could not attend at the Mansion House." Six stout men bearing an organ; cartloads of wine; drays with beer; carpet manufacturers, coach and clock makers, curiosity dealers, and in short agents and tradesmen of every denomination, were made dupes of, and in the rear almost a myriad of servants "wanting places" helped to increase the crowd. The unfortunate victims of this dupery were so impacted together that they were unable to make their escape, and were compelled for many hours to endure the gibes and jeers of the un pitying mob. Till late at night the whole neighbourhood was a scene of confusion beyond description. DELTA.

#### Minor Queries.

*Swift Family.*—Where shall I find the most complete collection of genealogical facts relative to that family of Swift of which the great humorist was so illustrious a member? I am anxious to be in possession of all that is already known preparatory to commencing some genealogical researches which I contemplate.

About ninety years ago a person of the name of John Swift was in business as a sail-cloth

manufacturer at Whitby; he married Mary Collins, daughter of — Collins, a farmer at Pendleton, near Manchester. This John Swift's father was a Yorkshireman, and is believed to have been a farmer. Whether he occupied his own land or rented a farm is not known. It is certain that he dwelt for the greater portion of his life in his native county. A member of the family who was an accomplished genealogist compiled a pedigree of the family, which demonstrated that these Swifts were of the same race as the Dean. This gentleman's papers were lost, destroyed, or stolen some years ago. I should be glad of any information relative to the ancestors of John Swift. As a foundation for farther investigation, it is very important to know where John Swift was born, where his father lived, and what was his father's Christian name. EDWARD PEACOCK.

The Manor, Bottesford, Brigg.

*Bulgarian, &c., Names.*—I shall be thankful to any correspondent of "N. & Q." who will kindly tell me the meaning of the terminating syllable, *vo* or *va*, so frequently occurring in the names of places in the Turkish Principalities and in Albania, &c.

I give at random some of the names in question, viz., Orsova, Rahova, Rassova, Craiva, Bresova, Hirsova, Sistova, Petrova, Irnova, Orschova, Morava, Margorova, Telova, Turnova; Giurgevo, Tettovo, Mezzovo, Mavrovo. Is it the old Sclavonic plural? A. C. M.

*Columbus.*—I have a picture representing a man of somewhat under thirty, which I imagine may be a portrait of the "long-visaged, grey-eyed Genoese mariner" by one of the elder Bellenis. It bears a device of a comb with two cockle-shells. What I wish to ask is, whether any of your readers have met with this device in connexion with any representation of Columbus? We are told that his father was a woolcomber, and that he, the son, worked at the trade, and that he did not bear arms till they were given him by Ferdinand.

M. P.

"*Pleasure lies in its pursuit.*"—Where is this line to be found? Shakspeare expresses the same thought in the *Merchant of Venice*, Act II. Sc. 6.:

"All things that are,  
Are with more spirit chased than enjoyed."

EIRIONNACH.

*Quotation wanted.*—

"The maiden's majesty, at Art's commands,  
Inspires the marble, and Athena stands."

M. (1.)

*Perham, Sussex.*—Wanted information as to the situation of Perham in Sussex, said to have once belonged to Sibilla, wife of Herbert; how Herbert became possessed of Perham, and who his wife was; and any dates as to the time of

Herbert and Sibilla's death. Sibilla was grandmother to Peter Fitz Herbert, one of the Magna-Charta barons. M. (1.)

*Cabry Family.*—What is known of Joseph Cabry, miniature-portrait painter? Who did he marry? He had a son, Joseph, also a portrait painter, &c. He was in Ireland during the rebellion of 1798; he was afterwards, from 1810–16, major of Duke of York's School at Chelsea. In 1792 he married Ann Halcrow, at Islington church. It is believed the Cabry family were related to those of the Lords Petre and Derwentwater. Any particulars or pedigrees of the families, or either of them, will greatly oblige

JAMES COLEMAN.

Bloomsbury.

*Black Paper, &c., for Rubbings of Brasses.*—Can any of your readers inform me where I can obtain the *black paper* and brass-looking substance used for rubbings of monumental brasses? I have seen several, and have been informed some member of the Camden Society invented it.

T. M.

*Great Gates of the Great Exhibition.*—What became of the great gates which were exhibited at the Crystal Palace Exhibition in 1851? If sold, who purchased them? and where are they now?

A. B.

*English and Welsh Language in Pembrokeshire.*—As you have correspondents who date from Haverfordwest, perhaps some of them could inform me to what extent the English language has displaced the Welsh in the county of Pembrokeshire.

G. C. G.

*Demosthenes' Advice.*—It is said that Demosthenes, when asked what was the first thing an orator should attend to with a view to attaining excellence, replied, "action." The second? "action." The third? "action." Who transmitted this anecdote to posterity, and where is the passage to be found? What is the Greek word used by Demosthenes for "action," and what does it mean? I find that my speeches in the House don't tell, and I should like to try Demosthenes' dodge.

TRISTRAM.

*Forged Assignats.*—I have heard it asserted that during the war with France that followed the revolution of 1789, Mr. Pitt's government landed on the French coast a large number of forged *assignats*, for the express purpose of weakening the national credit of the republican government. Can any of your readers say what ground there is for this anecdote? It would be well for the honour of England, and for the credit of modern warfare, if it were totally disproved. On the other hand, if true, the historian should be enabled to verify the fact.

E. C. R.

*The Vesper Hour said to be "between the Dog and the Wolf."*—Why is the hour of vespers so designated? In the year 21–22 of Edward I., Agnes, widow of Walter of Hindemers, complaining of an assault made on her house, says the insurgents came—

"Die Dominica post annunciationem Beate Mariæ Virginis horâ vespertinâ, scilicet inter canem et lupum, anno regni regis Edwardi duodecimo."—*Rotuli Parl. i.* 122.

J. W.

*Bibliographical Queries.*—Who wrote the following:—

1. "Melantius upon the Education of the People," 8vo. Dublin, 1789.
2. "Sketch of the Reign of George the Third, from 1780 to the close of 1790," 8vo., Dublin, 1791.
3. "Impartial Relation of the Military Operations in Ireland, in consequence of the landing of French Troops under General Humbert, in August, 1798," 8vo., London, 1799.
4. "Letter to the Roman Catholic Clergy of Ireland on Revealed Religion, and the Purity of the early Irish Church." By Catholicus Verus, 8vo., London, 1824.

ABHBA.

*Stirling Peerage.*—The American earl died without issue male, his line ending in heirs female. Are his collections to substantiate his claim still existing?

J. M.

### Minor Queries with Answers.

*Miniaturists and Illuminators.*—Some weeks ago a Query of mine was printed relating to the lives of the miniaturists and illuminators. Can no one tell me whether anybody has written a biography of any of them? I wish especially for particulars concerning *Anse Memling, Attavante, and Giulio Clovio.*

JOHN W. BRADLEY.

[There has been lately printed, but with this provoking proviso, "Not published," a work of great research, and containing a considerable amount of curious and varied information, which we hope our correspondent, "by Hook or by Crook," will be able to peruse. It is entitled *Two Lectures on Illuminated Manuscripts, and of the Art of Illumination*, London, 1857. This *Paradise of Dainty Devices* is the joint production of Richard Thomson, Librarian of the London Institution, and William Tite, Esq., M.P., F.R.S., F.S.A. Two of the artists inquired after are noticed in this delightful work. The Florentine artist, named ATTAVANTE or VANTE, was employed by Matthias Corvinus, King of Hungary. M. Curmer has published several very interesting specimens of his style, the finest of which are taken from the Roman History written out of the works of Orosius, a MS. preserved in the Bibliothèque de l' Arsenal. Lanzi states that Attavante was living in 1484; but his royal patron died in 1490. DON GIORGIO GIULIO, or GIULIO CLOVIO, was born at Grisone, a town in the province of Austrian-Italy called Croatia. As Vasari states that "from his childhood he was kept to the study of letters, and that he took to design by instinct," it seems to be almost unquestionable that he was educated in some religious establishment, where also he acquired the rudiments of the Art of Illuminating. When he was eighteen he went into Italy,



and became a pupil of Giulio Romano; but though his original inclination led him to the painting of large subjects, his instructor and his friends perceived that his real excellence lay in the execution of small pictures. He accordingly cultivated this talent, and placed himself under the instruction of Girolamo Veronese, called also "dei Libri," a celebrated decorator of books. After the devastation of Rome by the Spaniards in 1527, for the sake of security Giulio attached himself to the Order of Scopetine Canons-Regular at Mantua, and took their habit in the monastery of San Ruffino. In the course of the next five years he executed several very excellent works; but in one of those removals from one monastery to another, which Vasari states was the manner of those friars, he broke his leg, and was taken to the monastery of Candiano to be cured. Giulio Clovio died in 1578, at the age of eighty; and there is something extremely touching and honourable in the manner in which Giorgio Vasari writes of him as he was living ten years previously. "Now Don Giulio,—although being old he does not study or do anything but seek the salvation of his soul by good works, and a life spent wholly apart from mundane affairs, being in all respects an old man, and living as such,—does yet continue to work occasionally, amidst the repose and comfort by which he is surrounded in the Farnese palace; where he willingly and most courteously shows his productions to those who visit him for the purpose of seeing them, as they would any other of the wonders of Rome." For notices of Anse Memling, better known as Hans Memling, see Boisseree, in the *Kunstblatt*, No. 11 (1821), and No. 43 (1825). The latest edition of Bryan's *Dictionary of Painters*, 8vo. 1849, gives an excellent compendium of the notices of this artist, furnished by different writers.]

"*Peruvian Tales*."—In 1734 was printed at London

"*Peruvian Tales*, related in One Thousand and One Hours, by one of the select Virgins of Cusco to the Ynca of Peru, to dissuade him from a resolution he had taken to destroy himself by Poison."

They are represented as "translated from the Original French by Samuel Humphreys, Esq.," and are by him dedicated to the Princess Amelia. Two volumes then appeared, and a third was advertised. No third volume by Mr. Humphreys ever was printed; but in 1739 "John Kelly, Esq." favoured the world with what it is presumed was his own composition, viz. a continuation of these tales, the "French" author having in the interim died. Upon turning to the *Biographia Dramatica*, a "Mr. Humphreys" (Christian name not given) is mentioned as the author of three oratorios and one opera, and it is said that he died at Canonbury, January 11, 1738, aged about forty.

Perhaps some of your correspondents can identify the Mr. Humphreys of the *Biographia* with the alleged translator of the *Peruvian Tales*, and mention where the French version is to be found. From the appearance of the third volume so soon after the death of Humphreys, supposing they are the same persons, one might infer that he was not a translator, but a manufacturer of the tales; and it is odd that the French novelist and his English adapter should die about the same time.

Kelly was probably the same person who is stated in the above work to have written four or five dramatic pieces, and who died July 16, 1751.

Lowndes, in his useful but very incomplete work, notices only the third edition of the *Peruvian Tales*, Lond. 1750, in 3 vols., and ascribes the whole work to Humphreys.

We regret exceedingly that in the reprint of Lowndes almost all the errors have been retained: an improved and enlarged edition is much wanted.

J. M.

[From the following notice of Samuel Humphreys in the *Daily Post*, copied in Nichols's *History of Canonbury*, p. 32., it would appear that the dramatist was also the translator of *Peruvian Tales*: "On Jan. 11, 1738 [1737], died at Canonbury, aged about forty, Mr. Samuel Humphreys. 'He was,' says the *Daily Post*, 'a gentleman well skilled in the learned languages, and the polite among the modern. Though he was very conversant in and fond of history, and every part of the *Belles Lettres*, yet his genius led him chiefly to poetry, in which (had Fortune been as indulgent to him as Nature) he would have left such compositions as must have delighted late posterity. The admired Mr. Handel had a due esteem for the harmony of his numbers; and the great Mæcenas, the Duke of Chandos, shewed the regard he had for his muse, by so generously rewarding him for celebrating his Grace's seat at Canons. Some disappointments Mr. Humphreys met with forced him to appear as a translator, on which occasion the graceful ease and other beauties of his versions gained him no little applause; but his too intense application (for he sometimes wrote the whole night), and his never taking any exercise, greatly impaired his health; and at last brought him into a consumption, which proved fatal to him. His corpse was buried, in a private but decent manner, in Islington Churchyard.' He wrote *Ulysses*, an opera; translated *Spectacle de la Nature*; wrote *Canons*, a poem, and several other pieces."]

*Anonymous Works*.—Who wrote the following works?—

"The Free-born Subject, or the Englishman's Birth-right: asserted against all Tyrannical Usurpations either in Church or State. Lond. 1679, 4to. pp. 34."

[By Sir Roger L'Estrange.]

"The History of Passive Obedience since the Reformation. Amsterdam, 1689, 4to. pp. 132. exclusive of preface and list of authors."

[By Abraham Seller.]

JOSEPH RIX.

St. Neots.

*Lady Radclif and her Descendants*.—What is known of the Lady Mary Tudor Radclif, daughter of Francis, Earl of Derwentwater, and her descendants. Any particulars of them would greatly oblige

JAMES COLEMAN.

[“Lady Mary Tudor Radcliffe, only daughter of Edward [Francis?] second Earl of Derwentwater, married William Petre of Stamford Rivers, and died without leaving issue surviving.” (*Dilton Hall*, by W. S. Gibson, 1850, p. 28.) The death of her mother, Mary Tudor, natural daughter of King Charles II., by Mrs. Davis, is thus noticed in the Chronological Diary of the *Historical Register* for 1726: “Nov. 5, died at Paris, aged fifty-three

years, or thereabouts, the Lady Mary Tudor, Countess of Derwentwater, relict of Francis Ratcliffe, second Earl of Derwentwater, who had issue by her three sons and one daughter, viz. James, who succeeded his father in the earldom, and was beheaded for high treason on Tower Hill in 1716, Francis and Charles, and the Lady Mary Tudor. She was twice married after the death of the Earl, her first husband, viz. to Henry Grahme, Esq.; and after his decease to — Rooke, Esq., son of Brigadier-Gen. Rooke.”]

### Replies.

MILTON'S FIRST EDITION OF "PARADISE LOST."  
(2<sup>nd</sup> S. v. 82. 322. 399.)

The paper of your correspondent LETHREDIENSIS (2<sup>nd</sup> S. v. 322.) had satisfied me that my description of the title-pages to the first edition of *Paradise Lost* was not arranged in the order in which those title-pages appeared; and on consulting the Appendix to Capel Lofft's edition of the First Book of the poem, and finding what was evidently a cancelled leaf in the volume with the No. 1. A title, undoubtedly the rarest of all, I supposed that this pointed out the text as first issued. But S. W. S. (2<sup>nd</sup> S. v. 399.), states that this leaf is in his copy with the title-page of 1668; he does not say whether with the name of Parker or Simmons.

LETHREDIENSIS has misunderstood my observation as to the reprinting of the preliminary leaves. I referred to those which appeared in my copies with the title-pages Nos. 2., 3., and 4. I expressly said that in No. 5., 1669, they had been reprinted. Capel Lofft in what he states respecting the variations in these leaves was not perhaps aware that there were two issues with the date 1669, to the first of which (No. 4.) the unaltered preliminary leaves were prefixed. As my manuscript was inaccurate, I must ask you to reprint the description of the title-pages, so as to facilitate a reference to the remarks I wish to make.

No. 1A. London: Peter Parker and 1667. The words "By JOHN MILTON," are in small type and capitals.

No. 1. London, Peter Parker, &c. 1667. The same words in larger characters.

No. 2. London, Peter Parker, &c. 1668. The Author, J. M.

No. 3. London, S. Simmons, &c. After the name John Milton is an ornament made up of printer's stars.

No. 4. London, S. Simmons and T. Helder, 1669. The word *Angel* is *not* in italics, and a period after *Brittain*.

No. 5. agrees with No. 4., except that *Angel* is in italics, and there is a comma after *Brittain*.

In both Nos. 4. and 5. the words Little Britain are in italics.

I have five copies; the title-pages Nos. 1 A., 2

and a duplicate No. 3. are prefixed to the same volume, to which I shall refer as No. 2. It is impossible, without taking the volume to pieces, to ascertain which title-page belongs to the text; but my other copy with the No. 3. title does not agree with this in the text. S. W. S.'s remark already quoted shows that the text must be that of either 2. or 3.

In No. 1. the poem follows the title-page. In Nos. 2., 3., and 4., the Address of the Printer to the Reader, and the Arguments to each Book, follow the title-page, and a Table of Errata also precedes the poem. In No. 5. the Address is omitted, but the Arguments and Errata succeed, and have all been reprinted.

I take the following list of variations from Capel Lofft's Appendix.

### Errata.

Lib. i. l. 4. Hundreds, reads *hunderds*. In all except 5, where it reads *bundreds* (y) read *hunderds*.

Lib. iii. l. 760. For *with read in*. In No. 2. alone do I find this error. LETHREDIENSIS suggests why *with* was left among the errata, even in those copies in which the mistake was corrected.

Lib. v. l. 257. In 1. 3. and 5. a new paragraph, and a comma after *cloud*. No. 2. a new paragraph, and no comma; in 4. the line is unbroken, and has a comma.

### Numbers.

Liber iii. In 1. the numbers of the lines are wrong from 50 to 80, then 80 being omitted, 90 falls in the right place. In 2. these numbers are correct. In 3., 4., and 5., lines 50 to 600 correct, then 600 wrong, and to the end like No. 1.

Liber iii. l. 530. The 3 is omitted, and no space between the 5 and 0 in 1. 2. and 5. In 3. and 4. the 3 is omitted, and a space left between the 5 and 0.

Liber iii. l. 610 in No. 1. printed for 600, and the numbers wrong to the end of the book. 740 is placed opposite the 741st line, and 750 opposite the 751st. Nos. 3., 4., and 5. agree with 1. In 2. 610 is printed for 600, and the numbers run on incorrectly to the 780th line. 740 is then placed opposite the 731st line, and 750, 760, are misprinted. Thus the reference to the 761st line in the errata appears to be correct. The book really contains only 742 lines, and in none of my five copies are the numbers correct *throughout* the whole book.

Liber iv. In 1. and 2. the numbers wrong; 80 for 90, and so on to 110. Then 120 correct. In all the others, correct. 760 placed a line too high in all, and the numbers continue so to the end of the book.

Liber v. 510., correct in all but 4. and 5. There reads 150.

Liber ix. 290., in all but 5. the 3 is replaced by the letter g.

### The Verse and Arguments.

These are not found in No. 1. In the Verse Lofft gives four variations between the copies 1668 and 1669, and twenty-four in the Arguments. These occur in my copies (2, 3, and 4. agree, and 5. differs from the others) with the exception of the 24th. All read *cherubim*; none *cherubims*.

On page xxxv. of lists of editions, Lofft mentions a title-page to the second edition with the date 1672, small 8vo. twelve books; he, however,



describes only that of 1674, and says in his Preface, p. iv., that he had never seen the 1672 title-page. It is not mentioned by Lowndes. I have three copies, one almost large paper, but the date in all is 1674. Has any one ever seen that of 1672?

NEO-EBORACENSIS.

#### GHOST STORIES.

(2nd S. v. 233. 285. 341. 462. 487.)

So much has been recently said upon this subject that I think the Beresford story worth recording *in extenso* in the pages of "N. & Q.:" it may be the means of some of the Tyrone family attesting the truth of the facts as therein stated, particularly with reference to the possession of the pocket-book and the black-ribband, said to have been worn round the wrist:—

"Lord Tyrone and Lady Beresford were born in Ireland; they were both left orphans in their infancy to the care of the same person, by whom they were educated in the principles of Deism by their guardian. When they were each of them about fourteen years of age they fell into very different hands. The persons on whom the care of them now devolved used every possible endeavour to eradicate the erroneous principles they had imbibed, and to persuade them to embrace the revealed religion, but in vain; their arguments were insufficient to convince them, though they were powerful enough to stagger their former faith. Though now separated from each other, their friendship continued unalterable, and they continued to regard each other with a sincere and fraternal affection. After some years had elapsed and they were each of them grown up, they made a solemn promise to each other, that whoever should first die would, if permitted, appear to the other to declare what religion was most approved of by the Supreme Being. Lady Beresford was shortly after addressed by Sir Marcus Beresford, to whom after a few years she was married; but no change in condition had power to alter her friendship; the families frequently visited each other, often spent more than a fortnight together. A short time after one of these visits, Sir Marcus Beresford remarked, when his lady came down to breakfast in the morning that her countenance was unusually pale, and bore evident marks of terror and confusion. He inquired anxiously after her health; she assured him she was well, perfectly well. He repeated his inquiries, and begged to know if anything had disordered her? She replied no; she was as well as usual. 'Have you hurt your wrist, have you sprained it?' said he, observing a black-ribband bound round it. She replied 'no, she had not;' but added, 'let me conjure you, Sir M., never to inquire the cause of my wearing this ribband; you will never more see me without it; if it concerned you as a husband to know it, I would not for a moment conceal it from you. I never in my life denied you a request, but of this I must entreat you to forgive my refusal, and never to urge me further on the subject.' 'Very well, my lady,' said he, smiling, 'since you so earnestly desire me, I will inquire no further.'

"The conversation here ended; but breakfast was scarcely over when Lady B. inquired if the post was come in? She was told it was not. In a few minutes she again rang the bell for her servant, and repeated the inquiry, is not the post yet come? She was told it was not. 'Do you expect any letter?' said Sir M., 'that you are so anxious concerning the coming of the post.' 'I do,' she

answered, 'I expect to hear that Lord Tyrone is dead; he died last Tuesday at four o'clock.' 'I never in my life,' said Sir M., 'believed you superstitious, but you must have had some idle dream which has thus alarmed you.'

"At that instant a servant opened the door, and delivered to them a letter sealed with black. 'It is as I expected,' exclaimed Lady B., 'he is dead.' Sir M. opened the letter; it came from Lord Tyrone's steward, and contained the melancholy intelligence that his master had died the Tuesday preceding, at the very time Lady B. had specified. Sir M. entreated her to compose her spirits, and endeavour as much as lay in her power not to make herself unhappy. She assured him she felt much easier than she had for some time past; and added, 'I can communicate to you intelligence which I know will prove welcome. I can assure you, beyond the possibility of a doubt, that I am with child of a son.' Sir M. received the intelligence with that pleasure which might be expected, and expressed in the strongest terms the felicity he should experience from such an event, which he had long so ardently desired.

"After a period of some months, Lady B. was delivered of a son. She had been the mother of two daughters only. Sir Marcus survived the birth of his son little more than four years. After his decease his lady went but little from home; she visited no family but that of a clergyman who resided in the same village, with whom she frequently passed a few hours; the rest of her time was entirely devoted to solitude, and she appeared for ever determined to banish all other society. The clergyman's family consisted of himself, his wife, and one son, who at Sir M.'s death was quite the youth. To his son, however, she was afterwards married in a space of a few years, notwithstanding the disparity of his years, and the manifest imprudence of such a connection, so unequal in every respect.

"The event justified the expectation of every one; Lady B. was treated by her young husband with neglect and cruelty, and the whole of his conduct evinced him the most abandoned libertine, utterly destitute of every principle of virtue and humanity. To this, her second husband, Lady B. brought two daughters; afterwards, such was the profligacy of his conduct, that she insisted upon a separation. They parted for several years, when, so great was the contrition he expressed for his former ill-conduct, that, won over by his supplication and promises, she was induced to pardon, and once more reside with him; and was, after some time, made the mother of another daughter.

"The day on which she had lain in a month, being the anniversary of her birth-day, she sent for Lady —, of whose friendship she had long been possessed, and a few friends, to request them to spend the day with her. About noon, the clergyman by whom she had been baptized, and with whom she had all her life maintained an intimacy, came into the room to inquire after her health; she told him she felt perfectly well, and requested him to spend the day with her, it being her birth-day. 'For,' said she, 'I am forty-eight this day.' 'No, my Lady,' answered the clergyman, 'you are mistaken, your mother and myself have had many disputes concerning your age, and I have at length discovered I am right; happening to go last week to the parish you were born in, I was resolved to put an end to my doubt, by searching the register, and find that you are forty-seven this day.'

"'You have signed my death-warrant,' said she, 'I have not much longer to live. I must, therefore, entreat you to leave me immediately, as I have something of importance to settle before I die.'

"When the clergyman had left Lady B., she sent to forbid her company coming; and at the same time to re-



quest Lady — and her son, of whom Sir M. Beresford was father, and who was then about twelve years of age, to come to her apartment. Immediately upon their arrival, having ordered her attendants to quit the room: 'I have something to communicate to you both before I die, a period which is not far distant. You, Lady, are no stranger to the friendship that always subsisted between Lord Tyrone and myself; we were educated under the same roof, in the same principles—those of Deism. When the friends into whose hands we afterwards fell endeavoured to persuade us to embrace the Revealed Religion, their arguments, though insufficient to convince us, were powerful enough to stagger our former faith, and to leave us wavering between two opinions. In this perplexing state of doubt and uncertainty, we made a solemn promise to each other, that whichever should happen to die first would, if permitted by the Almighty, appear to the other, to declare what religion was most acceptable to Him. Accordingly, one night, when Sir M. and myself were in bed, I awakened, and discovered Lord Tyrone sitting by my bed-side. I screamed out, and endeavoured, but in vain, to awake Sir M. "For Heaven's sake, Lord Tyrone," said I, "by what means or for what purpose came you here at this time of night?" "Have you then forgot our promise," said he; "I died last Tuesday at four o'clock, and have been permitted by the Supreme Being to appear to you, to assure you that the Revealed Religion is the true and only religion by which we can be saved. I am further suffered to inform you, that you are now with child of a son, which is decreed shall marry my daughter; not many years after his birth, Sir M. will die, and you will marry again, and to a man whose ill treatment you will be rendered miserable by; you will bring him two daughters, and afterwards a son, in child-bed of whom you will die, in the forty-seventh year of your age."

"Just Heaven," exclaimed I, "and cannot I prevent this?" "Undoubtedly you may," returned he, "you have a free assent, and may prevent it all by resisting every temptation to a second marriage; but your passions are strong, you know not their power; hitherto you have had no trial, nor am I permitted to tell you; but, if after this warning you persist in your infidelity, your lot in another world will be miserable indeed." "May I ask," said I, "if you are happy?" "Had I been otherwise," said he, "I should not have been thus permitted to appear to you." "I may thence infer you are happy;" he smiled; "but how," said I, "when morning comes, shall I be convinced that your appearance thus to me has been real, and not the mere phantom of my own imagination?" "Will not the news of my death," said he, "be sufficient to convince you?" "No," returned I, "I might have had such a dream, and that dream might accidentally come to pass; I wish to have some stronger proof of its reality." "You shall," said he; then, waving his hand, the bed-curtains, which were of crimson velvet, were instantly drawn through a large iron hoop, by which the tester of the bed, which was of an oval form, was suspended: "In that," said he, "you cannot be mistaken; no mortal could have performed this." "True," said I, "but sleeping we are often possessed of far greater strength than awake; though awake I could not have done it, asleep I might—I shall still doubt." He then said, "You have a pocket-book, in the leaves of which I will write; you know my handwriting." I replied, "Yes." He wrote with a pencil on one side of the leaves. "Still," said I, "in the morning, I doubt, though awake, I may not imitate your hand, asleep I might." "You are hard of belief," said he, "I must not touch you, it would injure you irreparably; it is not for spirits to touch mortal flesh." "I do not regard a small blemish," said I. "You are a woman of courage," said he, "hold out your hand." I did; he touched my wrist; his hand was cold as marble;

in a moment the sinews shrunk up, every nerve withered. "Now," said he, "while you live, let no mortal eye behold that wrist; to see it would be sacrilege." He stopped—I turned to him again—he was gone. During the time in which I had conversed with him, my thoughts were perfectly calm and collected; but the moment he was gone, I felt chilled with horror, and a cold sweat came over me, every limb and joint shook under me. I endeavoured to awake Sir M., but in vain, all my efforts were ineffectual. In this state of agitation I lay some time, when a shower of tears came to my relief. I dropped asleep. In the morning Sir Marcus arose and dressed himself as usual, without perceiving the state in which the curtains remained. When I awoke, I found Sir Marcus was gone down. I arose, and having put on my clothes, went into the gallery adjoining our apartment and took from thence a long broom, such a one as in a large house is frequently used to sweep the corners, with the help of which, though not without difficulty, I took down the curtains, as I imagined their extraordinary position would excite wonder among the servants, and occasion inquiries I wished to avoid. I then went to my bureau, locked up the pocket-book, and took out a piece of black ribband, which I bound round my wrist. When I came down, the agitation of my mind on my countenance was too visible to pass long unobserved by Sir M.; he instantly remarked my confusion, and inquired the cause. I assured him I was well, perfectly well; but informed him Lord Tyrone was no more; that he died on the preceding Tuesday, at the hour of four, and at the same time entreated him to drop all inquiries concerning the black ribband he noticed on my wrist. He kindly desisted from further importunity, nor did he ever after imagine the cause. You, my son, as had been foretold, I brought into the world; and in little more than four years after your birth, your father died in my arms. After this melancholy event, I determined, as the only probable means by which to avoid the dreadful sequel of the prediction, to give up every pleasure, and to pass the remainder of my days in solitude; but few can endure to remain in a state of sequestration. I commenced an intercourse with one family, and only one; nor could I then see the fatal consequences which afterwards resulted from it. Little did I imagine that their son, their only son, then a mere youth, would prove the person destined by fate to prove my undoing. In a few years I ceased to regard with indifference; I endeavoured by every possible means to conquer a passion, the fatal consequences of which (if I should ever be weak enough to yield to its impulse) I too well knew, and fondly imagined I should overcome its influence; when the evening of one fatal day terminated my fortitude, and plunged me in a moment down that abyss I had been so long meditating how to shun. He had frequently been soliciting his parents to go into the army, and at length obtained their permission, and came to bid me farewell before his departure.

"The moment he entered the room, he fell down on his knees at my feet, and told me he was miserable—that I alone was the cause of it. That instant my fortitude forsook me, I gave myself up for lost; and considering my fate as inevitable, without further hesitation consented to an union, the immediate result of which I knew to be misery, and its end death. The conduct of my husband, after a few years were passed, amply warranted my demand for a separation; I hoped by this means to avoid the fatal sequel of the prophecy; but, won over by his repeated entreaties, I was prevailed on to pardon, and once more to reside with him, though not until after I had, as I supposed, passed my 47th year; but, alas! I have heard this day from indisputable authority, that I have hitherto laid under a mistake with regard to my age, that I am but 47 this day. Of the



near approach of my death, therefore, I entertain not the least doubt, but I do not dread its arrival; armed with the sacred precept of Christianity, I can meet the King of Terrors without dismay; and without a tear bid adieu to the regions of mortality for ever.

"When I am dead, as the necessity of its concealment closes with my life, I wish that you, my Lady, would unbind my wrist, take from thence the black ribband; and let my son, with yourself, behold it." Lady B. here paused for some time, but resuming her conversation, she entreated her son to behave so as to merit the high honour he would in future receive from an union with Lord Tyrone's daughter. Lady B. then expressed a wish to lie down on a bed to compose herself to sleep. Lady — and her son immediately called her attendants, and quitted the room, after having first desired them attentively to watch their mistress; and should they observe any change in her, to call instantly. An hour passed, and all was silent in the room; they listened at the door, and every thing was still; but in about half an hour more, a bell rung violently. They flew to her apartment; but before they reached the door of it, they heard the servants exclaim 'My mistress is dead.' Lady — then desiring the servants to quit the room: Lady B.'s son with herself approached the bed of his mother; they knelt down by the side of it. Lady — then lifted up her hand, unbound the black ribband, and found the wrist exactly in the same state Lady B. had described — every nerve withered, every sinew shrunk up. Lady B.'s son, as has been predicted, is now married to Lord Tyrone's daughter. The black ribband and pocket-book are now in the possession of Lady —, by whom the above narrative is stated, in Ireland; who, together with the Tyrone family, will be found ready to attest its truth. — Dublin, August, 1802."

J. SPEED D.

Sewardstone.

TUNBRIDGE WELLS AT THE COMMENCEMENT OF THE EIGHTEENTH CENTURY.

(2<sup>nd</sup> S. vi. p. 8.)

The note of Mr. DURRANT COOPER reminds me of some verses in MS. relating to the same subject, which I found some time since in looking over a quantity of old papers. The second is, I apprehend, the later production of the two, and which might be readily dated if I happened to have at hand any memoir of Beau Nash, who was eighty-three years of age at the period illustrated by the verses. And I will leave to others better versed than myself in the fashionable scandal of that celebrated watering-place to fill up the blanks in the poetry, required as much by the rhythm as the rhyme.

W. S.

"*Tunbridge Life. Song.*

1.

"All you that wish the world to learn,  
To Tunbridge Wells repair-a,  
Where you will see more in a day  
Than elsewhere in a year-a.  
Not that our numbers do surpass  
What you may elsewhere find-a,  
But here no mortals you can meet  
An hour in a mind-a.

2.

"At eight o'clock they're wondrous fond,  
At nine they'll hardly know ye,  
At ten perhaps you're made they're joke,  
At Church they'll far'r show ye,  
For least their thoughts should fix on prayer,  
They ev'ry one will greet-a  
With, how do you do? are you a player?  
And, where shall we two meet-a?

3.

"A twelve they to the well repair,  
Of Lethe drink so deep-a,  
That tho' you think you have 'em fast,  
They'll no appointment keep-a.  
A turn they walk; a Raffle throw,  
Tho' nought they e'er shall gain-a  
Unless they leave such trifling sport,  
And throw a merry main-a.

4.

"The next two hours as chance directs,  
In play their time is spent-a,  
At Hazard, Basset, or Quadrille,  
Scarcely with all content-a.  
For Rowly-Powly, noble game,  
There eyes and ears invite-a,  
And Pass and No Pass is a sound  
Which gives them true delight-a.

5.\*

"At five the Church bell rings e'm out  
Where custom makes them pray-a,  
But with how much devotion fir'd  
I'll not pretend to say-a.

6.

"At six the walks and walls are cler'd,  
And all the Belles are seated,  
At Upton's, Morley's, or at Smith's,  
With tea and tattle treated;  
For to do justice to the Beaux,  
In scandal they ne'r deal-a,  
For each one's of himself too full  
To mind the Commonweal-a.

7.

"From six till ten they dance or play,  
Or Punches grace attend-a,  
Oh! that his sage rebukes would make  
Them their wild ways amend-a.  
What's after that among them done  
Judge as you can the best-a;  
But sure 'twere wise if with my muse  
They all would go to rest-a."

No. 2.

"Say Muse the names of all the motley throng,  
Whom Tunbridge lulls with Country dance and song,  
Whom empty Love inflames and Water cools,  
Begin, and give a Catalogue of Fools.  
Trembling with Palsies, and decrepit age  
Let N . . . h stand foremost in the crowded page,  
That child of eighty! own'd without dispute  
Thro' all the realms of Fiddling absolute;  
Alas! old Dotard! is it fit for thee  
To couple dancing fools at eighty-three?  
Go, get thee to thy Grave, we're tired all  
To see thee still, still tottering round a Ball.  
But Hark, my Muse, what distant noise approaches?  
French horns I hear and rattling sound of coaches!

\* The first four lines of this stanza are absent.

Lo! with retinue proud from Lewis race  
 Usher'd by bowing Peers arrives his Grace,  
 With civil pride our homage he receives,  
 And nods from side to side to grinning slaves.  
 There gentle A . . . hb . . . m familiar Bows,  
 And youthful M . . . ch declines his laurel'd brows,  
 (Him the proud Laurell of th' Olympic game  
 And Chariot races consecrate to fame.)  
 There A . . . y pays his Levee sneer,  
 And for one moment quits his Lovely F . . . r,  
 There foreign princes, envoys, plenipo's,  
 Germans and Russian, Frenchmen, Friends and Foes,  
 All crowd to catch the Ministerial look,  
 And pay obeisance to th' Almighty D . . . ke.  
 But who comes here so gallant and so airy?  
 Oh! 'tis the pulvill'd and the gay Sir H . . . rr . . . y,  
 Painted for sight and essenc'd for the smell,  
 In spite of nine and forty he looks well.  
 Vermillion lends his Cheeks a blushing grace,  
 And fills up all the furrows of the Face.  
 O Lady K . . . . why are you alone?  
 Why were the dear Miss P . . . . ms left in Town?  
 But for amends here easy L . . . . n swims  
 In loose undress and negligence of Limbs;  
 So indolently gracefull you wou'd swear  
 'Twas Cleopatra's self that saunter'd there.  
 Nor let us pass the little face of Nevill,  
 Long since styl'd *decent, sensible, and civil*,  
 And sure that praise was true; — but why my dear,  
 So very intimate, so close with F . . . . r?  
 O happy F . . . ! whose husband roams abroad,  
 And leaves her eas'd of that ungratefull load,  
 Leaves her to Love and A . . . . y free,  
 Leaves her to Tunbridge Walks and Liberty!  
 These are the prime — the rest 'twere long to tell,  
 Who in the Wilds of Kent and Yorkshire dwell,  
 Misses and Fops, 'twere tedious to rehearse,  
 Coxcombs below the Dignity of Verse.  
 Peace then B . . . by, whom his Name describes,  
 A clumsy dunce among the Female tribes:  
 To Joke the awkward heavy Coxcomb tries,  
 And thinks each Woman that beholds him dies.  
 Peace to the stale impertinence of Colley,  
 His old, absurd, and out of fashion'd folly;  
 Peace to a thousand Girls with idiot faces,  
 Whom yet some fools call Goddesses and Graces;  
 Peace to the noisy chatt'ring crew who strive  
 To seem the most transported things alive.  
 Yet let us pay a compliment to W . . . d,  
 Ripe as the swelling clusters of the Vineyard,  
 Happy she smiles with inoffensive joy,  
 Happy to dance with Monsieur M . . . . poix.  
 More fools appear and more in pleteous crops,  
 But damn the rest, I'm sick of numbring Fops."

## EPISTOLÆ OBSCURORUM VIRORUM.

(2<sup>nd</sup> S. vi. 22. 41.)

The following so-called epigram on the above work is printed in Schelhorn's *Amenitates Litterarie* (tom. ix. pp. 660, 661.). I will only add that it is certain that Erasmus had no hand in the satire, —

"Dum Monachi Hebraeam Rauchlini prodere Musam  
 Sacrilegi tentant, Biblia sacra puta:  
 Dumque Sophistarum gens illiterata Camœnas  
 Humanas nostris pellit ubique scholis:  
 Nobilis Huttenus docto colluit Erasmo,  
 Atque hunc composuit non sine laude librum.

In quo nil fictum est nisi nomina sola virorum,  
 Quorum opera et studia hic verbaque vana notat.  
 Utque magistrorum nostrorum barbariem ille  
 Miris perstringens salubris exagitat;  
 Sic tu non lusum, sed inertia sæcula ride,  
 Vel potius desce tempora stulta hominum."

Among the imitations of the *Epistolæ* which have appeared at various times, Schelhorn mentions one to which Jansenism gave occasion. The title is this: —

"*Epistolæ Doctorum et Eloquentorum et Catholicorum Virorum ad varia membra et supposita S. Facultatis Coloniensis pro congratulatione et aliis materiis seu subjectis supra declarationem prælibatæ Facultatis circa Constitutionem S. D. Clementis XI. contra P. Quesnel, autore venerando Domino Joanne Jacobson, Vicario Vlaerdinensi, Aquisgranii, 1715.*"

WILLIAM J. DEANE.

Ashen Rectory.

Mr. Gladstone, in his *Homer and the Homeric Age*, has put forward at some length a theory that Artemis or Diana is the traditive representative of the Virgin Mary. In a passage quoted by PROF. DE MORGAN (2<sup>nd</sup> S. vi. 23.) from the *Epistolæ Obscurorum Virorum*, I find an identical theory stated. The passage is, "Diana significat beatissimam Virginem Mariam, ambulans multis virginibus hinc inde."

The coincidence appears to me worth noting; while the different spirit with which the two writers view the same theory presents a strong contrast. If I might add an undergraduate's opinion of Mr. Gladstone's work, I would say that it appears to me so far to excel all that has been hitherto written on the subject, amounting to an extensive library, as to make it desirable that an *auto-da-fe* on the Caliph Omar principle should be forthwith made of all the previous commentaries, Wolff's *Prolegomena* especially included.

J. S.

## Replies to Minor Queries.

*Amber in the Old Testament* (2<sup>nd</sup> S. vi. 57.) — The Hebrew word (*chashmal*), which occurs three times in Ezekiel, i. 4. 27., viii. 2., and which is rendered *ηλεκτρον* in the Septuagint and *amber* in the authorised version, is considered by biblical critics to be a metallic substance; namely, either a mixture of gold and silver, or a mixture of gold and brass, or brass simply. See Winer's *Bibl. Realwört.*, art. *Metalle*. De Wette, in his version of the Old Testament, renders the word by *Gold-derz*.

G. C. LEWIS.

*Blue and Buff* (2<sup>nd</sup> S. v. 304.) — In the Popery Riots of 1780, the colour worn by Lord George Gordon and his friends was *blue*. The leaders of the vast concourse of men who marched from St. George's Fields to the Houses of Parliament wore blue ribands in their hats; and each



division was preceded by a banner, bearing the words "No Popery." (Cunningham's *Handbook of London*, art. "Coachmakers' Hall.") When the riots were at their height, Lord George Gordon appeared in the House of Commons with a blue cockade; upon which Col. Herbert stood up in his place, and declared that he would not sit in the House while a member wore the badge of sedition in his hat; and that, unless the noble lord removed the offensive cockade, he would cross the floor and remove it himself. Lord George, pretending to yield to the wishes of his friends, took down the cockade, and put it in his pocket. (Massey's *History of England during the Reign of George III.*, vol. ii. p. 465.) The account of these riots in the *Annual Register* for 1780 mentions the blue cockade in several places, as also blue flags. See *Ann. Reg.* vol. xxiii. pp. 191. 257. 261. 272, 273. L.

*Greenwich Palace* (2<sup>nd</sup> S. v. 457.)—In reply to the inquiry concerning engravings of old Greenwich Palace, if your correspondent will favour me with a call I shall have great pleasure in showing him a large collection of old engravings, drawings, portraits, &c., connected with "our pleasant, perfect, and princely palace."

W. POPHAM LETHBRIDGE.

Greenwich Hospital.

*Swift* (2<sup>nd</sup> S. vi. 24.)—"An old woman lately died in St. Patrick Street at the age of 110 years; and being asked if she remembered the appearance of the celebrated dean, she described it minutely"!!

The interrogator must have been very gullible; or else he must be liable to be suspected of being akin to the dean's hero, Gulliver.

If by *dying lately* we can allow him to mean as long as eight years ago, the old woman would only have been an infant in arms in 1741. Dean Swift died in 1745, and having become decidedly insane or idiotic in 1741, is not likely to have been allowed to exhibit himself in the streets after that, so that the old woman must have had a very precocious power of observation, as well as a wonderfully tenacious memory. H. W.

*Junius' Letters to Wilkes* (2<sup>nd</sup> S. vi. 44.)—The late much respected Mr. Joseph Parker of Oxford was the Rev. Peter Elmsley's executor, whose library of printed books was purchased by Messrs. Payne & Foss of Pall Mall, of which a considerable portion was sold at Oxford to members of the University.

Mr. Parker received particular instructions from Dr. Elmsley relative to the Wilkes papers. Probably Mr. Parker's son, the Rev. Edward Parker, Rector of Great Oxendon, Northamptonshire, could give information respecting them; or Mr. J. H. Parker of Oxford may know what became of these interesting papers. H. F.

"*Carrenare*" (2<sup>nd</sup> S. vi. 37.)—The difference between docking and careening a ship consisted in this; that, in careening, a ship was laid on her side *in the water*. A representation of a ship so "laid over" may be seen in Falconer's *Marine Dictionary*, edited by Burney (1830), Plate VII. Fig. 5.; and also in Jal's *Glossaire Nautique* (1848), p. 423., where the hull appears "le côté droit dans l'eau, et la moitié gauche de la carène au soleil." As, in Chaucer's days, there was a royal palace at Greenwich, there can be no difficulty in supposing that the high-born dames of the court knew the difference between a dry and a careening dock.

Though well aware that wooers in those days were often sent forth, by dames whom they sought to win, on pilgrimages into distant lands, I am still inclined to think that the three lines at present in question refer to a mandate of a different kind, and one which was to be executed *forthwith*:—"anone that he go hoodlesse" &c. Chaucer commends her whose praises he sings, for *not* exacting any such task. Is not this commendation, as I have already ventured to suggest (2<sup>nd</sup> S. iii. 299.), a satirical allusion to some fair lady of the court who had actually imposed such a journey? As the mandate was to "go hoodlesse," may it not have been laid upon Chaucer himself, who is generally pictured with a hood, but who certainly never visited Palestine?

Although the Red Sea was on one memorable occasion divided, yet, as it soon closed again, one cannot easily suppose that it went in Chaucer's days by the name of the "dry sea." Nor, if it did, can we imagine a high-born dame so cruel as to bid her suitor "walk into" it, an exploit which almost cost the lives of Bonaparte and his suite.

THOMAS BOYS.

*Blunderbuss* (2<sup>nd</sup> S. v. 396.)—Without detracting anything from the explanation of the word *blunderbuss*, as possibly having its origin in the *stunning* (*étonnants, attonantes*) effects of the explosion, I may be permitted to observe that a derivation from the Dutch *bulderen* (to bellow, to thunder, to roar, cognate with *balderen*) would answer the purpose very well. Though, as far as I can remember, the word *bulderbus* does not occur in Dutch, still we have the term *bulderbas*, which now means a blustering fellow, but which, in olden time, may have signified a blunderbuss, even as, till this day, *draribas* (from *draaijen*, to turn) denotes a *swivel*.

Now, as nobody likes not to understand the sense of a word he uses, and would rather change it than leave it unexplained, the term *bulderbas* may very well, in such a way, have been transformed into the English sounding term *blunderbuss*; and for the following reason: the short and wide-mouthed *blunderbuss* was, most probably, loaded with slugs, which its explosion would needs



spread around. In close fights it was a very appropriate weapon for one against many; and thus we see the guards of old mail-coaches provided with it, to make amends for inferiority in number. Now, may not the name *blunderbuss* have been derived from its *hits at random*, — an explanation that very well does for the human blunderbuss too?

J. H. VAN LENNEP.

Zeyst.

*Tattooed Britons* (2<sup>nd</sup> S. v. 103.) — Your correspondent L. adverts to the custom, which the ancient Britons, partly at least, had in common with the Sandwich Islanders, of *tattooing their bodies with blue*. It is not uninteresting to find, that this painful mode of ornamenting the human form still exists, not only amongst sailors in England, but also on the Continent; and that it is no uncommon thing there to see a labourer's breast and arms pricked with various devices. Amongst the military in Holland gunpowder is rubbed into the needle-wounds, and a blue colour ensues. The only difference is, that we do not see now

"— pictos ore Britannos."

J. H. VAN LENNEP.

Zeyst.

*Byron and Henry Kirke White* (2<sup>nd</sup> S. vi. 35.) — Among the variety of sources to which reference has been made as suggesting to Byron the memorable simile of the "struck eagle, in his eulogy on Henry Kirke White, I do not remember an allusion to the noted Sir Roger L'Estrange's *Fables of Æsop and other Eminent Mythologists*. And yet the book had extraordinary popularity in its day, notwithstanding the coarse vulgarity of its style; and was one eminently calculated, from the amusing variety of its contents, to excite the attention of the schoolboy, to whom the homely familiarity of its language would be rather acceptable than otherwise. Byron's famous satire was an early work, written when all his school recollections were fresh upon him; and it is therefore not improbable that the image which he has expanded so eloquently may have had its humble origin in the 48th Fable of L'Estrange's collection, which is as follows: —

"*The Eagle and Arrow.*

"An Eagle that was watching upon a Rock once for a Hare, had the ill hap to be struck with an Arrow. This Arrow, it seems, was feather'd from her own Wing, which very Consideration went nearer her Heart, she said, than Death itself."

L'Estrange's "Reflection" on the above, and the fable of the "Thrush taken with Birdlime," which immediately follows it, thus terminates; and I quote the passage, because it somewhat strengthens the probability before suggested: —

"There needs little more to be said," he remarks, "to the Emblems of the *Eagle* and the *Thrush*, than to observe, that both by Chance, and by Nature, we are made

accessary to our own Ruins: And that's enough to trouble a Body, though not to condemn him."

T. C. SMITH.

P. S. I have been told that a similar image occurs in the works of the famous Jeremy Taylor. Can any of your correspondents refer me to the passage?

*Heraldry* (*Scottish*) (2<sup>nd</sup> S. vi. 32.) — I suspect that the work on heraldry which your correspondent ABHA is in quest of is the one compiled by "David Deuchar of Morningride, Seal Engraver to His Royal Highness the Prince of Wales," and published in one vol. 8vo. at Edinburgh in 1805, and which was afterwards "enlarged" by his son "Alexander," and published in 2 vols. 8vo. in 1817 under the title of *British Crests*. The compiler may have got a pension from the crown, but I rather suspect not. The "extensive Heraldic Library, valuable MSS. and Manuscript collections relative to the Principal Families of Scotland," which had been formed by the Deuchars during a period of upwards of EIGHTY YEARS, was sold by auction at Edinburgh in April, 1846.

T. G. S.

*King Alfred's Jewel* (2<sup>nd</sup> S. vi. 46.) — An accurate description of this jewel, with five figures drawn on stone by the author, may be found at pp. 92—98. of Gorham's *Hist. and Antig. of Eynesbury and St. Neots in Huntingdonshire*, — a work not often found complete, and of which no perfect copy has been retained in the British Museum. Dr. Hickes concluded that the figure on the obverse probably represented St. Cuthbert, who is said by William of Malmesbury to have appeared to Alfred at Athelney. But Mr. Gorham remarks that all the other chronicles which refer to this incident agree that it was St. Neot, not St. Cuthbert, who was seen by Alfred in his sleep both at Athelney and on other occasions. St. Neot was the relative and the spiritual counsellor of the king, and was venerated by him above all other saints; and Mr. Gorham thinks it can scarcely admit of a reasonable doubt that the miniature was intended for that holy man. The legend given at p. 47. is not quite correct: it should be \*ÆLFRED MEE HEHT LEVVR-  
EAN. The jewel was found in 1693 at Newton Park, some distance north of the site of Athelney Abbey; in 1698 it was in the possession of Colonel N. Palmer of Fairfield in Somersetshire; and in 1718 was deposited in the Ashmolean Museum by his son, Thomas Palmer, Esq. JOSEPH RIX.

St. Neots.

"*Pittance*" (2<sup>nd</sup> S. v. 437. 526.) — The word *pittance* is derived from the Low-Latin *pietantia*; which is explained by Du Cange to be "Portio monachica in esculentis ad valorem unius Pietæ, lautior pulmentis quæ ex oleribus erant, cum pietantiæ essent de piscibus et hujus modi." A



*picta* was a small coin of the counts of Poitou (Pictavium). Afterwards *pictantia*, or *pitantia*, came to mean a portion of food, or a meal generally. The officer who distributed the rations of the monks in a convent was hence called *pictantiarius*, or *pitancier*; and the same name was extended to a steward, or *maître d'hôtel*. Roquefort, *Gloss. de la Langue Rom.*, explains *pitancierie* as "lieu d'un convent où se faisoient des distributions de vivres pour les repas des religieux." As the word *pictantia*, or *pitantia*, appears to have been sometimes extended to distributions of food made to the poor at monasteries, its origin was misconceived, and it was supposed to be derived from *pietas* or *pitie*. Hence, in Italian, it is written *pictanza*, in allusion to *pietà*. L.

*University Hoods* (2<sup>nd</sup> S. vi. 39.)—The statutes of Elizabeth for the government of The University of Cambridge direct the wearing of the hood as well as of the gown by graduates within the precincts of the University:—

"Statuimus ut Nemo ad aliquem in universitate gradum erectus nisi toga talari caputisque ordini congruente. . . . indutus Collegio exeat. . . . Et si quispiam disputationi publicæ in sua facultate, publicis in ecclesia Beatae Mariæ precibus, concioni ad clerum, sepulchris, congregationibus sine toga habitu et caputio gradui conveniente juxta antiquum academici morem interfuerit, eandem mulctam incurrat."—Cap. xlv.

In the pulpit of St. Mary's church the non-regent hood, and not that proper to the degree, was to be worn:—

"Concionatores autem in concione sua utentur caputio usitato non-regentis."—Cap. xlv.

On the 24th May, 1414, a statute was passed by the senate enacting,—

"Quod nullus baccalaureus, ejuscuque fuerit facultatis, in scholis, processionibus aut aliis actibus quibuscunque uti præsumat penula aliqua vel pellura aut duplicatione de serico, sindone, aut veste altera consimilibus pretii seu valoris in tabardo, caputio ut in alio habitu quocunque scholastico sed tantum furruris buggeis aut agninis, quibus in suis capitiis solummodo uti debent, . . ."—*Statuta antiqua in ordinem reducta*, 176.

I have not time at present to enter more fully into the subject.

W. M. C.

Queen's College, Cambridge.

*Payment of M. P.'s* (2<sup>nd</sup> S. iv. 440.)—In 1660, as appears by an entry in their books, the Common Council of Newcastle-upon-Tyne ordered Mr. Elliot to be paid 182*l.* 10*s.*, or at the rate of 10*s.* per diem for the time he sat as Burgess for the town in the Long Parliament, 1647–8.

E. H. A.

*Engravers' Impressions* (2<sup>nd</sup> S. vi. 37.)—Your correspondent H. M. is very nearly correct in his description. If any of your readers are interested in the matter, I should have great pleasure in showing them the *modus operandi*, as there are several little matters to attend to, such as the

peculiarity of the wax, and also the different heat required for metal and stone seals, which cannot well be described. To a collector the information would be valuable, as the proof impressions will keep much better than those taken in the ordinary manner. I enclose my own

"Instructions for taking Impressions from Metal and Stone Seals.—Warm the seal a little by holding the face of it near the side of a candle,—make it so as you can just feel it warm against your face. Then take the stick of wax and hold it above the candle, that the end of it may be melted without burning; apply it to the letter, and stir it to the required shape. Press the warm seal down quickly while the wax is tolerably hot, let it remain a few seconds, and remove it carefully. Metal seals require to be made warmer than stone."

"To produce the Dead Surface, as in Proof Impressions.—Warm the seal, take a soft plate brush, and rub it in a little olive oil; brush over the warm seal with it by sticking the ends of the hair on the face of the seal; then dip a good size pencil brush in the best Chinese vermilion, and tap it lightly on the greasy seal; blow off the loose vermilion from the seal, and melt the wax and seal as above."

T. MORING.

44. High Holborn.

*To obtain Copies of Seals from Impressions* (2<sup>nd</sup> S. vi. 171.)—When the impression is *not cracked* or *underset*. The best manner is with plaster of Paris; first having oiled the surface, mix the plaster, and work the same in with a brush, so as to prevent any air-bubbles being on the surface. After that, thicken the back up to a point so as to form a knot to pull it off with, which, if the plaster is good, will be in about five minutes. Then place the cast near the fire to dry, which will take some time; then shape it with a sharp knife to the required thickness, and then immerse it into *clean boiled linseed oil* for five minutes; take it out, and let it stand with the impression part upwards for a few hours, and then it will be ready for all ordinary uses for taking impressions; the oil preventing it sticking, and likewise hardening the plaster.

When the impressions are *cracked* and *underset*. Bread, kneaded up as described in "N. & Q." is the best method.

Gutta Percha is not well adapted for the purpose, in consequence of its being affected by heat. In use the sharpness and shape is soon lost.

The electrotype, where the impression can be destroyed or others obtained, is by far the best method of reproducing the original. T. MORING.

### Miscellaneous.

#### BOOK SALES.

One of the most remarkable collections of Waltonian literature was sold by Messrs. Sotheby & Wilkinson, on Friday, July 16, 1858. Of course the most covetable lot was No. 129, being a collection of the whole five editions of *The Compleat Angler*, published during the author's life:

50*l.* 10*s.*—This was followed by another tempting lot, *The Angler* of 1676, containing Walton's double autograph signature at full length, with an autograph letter of fourteen lines to his friend Mrs. Wallop, wife of Henry Wallop, Esq. of Farley, co. Southampton, 35*l.*—Pickering's beautiful edition of *The Angler*, 1836, illustrated with 580 ancient and modern portraits, 24*l.* 10*s.*—*The Secrets of Angling*, a poem by J. D. [John Denys], first edition, 1613, 6*l.*; the Second Edition, 3*l.* 14*s.*; and the Fourth Edition, 1652, 4*l.* 10*s.*—*Love and Truth*, 1680, attributed to Walton, 3*l.* 3*s.*—A presentation copy of Walton's *Lives*, 1670, with the author's autograph, 5*l.* 10*s.* At the same sale the following rare and curious work turned up: *An Effectual Shove to the Heavy-Arse Christian*, by William Bunyan, Minister of the Gospel in South Wales. Sold by Wm. Pennock, a picture shop in Pannier Alley, in Paternoster Row, printed for the author, and sold by J. Roson, St. Martin's-le-Grand, 1768. The owner of this curious volume gave some account of it in "N. & Q." 1*st* S. vi. 38.: see also 1*st* S. v. 416. 515. 594.; and vi. 17. It also contains a folding satirical plate entitled "Faction Display'd," in which the "Whore of Babylon" is seated on a headless monster, the Devil firing the tail; up start the heads of "Tindal, Hoadly, the Pope, De Foe, Sir Roger L'Estrange, and Milton." The plate seems of an earlier date than the volume. It sold for 9*l.* 2*s.* 6*d.* We must not forget to notice that the first edition of Master Richard Verstegan's *Restitution of Decayed Intelligence in Antiquities*, 1605, sold for 1*l.* 13*s.*—Lot 760, our worthy correspondent GEORGE OFFOR, Esq., would no doubt have secured had it possessed the autograph of John Bunyan instead of that of Archbishop Laud: "Tindal, Frith, and Barnes: the whole Workes of these three worthy Martyrs, and principall Teachers of the Church of England, collected and compiled in one tome together, beyng before scattered," a portrait, by Pass, from the *Heroologia*, inserted, black letter, Archbishop Laud's copy with his autograph signature, prior to his elevation to the episcopate, on the title to Frith's Works. Printed by John Daye, fol. 1573, 6*l.* 6*s.*—A singularly pure copy of Edmund Spenser's Works, fol. 1611, sold for 5*l.* 7*s.* 6*d.*

SURRENDEN COLLECTION. — Messrs. Puttick and Simpson sold by auction on June 8, 1858, and four following days, a collection of Books and Manuscripts formerly in the celebrated library at Surrenden, co. Kent. A Discourse vpon the intended Voyage to the Nethermoste Partes of America: written by Captaine Carleill, black-letter, 8 leaves [1583], 14*l.*—The Byble in Englyshe, with a Prologe therinto, made by Thomas [Cranmer], Archbysshop of Cantorbury. Richard Grafton, (fynished in Apryll), 1540, fol. To this lot is the following note: "First edition of Cranmer's Bible, second impression, the date of the first impression is 'April,' that given to the second in Lowndes (new edition) is 'July.' This copy agrees with the latter, but the difference of date should be noted." It sold for 22*l.* 10*s.*—Bridges and Whalley's Northamptonshire, 2 vols. fol., interleaved, 1791, containing 1337 coats of arms, beautifully painted by Dowse, 40*l.*—George Hay's Confutation of the Abbote of Crosraghels [Quintin Kennedy], Masse, black-letter, 4*to.*, 1563, 11*l.*—De Bry et M. Merian, Collectiones Peregrinationum in Indiam Occidentalem et Indiam Orientalem, 25 parts in 7 vols. fol., 1590-1634, 132*l.*—Froissart's Chronicles, first edition, black-letter, 2 vols. fol., by R. Pyson, 1523-5, 40*l.*—Hasted's Kent, 4 vols. fol., 1778-99. The author's copy with MS. corrections, and 2528 coats of arms painted by Dowse, 94*l.*—Queen Mary: A Supplicacyō to the Quenes Maiestie, black-letter. Imprinted at London by John Cawoode, anno 1550, 8vo. Undescribed by bibliographers. 17*l.* 5*s.*—Rump Songs,

both parts in 1 vol., with engraved title and frontispiece, 8vo., 1662, 5*l.* 10*s.*—Weever's Ancient Funerall Monuments, large paper, fol., 1631, with a few MS. notes by Sir Edward Dering, the first baronet, 32*l.*—Apocalypse: Here bigynneth y<sup>e</sup> Apocalips, on vellum, in double columns, 4*to.*, pp. 90. A most interesting Manuscript of the Apocalypse, in English, with Saxon Abbreviations, an Interpretation or short Commentary being intermixed. The Translation is that of Wicliffe, and the Manuscript is contemporary with the Translator. This is one of the two Manuscripts used by Mr. Lewis for his edition of Wicliffe's Testament (folio, 1721). It is also noticed as one of the rarities in the famous White Knights' Library, in Clarke's *Repertorium Bibliographicum* (royal 8vo., 1819), 42*l.*—Dering Family Papers: upwards of 200 autograph Letters, and Papers relating to the Dering family, 1664—1716, arranged in 4 vols. fol., 43*l.* 1*s.*—Heures de la Sainte Vierge, avec Calendrier, 4*to.*, pp. 274, 4*l.* 9*s.* 6*d.*—Roll of Arms, executed by some herald temp. Henry VII., or rather earlier, consisting of 715 shields of arms upon a roll of vellum near forty feet in length, 50*l.*

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

LE NEVE'S MONUMENTA ANGlicANA. 5 Vols. 8vo. 1717-1719. PARSONS' MONUMENTS AND PAINTED GLASS OF KENT. 4*to.* 1794.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 136, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Mrs. STEEVEN'S DEVOTIONAL COMMENTARY. Vols. XVI. XVII. XIX. XXX. SUPPLEMENT TO LOUDON'S PLANTS. 1840. LONDON LABOUR. Vol. II.

Wanted by Thomas Millard, 70, Newgate Street.

ON CHURCH MUSIC AND THE FITTING OF CHURCHES FOR MUSIC. By Sir Henry E. L. Dryden. 1854. 8vo., pp. 68. LIFE OF WILLIAM OF WYRKHAM. By Rev. John Chandler.

Wanted by Joseph Ric, Surgeon, St. Neots.

PORTRAIT WORKS OF WORDSWORTH. Vols. I. II. and VI. 32mo. MOXON. 1850.

Wanted by Mr. Hoblyn, 36, North Bank, Regent's Park.

ARCHÆOLOGIA: MISCELLANEOUS TRACTS RELATING TO ANTIQUITY. Vol. XXVI., Part II. to Vol. XXX. or later, 4*to.* Bound or in boards. Also the Index Volume, from Vol. XVI. to XXX. of the same work.

LE NEVE, MONUMENTA ANGlicANA. Vol. IV. Large Paper. 8vo. 1718 or 1719.

Also Vols. II. III. IV. 8vo. Small Paper. 1718-19.

Wanted by Mr. Jeans, Bookseller, White Lion Street, Market Place, Norwich.

## Notices to Correspondents.

We are this week compelled to omit our usual Notes on Books, and Replies to several correspondents.

J. A. H. The case of burning at the stake has been noticed in "N. & Q." 1*st* S. II. 50. 90. 165. 260.

NOTICE TO SUBSCRIBERS. A few copies of the Index to the last Volume of "N. & Q." were accidentally issued without pages 539, to 546. Messrs. Bell and Dalrymple, therefore, be happy to supply the deficient pages free of charge, on application, by post or otherwise.

ERRATA.—2*nd* S. v. p. 458. col. ii. l. 21., after 1492 insert a full stop; and i. also for "other" read "their." The writer's signature should be W. H. F., and not W. H. Z.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 1*l.* 1*s.* 6*d.*, which may be paid by Post Office Order in favour of MESSRS. BELL & DALDY, 136, FLEET STREET, E.C.1, to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.



LONDON, SATURDAY, JULY 31. 1858.

## Notes.

ON THE SUPPOSED CIRCUMNAVIGATION OF AFRICA  
IN ANTIQUITY.

(Concluded from p. 64.)

Whatever may be the authenticity of the Persian expedition under the command of Scylax, it is certain that the ancients had, at an early period, navigated the Red Sea. They were acquainted with the island of Socotra, which they called Dioscoridis Insula; and the Periplus of the Erythræan sea, attributed to Arrian, which was composed in the first century of our era, describes the southern coast of that gulf as far as the north-eastern promontory of Africa (Cape Guardafuy). From this point the description of the eastern coast of Africa is carried, according to Gossellin, as far as the island of Magadasko, in lat. 2° N.; but according to Dr. Vincent (vol. ii. pp. 178-180.), who is followed by C. Müller, in his recent edition, as far as the island of Zanguebar, in lat. 6° S. "Beyond this point (says the Periplus) the ocean is unexplored; but it is known to turn to the west, and, stretching away along the south towards the regions of Æthiopia, Libya, and Africa on the opposite side, to unite with the western sea" (§ 18. ed. C. Müller; Vincent, *ib.* p. 186.).

Such being the geographical limits which the knowledge of Africa possessed by the ancients can be ascertained to have reached, the question remains whether the accounts of the entire circumnavigation of this continent in the single cases above adverted to are worthy of belief.

In the first place, the story of the Magus reported by Heraclides Ponticus may, with Posidonius, be safely rejected; neither is any credit due to the merchant who assured Cælius Antipater that he had sailed round Africa. These stories doubtless did not rest on any firmer basis of reality than the exploit of Menelaus, whose voyage of eight years, mentioned in the *Odyssey*,—in which he visited the Æthiopians, the Sidonians, the Erembi, and Libya, —was interpreted by one of the ancients as referring to a circumnavigation of Africa from the Pillars of Hercules to the Indian Ocean (Strab. i. 2. 31. Compare *Od.* iv. 84.).

The account of Eudoxus of Cyzicus was accepted by Posidonius; but it is discredited on sufficient grounds by Strabo, who subjects it to a detailed examination (ii. 3. 5.). The story of the Gaditane prow found on the eastern coast of Africa, and identified by a ship-captain as belonging to a particular vessel, is an evident fabrication, resting on the erroneous belief that the distance between the coasts of Abyssinia and Morocco is inconsiderable. This seems to have been a fa-

vourite mode of proving the circumnavigation of Africa; for Pliny states that when Caius Cæsar (Agrippa), the son of Augustus, was in the Red Sea (during his command in Asia Minor), a part of a wreck was found there, which was recognised as belonging to a Spanish ship (ii. 67.). It should be added that, according to Cornelius Nepos, Eudoxus effected the entire circumnavigation from the Red Sea to Gades; which is not affirmed in the detailed narrative of Posidonius. In like manner Pliny states that Hanno sailed round Africa as far as Arabia (ii. 67.): whereas his extant account shows that he made no great progress along the western coast.

There remains only the account of the expedition in the time of Neco, given by Herodotus. This account has attracted much attention, and has been considered credible by many modern writers (see Gossellin, *ib.* vol. i. p. 199.), particularly by Major Rennell, *Geogr. Syst. of Herod.*, vol. ii. p. 348. ed. 2.; Prof. Heeren, *Ideen*, i. 2. pp. 79-85.; and, lastly, by Mr. Grote, *Hist. of Gr.*, vol. iii. pp. 377-385. Before we yield to the arguments advanced by critics of such high authority, we must give due weight to the circumstances which detract from the credibility of the narrative of Herodotus. Many of these are stated by Gossellin, who, in the first volume of his work on ancient geography, has subjected this question to a systematic investigation. The objections to it are, however, set forth with the greatest force and completeness by Dr. Vincent in his valuable work already cited (vol. ii. pp. 186-205.). See also Ukert, i. 1. p. 46.; ii. 2. p. 35.; Forbiger, vol. i. p. 64.; and the art. LIBYA in Dr. Smith's *Dict. of Anc. Geogr.*, vol. ii. p. 177.

In the first place, it must be remarked that the interval between the last year of the reign of Neco and the birth of Herodotus was 117 years; and therefore that at least a century and a half must have elapsed between the time of the supposed voyage and the time when Herodotus collected materials for his history. The reign of Neco is contemporary with Pittacus and Perianther, and is anterior to the legislation of Solon; it is a period as to which our knowledge even of Greek history is faint and imperfect; and we are not entitled to suppose that the tradition of such an event in Egyptian history, resting doubtless on oral repetition, could have reached Herodotus in an accurate shape. No particulars are given as to the persons who commanded the expedition, or as to the number or character of the ships concerned; and we are not informed how the difficulties which must have surrounded such an enterprise were overcome.

The general system of navigation in antiquity, whether the vessel was impelled by sails or by oars, was to keep close to the shore, and never to venture into the open sea, except in order to

reach an island, or to cross a channel of moderate width. Navigation was moreover suspended during the winter months (Plin. *N. H.* ii. 47.; Veget. *de Re Mil.* v. 9.). A modern vessel takes water and provisions for the whole or a large part of its voyage, and stands out to sea, steering its course by the compass, and by astronomical observations: it is likewise assisted by charts. An ancient vessel crept along the shore; advanced merely from one port or landing-place to another; stopped at night, when the difficulty of steering was greater; and took in water and food at the successive stations. The mean rate of a day's sail (exclusive of the night) is estimated by Rennell at about thirty-five miles (*ib.* p. 360.), and at every interval of this length it put into land. It was therefore dependent on its communications with the coast, and its successful progress could only be ensured under one of two conditions: either that the coast was friendly, or that, if the coast was unfriendly, it had sufficient force to overawe the natives. The first of these cases was the ordinary state of navigation in the Mediterranean; either when a Phœnician ship sailed along the northern coast of Africa, or when a Greek ship made its way along the coasts of Greece and Italy. The second case is exemplified by the early voyages of the Phœceans, which they are said to have made in long narrow ships of war, and not in merchant vessels built for carrying a cargo (Herod. i. 163.). Other examples are found in the expedition of Nearchus from the mouth of the Indus to the head of the Persian Gulf, whose relations with the natives are described throughout as hostile and suspicious, and who chiefly obtained food by the method of plunder (Arrian, *Indica*, c. 20. sqq.); in the expedition of Hanno, who sailed along the western coast of Africa with a fleet which (according to his own account) consisted of sixty war penteconters, and 60,000 men and women; and in the voyage of Polybius along the same coast, who is expressly stated to have been furnished by Scipio with a *fleet* for the purpose ("ab eo acceptâ classe," Plin. v. 1.).

Major Rennell, proceeding from the remark that "the difficulties of coasting-voyages do not, in respect of their length, increase beyond arithmetical proportion," inquires, "What should have prevented Scylax, Hanno, or the Phœnicians from extending their voyages, had their employers been so inclined, and preparations had been made accordingly?" (*Ib.* p. 354.).

It is true that a coasting-voyage might have been indefinitely lengthened under the conditions favourable to its performance: for example, it is quite conceivable that an ancient ship, starting from a port of Syria, might have followed the coasts of Asia Minor, Greece, and Italy, as far as Massilia, and have repeated this course continuously, backwards and forwards, until it had com-

pleted as great a distance as would be necessary for the circumnavigation of Africa. But these were not the conditions under which the voyage of the Phœnicians, ordered by Neco, was undertaken. We are not informed that they were provided with a sufficient force to compel submission at the places where they landed: on the contrary, the account of their landing in the autumn in order to sow their corn, and of their waiting until the harvest, implies that they relied for food upon their own resources. It seems incredible that a few vessels, thus situated, could have made their way from the Red Sea to the Straits of Gibraltar. The probability is, that the crews would have fallen victims to the jealousy and hostility of the barbarous natives. Navigation in early times was generally connected with piracy; and an unknown ship arriving on a coast would not fail to be regarded as an enemy. The mere difficulty of language would in such a length of coast as that in question, and with so vast a succession of different savage tribes, have rendered friendly communication impossible. The Periplus of Hanno mentions that he took with him interpreters; but even his limited expedition reached a point at which his interpreters could not understand the language of the natives (§ 11. 14.). He assigns the failure of food as the reason for turning back.

The length of time mentioned by Herodotus seems likewise insufficient, if we subtract the intervals between seed-time and harvest, and allow for the other casualties of such a navigation. Herodotus states that the expedition of Scylax occupied thirty months in its voyage down the Indus, and thence to the Red Sea; whereas the time allowed for the circumnavigation of Africa is under three years, with a further deduction for the periods requisite for bringing the crops to maturity. It may be added that the Phœnicians could not have provided themselves with seeds proper for the different climates and soils to be passed over; and as they could as easily have obtained provisions from the natives, as information respecting the proper seed and the seed itself, it is difficult to understand how the mode of procuring food to which they are described to have had resort could have been successful. Moreover, the proper time for sowing would not have fallen in autumn in the southern hemisphere, as Gosselin has remarked. It may be considered as certain that neither Neco nor Herodotus had any idea of the great length of the voyage from the Red Sea to the Straits of Gibraltar, and that they both believed Africa to be a peninsula of which the Nile was the base. (Compare Vincent, vol. ii. p. 565.)

The only circumstance in the account which invests it with credibility, is the report of the navigators, disbelieved by Herodotus himself, that they had the sun on their right hand: the most



obvious interpretation of which supposes them to have reached the southern hemisphere. Upon this statement, however, which is the main title of the story to acceptance, two remarks may be made. In the first place, Herodotus himself ascended the Nile as far as Elephantine (ii. 29.); and Elephantine is opposite Syene, which is nearly within the tropic, and which contained afterwards the celebrated well. Now if Herodotus himself had visited a place where the shadows were vertical at the solstice, it is not unlikely that he may have obtained the story of Neco's expedition from persons who might conceive that a sufficient progress southward would bring the navigator to a region where the shadows at noon inclined from north to south. In the next place, Nearchus, the admiral of Alexander the Great, in the description of his coasting-voyage from the mouth of the Indus to the Persian Gulf, stated that in a part of his course the shadows were either vertical or fell to the south (Arrian, *Ind.* c. 25.). Now, when we consider that Nearchus could not have been south of 25° north latitude, which is north of the tropic, and of the latitude of Elephantine (24° N.), we can easily conceive that the informants of Herodotus may have imagined for the Phœnician navigators of Neco a physical phenomenon to which the Nile above Elephantine afforded an approximation, and which Nearchus declared himself to have actually witnessed at a higher latitude (see Vincent, *ib.* vol. i. pp. 222. 304.). Onesicritus, who accompanied Alexander in his expedition, likewise stated that there were certain parts of India,—he specified one to the north of the Hyphasis or Sutledge,—where the sun was vertical at the solstice, and there were no shadows. (These places were called by him *ἄρκτοι*.) He declared moreover that in these districts the constellation of the Great Bear was never visible (Plin. ii. 75., vii. 2.). Pliny also reports that at Mount Maleus, in the territory of the Oretes in India, the shadows fall to the south in summer, and to the north in winter; that at the port of Pattala (Tatta on the Indus) the sun rises to the right, and the shadows fall to the south (ii. 75.). Eratosthenes affirmed that in the country of the Troglodytes, on the south-eastern coast of the Red Sea, the shadows fell to the south for forty-five days before and for the same period after the solstice (Plin. ii. 75, 76., vi. 34.).

Some ambassadors from the island of Taprobane, or Ceylon, who came to Rome in the time of the Emperor Claudius, are represented by Pliny as having expressed their wonder that the shadows fell to the north and not to the south; and that the sun rose to the left, and not to the right (Plin. vi. 24.); although, as Dr. Vincent remarks, they must have annually witnessed that phenomenon, when the sun was south of the equator (vol. ii. p. 492.).

These examples prove that the imagination of the ancients was active in conceiving the solar phenomena of the northern hemisphere to be reversed, even in districts which lay to the north of the tropics. It may be observed that the ancients had likewise heard accounts of the long polar nights, which they transferred to latitudes in which this phenomenon did not exist. Thus Cæsar states that the smaller islands near Britain had been reported by some writers to be continually dark for thirty days in winter. He adds, that on inquiry he was unable to confirm this statement; but he ascertained by means of water clocks that the nights in Britain were shorter than on the continent (*B. G.* v. 13.). One of the stories of Pytheas, respecting his fictitious island of Thule, was that it had six months of continual light, and six months of continual darkness (Plin. ii. 77., Mela, iii. 6.).

It may be remarked that the Romans under the empire are said to have penetrated very far into Africa by land: thus, P. Petronius, prefect of Egypt in the time of Augustus, is stated to have marched 970 miles south of Syene (Plin. vi. 35.); Ptolemy likewise describes two other Roman officers, as having by marches of three or four months respectively, reached a district south of the equator (i. 8. 5., Vincent, vol. ii. p. 243.). It is not impossible that the Egyptians may at an early time have ascended far into the interior of Africa; and in navigating the Red Sea, they would soon have passed the tropic.

On the whole, we may safely assent to the position of Dr. Vincent, that "a bare assertion of the performance of any voyage, without consequences attendant or connected, without collateral or contemporary testimony, is too slight a foundation to support any superstructure of importance" (*ib.* p. 307.); and we may conclude that the circumnavigation of Africa in the time of Neco is too imperfectly attested, and too improbable in itself, to be regarded as a historical fact. G. C. LEWIS.

#### EARLY TRIBUTE TO THE GENIUS OF MILTON.

The following from a collection of poems published 1689, is said to be the earliest laudatory acknowledgment of his immortal genius. It is extracted from a pastoral dialogue between Thyrsis and Corydon, entitled a Propitiatory Sacrifice to the Ghost of J— M—. The great poet is alluded to under the name of Daphnis:—

"Daphnis! the Great Reformer of our Isle,  
Daphnis! the patron of the Roman stile,  
Who first to sense converted doggerel rhymes,  
The muses' bells took off, and stopped their chimes.  
On surer wings, with an immortal flight,  
Taught us how to believe and how to write;  
And could we but have reached his wondrous height,  
We'd chang'd the constitution of our state,

Where reason must enlightened souls confute,  
To common earth 'tis still forbidden fruit;  
For all in torments his inventions flow,  
And drown the little vales that lie below,  
And yet so sweet, malice would silenced die;  
So perfect they could prejudice defy.  
Daphnis! whose modesty might justly boast,  
His errors least, his excellencies most:  
Well might we blush at every sacred line,  
To see a soul so humble, so divine."

A slight allusion is made to his blindness —

"(Like Tages) born a poet from the womb,  
And sung himself from 's cradle to his tomb!  
Inspired with melody with his first breath,  
Improving art and learning till his death.

But when his age and fruit together ripe  
(Of which blind Homer only was the type),  
Tiresias-like he mounted up on high,  
And scorned the filth of dull mortality,  
Conversed with Gods, and graced their royal line,  
All ecstasy, all rapture, all divine."

The concluding stanzas run thus —

*Corydon*. "Even tombs of stone in time will wear  
away,

Brass pyramids are subject to decay;

But lo! the poet's fame shall shine

In each succeeding age,

Laughing at the baffled rage

Of envious enemies and destructive time.

*Thyrsis*. "Rest, Phoenix! in thy Paradise above,

Thy works enjoy a Paradise of love;

Tho' some with a rank emulous poison swell,

Others admire and praise, but none excell;

May our poor rustic muse add ciphers to thy fame;

Thy works are everlasting monuments to thy name."

The author styles himself a late scholar of Eton,  
and his presumed name was Go——l. Is there  
any clue to the writer? CL. HOPPER.

[The author of these lines was Charles Goodall, who died at the early age of eighteen. Wood (*Athenæ*, iv. 256.) has the following notice of him: "Charles Goodall, a most ingenious young man of his age, son of Dr. Charles Goodall, fellow of the College of Physicians at London, was born at St. Edmund Bury in Suffolk, educated at Eton College, became a student at Oxford in Lent term, 1688, aged seventeen years, and soon after one of the postmasters of Merton College, but soon cut off to the great reluctance of his tender parent, and of all those who were acquainted with his pregnant parts. There are extant of his compositions, *Poems and Translations written upon Several Occasions, and to Several Persons*. Lond. 1689 (*Anon.*) He died much lamented on May 11, 1689, and was buried in the south aisle of Merton College church."]

#### KNOCKIN-STANE.

It is well to preserve every relic of our ancestors—to note down the memorials of the past—to keep in memory the customs of by-gone times, many of which are fast fading away from the minds of the present generation: among these may be noted the method of preparing *pot-barley* in

Scotland. In all country families, some three or four generations back, before the invention of *barley-mills*, they possessed a large mortar or "*knockin-stane*," in which they shelled or decorticated, or unhusked the grain, with a strong *knockin-mell* or wooden pestle. These mortars were generally formed out of a close-grained or firm sandstone, and were often placed in the *butt* of the cottage, or at the *door-cheek*, to be ready on all occasions when barley was required for the ordinary broth or *kail* of the peasantry—a standing dish in Scotland, and very savoury and palatable, if properly cooked, and compounded of a piece or *tiley* of beef, mutton, or pork, a good *strow* of shred *kale* or colewort, turnip, carrot, a handful of oatmeal for a *lithing*, and half a pound of *knocked* bear or barley; or in quantity proportioned to the size of the pot, or the number of the family. These *Scotch kail*, or barley-broth, served up in plates of earthenware, or in the "timmer trenchers," or "pouter plates" of *auld lang syne*, and eaten or supped with a *dodgel* of pease-and-barley meal bannock, or oatmeal cake, formed a very delicious mess—that is to say, if the cook is at all up to her vocation, as before said: and the "*kail-suppers o' Fife*," or of the *Merse*, never think they get a dinner, where the *kail* is absent from the board, however substantial may be other viands placed there. To dyspeptics, our *Scotch broth* is said to be deleterious, but we aver that a Scotchman will rather suffer the pains and penalties of indigestion than forego his favourite *kail*.

In our popular poetry, many allusions are made to the *knockin-stanes*, as in that famous schoolboy lilt:—

"*Davy Doits*, the king o' loits,  
Fell owre the mortar stane,  
When a' the rest got butter-and-bread,  
*Davy Doits* got nane."

Or, in the old song:—

"My lairdships can yield me  
As meikle a year,  
As had us in pottage,  
And good *knockit beir*."

Many of those stones still remain about villages and old farm places—some lying about among rubbish—some turned bottom up by the doors of cottages as a rustic seat—some built into cottage walls or garden walls—some used as pig-troughs, &c., &c. The other day we counted half a dozen of those old mortars, in various situations, in our village, and which there still serve to keep up the remembrance of old patriarchal times. Is there not one in the British Museum? MENYANTHES.

Chirnside.

#### BASE COIN IN THE TIME OF QUEEN ELIZABETH.

The following letters are extracted from the public records of Wells, and may prove of suffi-



cient interest to the readers of "N. & Q." as to entitle them to preservation in its pages:—

"To our trusty and welbeloved the May'r or Baylyves, and to ther bretheren at Wells.

"ELIZABETH, &c. By the Quene.

"Trustye and welbeloved we greet youe well.—Wheras it come is to our knolege that since our p'clamacon's for the decline of base moneys, ther arysethe some dyfference amongst sondrye our subjects being ignorant for the knolege and discerninge of the base Testons of ij<sup>d</sup> from th'other of iiij<sup>d</sup>, and that the rather because suche marks as wer at the first added to the said baseste Testons wer oute,—We, to whome the weale and quietnesse of our people ys moste tender, have by advyse of our Counsaile published and notyfied dyvers good meanes as in suche a case could be dyvysed for the informacon of oure people in the knolege of th'one from th'other. And yet as we p'cyyve the ignorant sorte be not so fully instructed as wer convenyante, And therefore we have erdelynt that in sondrye places of our Realme ther shuld be certeyne trustye p'sons appoynted, not only to informe our people therin, but alsoe to stampe the saide Testons wyth severall stamps or prynts. And consyderynge that that Towne is populous, and that many of our subjects resorte therto at sondrye tymes.—We havynge . . . . . and of our consyderaunte do ordeyne that vppon receyte of thes oure letters ye imediatly shall assemble your bretheren together, And if ther be any Gentleman dwelling in that Towne, or wythyn a myle of the Towne, beinge a Justice of Peace in anye parte therabout, Ye shall send for hym, and in your Hall or Talbothe, or other comonplace of your Assemblies by what name soever it be called, in the open p'sents of them all, ye shall reade this Letter, and then vnseale a Bagge whiche this messenger shall delyver vnto you, conteynyng in it too stampynge yrons and a round plate of steele; th'one of yron conteynyng the printe of a Greyhownde, th'other a Portcullice: and beinge soe in open place considered ye shall, by th'assente of youre bretheren and such Justices of the peace as ye shal ther call, yf any bee nygh at hand, or by the more p'te of them, choose to yourselfe fowere mo. of the wysest and meeteste p'sons of the Towne, wherof the Justice of Peasece to bee one, to sytte wyth youe for the execucion of the contents folowinge:—Ye, wyth the fower p'sons chosen, shall forthwythe sytte in the open place 'forsaide, or att the Markett Crosse, callynge to youe some Goldsmythe of the beste knolege yee can gette, or some other p'son havinge beste knolege in the matter of moneys, and shall ther be ready to judge and discerne of all man'r of Testons that anye oure subjects shal bring vnto youe whiche be of the value of ij<sup>d</sup> to be stryken wyth th'yron havinge the Greyhownde vppon the [sic] — of the Teston, whervppon the Kyng's face ys, behind the hedd over the shoulders, and th'other Testons of iiij<sup>d</sup> yee shall stryke wyth th'other yron havinge the Portcullice before th'face, and so f'wyth redelyv'r the same moneys to the same p'sons that dyd p'sent them vnto youe. And ye shall take good regard that yn no wyse ye doe stampe any Teston valued at ij<sup>d</sup> wy'th the stampe of the Portcullice. Yee shall alsoe by auctoryte herof swere the Goldsmith to judge and discerne trewlye betwyxte th'one moneys and th'other, to th'uttermoste of his knolege. And for the contynwance of youre syttyng at one tyme, or for youre dayes of syttyng, Wee do refarre that to youre discrecyon, as ye shall see cause geven vnto youe by confluence of our people vnto youe wyth ther moneys, so as ye neither sytte before nyne of the clocke in the forenoone, nor after three in the afternoone; nether vppon anye holidaye, nor that fewer of youe sytte at one tyme than fower be-

sydes the Goldesmythe, yf anye suche can be had; and at every tyme when ye shall sitte and have done, ye shall, before you dep'te, in open p'sents putte vppe the Yrons into the Bagge, and cause the same to be sealed vppe wythe waxe, and wythe the seale of one of youre assistaunce; and yourselfe ether to kepe the saide yrons vntill the next sittinge or ells to cause them to be safelye locked vppe in your chest wher youre Charters are, or suche lyke do remayne, in suche sorte as the same yrons be noe wyse vsed nor sene but in the open place when youe shalbe assembled together for this purpose. And after one Monethe paste yf ye see noe more ned of the vse herof, ye shall cause them to be sealed ope and sent to oure Treasurer of oure Mynte by some trustye p'son.—And soe not doutinge but ye wyll have good regarde to our meenynge, We pray you vse suche expedycon and discrestion herein as to suche a case doth appetyne, And to bestowe youre labours herein to the quyettinge of oure people, wythowte takynge anye thyng for the same. And before one Monethe shall pass, we truste to cause a quantytye of fyne moneys to be sent into those p'ts for the vse and comforte of your Subjectts. Even vnder oure Sygnet at oure honore of Hampton Courte the xvij<sup>th</sup> daye of October in the second yeare of our Raygne."

"To our lovinge freinds, the Mayor and his bretheren or other Officers of the Towne of Welles.

"After our moste hartye comendacōns.—Wheras vppon the late decryng of base moneys, order was taken for the avoydng of contention, and to th'ende th'moste symple myghte descerne the dyfference of the Testons decryed, that those nowe at iiij<sup>d</sup> ob. shuld be marked wyth a Portcullice, and th'other at ij<sup>d</sup> wythe a Greyhownde, And for this purpose yrons wer sent vnto youe and dyvers other p'tes of the Realme wythe charge to use the advyse of some skylfull Goldsmyth or other of Skyll in discerninge and markinge of those Testons valued by p'clamacon at ij<sup>d</sup>, som of which are found to be marked wythe the Portcullice, and broughte owte of sondrye p'tes of the Realme to the Tower of London there to be exchanged for iiij ob., whiche sorte of Ignorance or rather greate negligence or deceyte may bred further contensyon. And yt is not to be suffered. And as we se no reson that the Quene's Majesty shuld beare the burden in the exchange in gevinge iiij ob. for the Testons that may be by sondry means knownen to be ij<sup>d</sup>, so thinke we yt wer better than this maner of markinge as yt is vsed wer, lest consydyryng that before this order was geven whiche was purposelye don to helpe the symple, the dyfference of the Testons myght be well knownen as well by the markes appoynted in the p'clamacon as the lyvel color of ye Testons, as by the lengthe of the necke of the Kyng's picture beinge a specyall note to discerne them of ij<sup>d</sup> from the other; and therefore we wyll and charge you to have specyall and earnest consideracon hereof. And yf youe shall not be able of youre owne selves or by the ayde of some others to knowe them from the others whiche youe may ryghte doe wythe some leasur rather than wyth haste to hynder soe goode a purpose. Then we require you in the Quene's Majesty's name to forbear to cause any more Testons to be m'rked, and rather to suffer them to passe wyth those not . . . . . dyfference that are already by dyvers means published . . . . . to be broughte as they be to the Tower wher they may be more p'fyely discerned, then thus vnder color of her Majesty's marke vtterly and deceyftully to vtter abrode Testons at better price than they be valued by her Majesty's order and p'clamacon. And as we nothyng doubt that youe doe kepe a certain note of the some that youe doe marke, soe we require you earnestly to observe that order, soe as thence you may make a p'fyote accompte of the hole some that you shall have marked



And see fayre youe well. Frome Hamptone Court the  
eight of Novembre 1560. Youre lovinge friends,

"N. Bacon. C.  
E. Bedford.  
Thomas Parry.  
Ambrose Cave.  
Wilm Cecill."

INA.

Wells, Somerset.

#### WALTER SCOTT AND THE TWO PLINY.

Can you, or any of your numerous readers, account for the error, not to say blunder, committed by Sir Walter Scott in *Waverley*, the first of his series of great national tales of wonder and delight? It has passed through not only all the editions, but is continued in the people's edition, revised and corrected by himself, with explanatory notes and comments, and published by Robert Cadell, Edinburgh, 1841.

In the 12th chapter (p. 110.) of this latter edition, he makes the learned pedant, the grandiloquent Baron of Bradwardine, a classical scholar, a law student, and a continental traveller, of whose reputation as a man of books, he is as chary as over the character of his "prodigious" Abel Sampson, commit a gross error in the fatherhood of one of the best known of Roman classics.

In the Baron's *Palinodia*, as to "the blessed Bear of Bradwardine," and its prenocturnal effects, the bookful Latinist, the victim of veneration for Titus Livius, confesses to his guest, Captain Waverley, who is represented as no mean scholar, that he would not "utterly accede to the objur-gation of the *younger Plinius*, in the fourteenth book of his *Historia Naturalis*!"

Every reader of biography knows that the *elder Pliny* was the great Roman naturalist, whose thirty-seven books on natural history, which, amidst some superstition and much credulity, is one of the most precious monuments of literary antiquity which has reached our times.

The *younger Pliny*, on the contrary, was a rhetorician, an advocate of great distinction in the Roman forum, the governor of a large province, of consular dignity; whose only known writings are his admired, though somewhat artificial, "Letters" to his friends; and his panegyric on the Emperor Trajan, the greatest and the best of the Cæsars.

It is the less excusable, because this most captiv-ating of tale-tellers admits in his general preface (p. 9.), that before he began *Waverley*, he had qualified himself by study for his profession of a pleader. And again, p. 15., of the same preface, he states, among other reasons for his silence as to the authorship of the *Waverley Novels*: "My friendships were formed—my place in society fixed—my life had attained its middle course." Therefore, youthful carelessness cannot be imputed to the learned advocate, the accom-

plished cyclopædist, the rounded, polished, universal genius,—such as he describes his own parallel, the all-to-all, the grave, the gay, the inquiring, searching Counsellor Pleydell.

It may, probably, have arisen, by a kind of ag-nomination, from seeing the name of the great Roman naturalist called *Plinius Secundus*,—a sur-name, in all probability, bestowed upon him by the Emperor Vespasian for his military services, as being *second* or next to him, *Caius Plinius Se-cundus*, *Veronensis*. The *younger Pliny*, when adopted by his illustrious uncle, received from him, as the family name, in addition to his own of *Caius Plinius*, *Novocomensis*, the surname of *Secundus*, for the Plinian family.

I know of no better solution to this surprising mistake; but probably you, or some of your clas-sical readers, may help me to a better.

JAMES ELMES.

#### MONUMENTAL INSCRIPTIONS: PARISH BOOKS.

The subject of parish documents of different kinds has several times received from "N. & Q." the attention it deserves, and there seems to be a wish in other-quarters to do it ample justice. In the matter of copying sepulchral inscriptions, it will never answer to portion out the work by dis-tricts to persons ignorant of the names formerly general in that assigned to them, or who have not the knack of decyphering. Most ludicrous mis-takes will otherwise arise; so that when one thoroughly competent person cannot be found, it is better for *two* to make independent copies for collation; after which, if sent to press, each should look over the proofs. A person who has not seen the original inscriptions, and is bothered by writ-ing done in an awkward position or bad light, will allow suicidal blunders to pass,—*crede experto*. As regards light, an otherwise illegible incised in-scription can often be made out in the evening, or by a lamp placed at the side; when the shadow will be deepened, precisely in the same way as we can distinguish valleys in the moon. In all cases the dates of beginning and ending the MS. should be attached, with signature.

It would be well if an impression could be made upon sextons, and clerks in orders or not, that slabs, plates, &c., ought not to be buried, used up, or otherwise made away with. In one church known to me it is said that the vicar, during the restoration, had most of the monuments—good, bad, and indifferent—buried under the flooring; he was an Evangelical clergyman, and of course opposed to display. Another, holding the other extreme, had an objection to high-backed tomb-stones, and stated in my hearing that he had persuaded his people, some of whom were not very willing, to have these memorials of their families cut somewhat diagonally, so that two nice trefoil



mediæval-looking stones, with fresh and abbreviated epitaphs, might stand as the representatives of each original. This seems very much like destruction of identity, and perhaps of legal value, for the sake of pleasing individual taste. At one church it was told me by the sexton, that when a family had left the neighbourhood, and its memorial sunk or was in the way, the custom was to bury it.

Parish registers frequently give valuable local and historical information, marginal, interlined, on the covers, or in the body of the text. Thus a storm, pestilence, famine, skirmish, prodigy, dates of buildings, plantations and public works, those of political and religious events, the appointment of public officers, rental and value of land, materials and labour, particulars of clergymen's and squires' families, are often directly stated; while we can glean the existence of hamlets, trades and their introduction, inns, churches, gaols, bridges, rivers and locks, pits, the influx of a foreign population or band of refugees, the rise of a person by the Mr. attached to his name, the increase of a parish, &c., and even the antecedents and bias of the incumbent, or his deputy.

The progress of surnames can here be studied; and the manner in which the clerk would, where allowed, distort the spelling to suit the common method of pronunciation in the district: as, very naturally, Hambleton for Hamilton, where *b* is inserted between the labial and dental; Huthwit and Breffit for Huthwaite and Braithwaite; potticary, apoticary, jeale, Hennery, marcer, schoolmaister; were for singular *was*, now also pronounced *wor*; though such as these are not conclusive as to pronunciation at a time when bad spelling was general. S. F. CRESWELL.

St. John's Coll., Cambridge.

### A Minor Note.

*Unchronicled Pedigrees.*—After reading the article by F. S. A. (2<sup>nd</sup> S. v. 201.) on the Preservation of Monumental Inscriptions, it occurred to me that much might also be done for the future topographer and genealogist by devoting a number of "N. & Q." occasionally to unchronicled pedigrees, properly authenticated by reference to parish registers, wills, &c.

In your title-page you state that "N. & Q." is intended to be "a medium of intercommunication for literary men, artists, antiquaries, genealogists," &c.; and I for one became a subscriber solely on account of the genealogical information that might be gathered from its pages.

Should this hint meet your approval, it will not only fulfil one of the intentions for which "N. & Q." was originally designed, but, by the infusion of a little new blood, add considerably to its interest.

You will greatly oblige a "subscriber from the commencement" by giving this a place in an early number. GENEALOGICUS.

*The late Dr. Shuttleworth, Bishop of Chichester.*—The son of the late eminent Bishop Shuttleworth gave me a copy of the following verses by his episcopal father. They are so beautiful that they deserve recording. The son thought he remembered his father saying, at the time, that the idea of them occurred in S. Chrysostom, or some of the early Fathers. They are as follow:—

"RIGHT AND WRONG.

"Do right; though pain and anguish be thy lot,  
Thy heart will cheer thee, when the pain's forgot;  
Do wrong for pleasure's sake,—then count thy gains,—  
The pleasure soon departs, the sin remains!"

But on turning over the pages of George Herbert the other day, I found (accidentally) the following couplet:—

"If thou do ill, the joy fades, not the pains:  
If well; the pain doth fade, the joy remains."

Geo. Herbert's *Church-porch*.

These verses seem to be identical in substance with the former: but perhaps you, Sir (or some of your learned readers), can inform me as to the origin? JOHN PEAT, M.A.

Weald Parsonage, Sevenoaks.

*Epigram on Milton.*—These famous lines have been translated by T. P. in an early number of the *Gent. Mag.*:—

"Tres magnos vario florentes tempore vates  
Græcia cum Latio et terra Britannia tulit.  
Grandis Mæonidem, distinguit lenta Maronem  
Majestas, noster laude ab utrâque nitet.  
Tendere non ultra valuit Natura; priores  
Tertius ut fieret, junxerat ergo duos."

MACKENZIE WALCOTT, M.A.

*Macaulay's History: Steinkirk.*—I observe that throughout the sixth volume of Lord Macaulay's *History of England* (1858), the name of the town in Flanders where Luxembourg gained his great victory is printed *Steinkirk*. Why is this? If the Flemish spelling be adopted, it should be *Steenkerk*; if the French, *Steenkerque*, or *Steenquerque*. *Steinkirk* would be the German way of spelling; but *Steinkirk* is half German and half Scotch.

While quoting from the new edition of Lord Macaulay's work, I would gladly offer to the publishers my tribute of thanks for the elegant yet unpretending style in which it has been got up. To me it seems quite the model of a "handy book;" portable and compact, yet boldly and clearly printed; with a *back margin* such as English books (I know not why) hardly ever display. All the essentials of good printing are given, at a moderate price, without any affectation of typographical showiness. JAYDEE.

### Queries.

#### "THE TESTAMENT OF THE TWELVE PATRIARCHS."

Can any of the readers of "N. & Q." throw farther light upon the *authenticity* of the following work than that to which it itself pretends? —

"The Testament of the Twelve Patriarchs, the Sons of Jacob, Translated out of *Greek* into *Latine*, by ROBERT GROSTHEAD, sometime Bishop of *Lincoln*; and out of his Copy into *French* and *Dutch* by others, and now *Englished*. To the Credit whereof an Ancient Greek Copy, Written in *Parchment* is kept in the University Library of *Cambridge*. GLASGOW, Printed by *Robert Sanders*, and are to be sold in his shop in the *Salt-mercat*, a little below *Gibsons Wynd*, 1720," small 12mo., pp. 102.

The *Testament* of each Patriarch is headed by a rude woodcut giving a full-length *portrait* of him, with some portion of his pursuits, and a short delineation of characters in verse, besides the prose narration.

Seemingly to remove all doubt of *genuineness*, we are supplied at the end of the work with additional information to that noticed above, as to its history, which being rather of a curious antiquarian nature, and the book not now easily to be procured, permission may be granted for quoting *in extenso* : —

"How these Testaments of the Twelve *Patriarchs* were first found, and by whose means they were Translated out of *Greek* into *Latine*.

"These Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happened through the Spightfulness of the Jews, who, by Reason of the most evident, manifest, and often Prophecies of Christ that are written in them, did hid(e) them a long while. At length the *Greeks*, being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and Translated them faithfully out of *Hebrew* into *Greek*. Nevertheless, this writing continued yet still unknown, because there was not any man to be found that was skilfull both in the *Greek* and *Latine*, nor any Interpreter that might procure the Translation of this Noble Work, untill the Time of *Robert* the Second, Surnamed *Grosthead*, Bishop of *Lincoln*, who sent diligent searchers as far as *Greece* to fetch him a Copy of the said writing without respect of Charges, which he bare most liberally. Therefore to continue the Memories of these most light-some Prophecies to the Strengthening of the Christian Faith, that Reverend Bishop did in the Year of our Lord 1242, Translate them Painfully and Faithfully, Word for Word, out of *Greek* into *Latine* (in which two Tongues he was counted very skilfull) by the Help of Mr. *Nicolas Greek*, Parson of the Church of *Datchot*, and Chaplain to the Abbot of *St. Albons*, to the intent, that by that means the evident Prophecies, which shine more bright than the Day-light, might the more gloriously come abroad to the greater confusion of the Jews and of all Hereticks, and Enemies of the Church of Christ, to whom be Praise and Glory for ever. Amen."

The work appears to have been early known in England, and in a *poetical* dress, of which there is a notice from the pen of Myles Davies (*Critical History*, London, 1716, p. 359.): —

"Another zealous Protestant Confessor was *John Pul-*

*laine*, a *Yorkshire-Man* Born, . . . and a frequent Preacher in King *Edward* the 6<sup>th</sup> Reign) of the Gospel Reformation. He writ a learned Tract against the Arians, and translated into English verse The *Ecclesiastes* of Solomon, *History* of *Susanna*, *History* of *Judith*, *History* of *Hester*, and the *Testament of the Twelve Patriarchs*, &c. Some will have it that he did not dye before the year 1565."

The little handy volume in question contains much entertaining religious reading, and it is said to have been once very popular in the west of Scotland, but is now fallen altogether into disuse. It reaches back to 1720, about which period a great variety of literature of a similar class, printed generally in a coarse cheap form, emanated from the Glasgow presses, and the foregoing may be taken as an example of the taste and style of these books. As a feature of those olden times when in country towns booksellers were scarce, and from bad roads intercommunication difficult, it appears that several of the Glasgow merchants grafted on their commercial business the publishing of books, who, as tradition affirms, carried them on their pack-horses, and supplied their customers with them, along with their other commodities; and as an instance at hand one may be cited, "Spiritual Songs or Holy Poems; a *Garden of True Delight*, Printed for John Gibson, Merchant in Glasgow, 1686." Such were of the higher kind of publications issued by the merchants, which, while serving the wants of their countrymen, and making a little profit to themselves by an honest industry, were doubtless also intended so far to counteract the pernicious effects of those denounced some years previous by an eminent Scottish divine, who says, "our Schooles and Country are stained, yea, pestered, with idle Bookes, your children are fed on fables, love songs, badry ballads, Heathen husks, youth's poyson," &c. With the mind so impregnated we are not therefore surprised to find an old Presbyterian minister complaining of his flock: "Thou sees that many people go away from hearing the word, but had we told them stories of *Robin Hood* or *Davie Lindsay*, they had staid; and yet none of these are near so good as the word that I preach."

Another class, commonly named *Chap-Books*, the origin of the bulk of which is not perhaps much more than a century and a quarter ago, were (to enumerate only a few of them) such as —

"John Thompson's Man, or a short Survey of the Difficulties and Disturbances that may attend a married Life."

"The witty and entertaining Exploits of George Buchanan."

"The comical Sayings of Paddy from Cork."

"Fun upon Fun, or the comical and merry Tricks of Leper the Tailor."

"Janet Clinker's Oration to the Glasgow Society of Clashing Wives."

"The comical Transactions of Lothian Tom."

"History of the Haverl Wives."

"The comical History of Simple John and his Twelve Misfortunes."



"The whole Proceedings of Jockey and Maggy's Courtship and Marriage."

"John Cheap the Chapman."

"The Laird of Cool's Ghost."

"The Wife of Beith."

These were amply diffused through the country by the foot-packman, with his small wares on his back, and sold at a trifle, the perusal forming in much later times the evening's amusement of many young folks in towns, as well as of the farm-servants in the rural districts; the latter having usually a large bundle of them in a *bole* by the kitchen fire, from whence they were drawn, for one to read while the women plied their spinning-wheels. In general, their dialect and composition unmistakeably prove them to have been the productions of native, humble writers, and prominent among these was Dougal Graham, the Glasgow *Bell-man*. Although comprising in their pages matters and passages very exceptionable to decency, they must be acknowledged as possessing numerous striking characteristics of certain conditions of society, now valuable in tracing the footsteps of a better civilisation. The printing of these Tracts is yet continued here and there, though considerably upon the wane, happily supplanted by sounder and more useful information in the cheap newspapers and abounding periodical literature of the day. G. N.

[Our correspondent will find some remarks on the authenticity of *The Testaments of the Twelve Patriarchs* in Pegge's *Life of Bishop Grosseteste*, pp. 67-69: Pegge says, "Bishop Grosseteste translated *The Testaments of the Twelve Patriarchs* out of Greek into Latin, being told of the book by John de Basing, upon whose information the Bishop sent to Athens for it. Matthew Paris intimates, that this work had been suppressed or secreted by the Jews, on account of the open and manifest prophecies contained in it relating to our Saviour. He fancied that the *Testaments* had formerly been parcel of the original Hebrew Scriptures, and were concealed whilst they continued in an untranslated state; for it must have been out of the power of the Jews, after a Greek version was once made, to have kept them private to themselves. But this was never the case; for, according to the opinion of Fabricius, they were not so much as written in that language, though Dr. Grabe thinks they were.

"Matthew Paris pretends the *Testaments* were unknown to the Christians in the time of St. Jerome: 'Nor in the time of St. Jerome, or of any other holy interpreter, could it in any way whatever come to the knowledge of the Christians, on account of the scheming malice of the Jews.' (*Hist. Major*, p. 597.) But this is a mistake; for this gross piece of forgery is older than Origen, and was probably composed in the second century, or the close of the first. (Grabii, *Spicilegium*, i. 131.) Cave thinks at the end of the second; Dodwell places it in the first; and others believe it was composed by some Jew before our Saviour's death. (Rapin, p. 356.) But this is not at all probable.

"Some have thought the Greek text of this book was a translation made by John Chrysostom from an Hebrew original; but the grounds of this opinion are not sufficient to support it. (Tanner, *Bibliotheca*, p. 348.)

"Bishop Grosseteste was firmly persuaded of the authenticity of this book: he not only translated it into

Latin from the Greek originals; but, in a letter of his to King Henry III. he alleges the words of the *Testaments*, and argues from them, as the undoubted word of God."]

### Minor Queries.

*Pensions granted by Louis XIV. to Literary Men.*—In the year 1663, Louis Quatorze granted pensions to several literary men. A copy of the list, or any information respecting it, will be very acceptable to J. M. H.

*The Mowbray Family.*—I am much indebted to MELETES for his information. I have two more Queries:

1. Who was Geoffrey de Wirce, whose vast estates fell into the hands of Nigel de Albini, the founder of the English family of Mowbray (*Dugdale, Bar. vol. i. p. 122.*)? In a recently-drawn-up pedigree I lately inspected, he is described as being the same person as Geoffrey Bishop of Coutance, and the authority given is Domesday-Book.

2. Wm. de Mowbray, who died in 1222, had two sons Nigel and Roger. Nigel, according to *Dugdale (Bar. vol. i. p. 125.)*, lived several years after his father's death. Mr. Courthope, in his *Historic Peerage*, does not recognise him as a Baron by Tenure, and Glover, Somerset Herald, in his Collections, states that he died during his father's lifetime: which is correct? Perhaps a reference to *Dugdale's* authorities, which he gives, but which I have no means of consulting, might explain this disagreement. T. NORTH.  
Leicester.

*Classical Cockneyism.*—On looking over *Callulus* this morning, I came upon the following satire on the abuse of "poor letter H," which is worthy of Punch at the present day:

"Chommoda dicebat, si quando commoda vellet  
Dicere, et insidias Arrius hinsidias.  
Et tum mirifice sperabat se esse locutum,  
Quum, quantum poterat, dixerat hinsidias.  
Credo sic mater, sic liber avunculus ejus,  
Sic maternus avus dixerit atque avia.  
Hoc misso in Syriam, requierant omnibus aures,  
Audibant eadem hac leniter et leviter.  
Nec sibi postilla metuebant talia verba,  
Quum subito adfertur nuntius horribilis:  
Ionios fluctus, postquam illuc Arrius isset  
Jam non Ionios, esse sed Hionios."

*Carmen lxxxiv. ad Arrium.*

This "exasperation of the H" seems to be a sort of original sin in enunciation, as we find it ridiculed and joked at nearly two thousand years ago. Are any other instances to be found in the classics?

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

*Some Effects of Inebriety.*—About the close of the last century there were published in the *Morning Chronicle* some most facetious and hu-

morous *jeux d'esprit* entitled "Epigrammata Bacchanalia." These effusions of genius were occasioned by the Right Hon. Wm. Pitt, when Chancellor of the Exchequer, and the Right Hon. Henry Dundas, when Secretary at War, making their appearance in the House of Commons one evening when each —

"Plenoque Bacchi pectore turbidum  
Latatur." *Hor. Od. ii. 19.*

The writer in the *Chronicle* quoting Horace —

"Accessit fervor capiti numerusque lucernis" —  
*Satyr, lib. ii. 1.*

makes Mr. Pitt exclaim, —

"I can't discern the Speaker, Hal, can you?"

To which Mr. Dundas replies, —

"Not see the Speaker! d — me I see two."

Besides this double vision there is another consequence of too deep vinous potations spoken of, which is, that candles "dance the hays," or perhaps "haze," to the eyes of the intoxicated person; which is a term I do not comprehend, and could wish to have explained. *E.*

*My Lady Moon.* — In *The Christmas Holidays*, by Miss Cave, Shrewsbury, 1789, a game is mentioned which I do not know, and which, as far as I can learn, is not known in Salop now: —

"To merry hearts our active hands beat time,  
In Hunt the Slipper, and *My Lady Moon*."

What is the latter? *R. M. G.*

*Nicolas de Champ.* — G. N. says ("N. & Q." 2nd S. v. 389.) the only child, a daughter, of Nicolas de Champ became Mrs. Hall. Will G. N. kindly give the names of *her* daughters (if she had any), and who they married? I am interested in the name Hall. *Non So.*

*Poetical Squib.* — In *Political and Friendly Poems*, London, 1758, is one entitled "To Mr. J. H. going a-fishing": —

"A splash, a bubble, and your pulse beats high,  
As swift beneath the surface sinks your fly;  
'A three-pound trout,' you cry. How blank your look!  
A mangley barbel dangles on your hook.  
So P — for T — baited, and brought on  
A fit of gout at sight of D —.  
So the Cadmean, of delusions full,  
Fished for a deity and caught a bull."

Can any of your correspondents help me to the meaning of the last four lines? *A. W.*

*Madrigals.* — The popularity of madrigals, I am glad to observe, is not on the decrease; indeed, the recent performance of so many of them by the Bradford Society at Buckingham Palace by her Majesty's command is proof that they are favourites with royalty, whose patronage must increase their reputation. Observing in the selection some of my old friend Mr. Pearsall's, I

am induced to inquire through the "N. & Q." if any of his relations or friends can inform me of his age when he died abroad, and what family he left behind him. These particulars are omitted in the biographical sketch of him which appeared in the *Gentleman's Magazine*. Feeling an interest also in the history of madrigals, their name and origin, could any of your readers direct my attention to the best authors who have written upon them? I possess Morley and Playford among the elder writers, and Oliphant and Dr. Rimbault among the moderns. I am anxious to add to the very valuable information which Mr. Pearsall left behind him, of which I possess a copy containing materials for a far more extensive and erudite history than I have before met with, and which I trust will be perpetuated in a volume particularly devoted to the subject. *J. M. G.*

*Rubens.* — Richard Symonds, in one of his notebooks upon painters and paintings, makes the following entry: —

"RUBENS. Sold King Charles his statues he had in King James (sic) for 10 thousand pound, wch he had bought for 1000l."

To what does this refer? *CL. HOPPER.*

*Serfdom in England.* — I heard it stated a few days ago that serfdom continued in force in the mining districts of the North of England till a late period in the last century, and that it required an Act of Parliament to abolish it. Was this so, or not? If it was, can any of your readers tell me the title and date of the Act?

*HENRY KENSINGTON.*

*Clinton's "Fasti Hellenici."* — In the concluding part of *Horæ Apocalyptice*, by the Rev. E. B. Elliott, late Vicar of Tuxford, and Fellow of Trin. Coll. Cam., a reference is made to an *Essay on Hebrew Chronology*, by the above-named writer, which I cannot discover, or even ascertain to exist. In his (Elliott's) "Conclusion," he has at page 1423. this passage: —

"Clinton, in his *Essay on Hebrew Chronology*, appended to his *Fasti Hellenici*, has greatly elucidated this subject."

My edition of the "Horæ, &c." is 1844. Now I possess Clinton's "Fasti, &c." (2nd edition, with additions, 1851), and no *Essay on Hebrew Chronology* is appended to it. Can any of your correspondents inform me, first, Is there a later edition, to which this essay is added, or, secondly, can it be met with separately? *\* INQUIRER.*

*Haunted House at Harlsden.* — I have heard there is a good house at Harlsden, near Wilsdon, on the Harrow road, which is believed to be haunted, and to be also unlucky to all tenants, on which account it has been for some time unoc-



cupied. The popular account of the matter is, that these unpleasant peculiarities of the mansion are owing to the woodwork having been formed out of the timber which composed the scaffold on which Charles I. was executed. Is there any good reason for believing that the said timber was so used, and what are the particulars as to the alleged haunting and ill-luck?

TOMPION.

*Works printed by Plantin and the Stephenses.* — Where can I find an accurate list of the works printed by Plantin and the Stephenses? I have many copies which I do not find mentioned either in Harwood, Dibdin, or Moss. I am forming a collection solely for the purpose of showing the works of the Elzevirs, Stephenses, Plantin, Morell, and the Aldi, but I am incessantly embarrassed by the difficulties attending the collation of copies printed at a later period after the respective offices had passed into other hands. This is especially the case with the works illustrating antiquities, chronology, &c. As these specimens of old typography are now very rarely to be met with in any well-arranged series, any information bearing on the above points will greatly oblige

C. W. STAUNTON.

*Fotheringay Castle.* — This was anciently the residence of the great House of York, and the birthplace of Richard III. According to the Rev. H. K. Bonney, M.A., who published a history of the place in 1821, —

"Edmund of Langley, on taking possession, found it so much dilapidated as to induce him to rebuild the greater part of it. He paid particular attention to the keep, the ground-plan of which was in the form of a fetterlock. The fetterlock enclosing a falcon was afterwards the favourite device of the family."

Again : —

"Whilst that powerful family was contending for the crown, the falcon was represented as endeavouring to expand its wings, and force open the lock. When it had actually ascended the throne, the falcon was represented as *free*, and the lock *open*."

Query. How was the fetterlock represented, and where is such representation to be found? Also, where is a view of Fotheringay Castle to be found? as I have searched several topographical works to no purpose.

C. W. STAUNTON.

*Britton on Shakspeare's Bust.* — In what work can I find the following reference : — *Britton's Remarks on the Monumental Bust of Shakspeare*, published in 1816. Charles Knight makes reference to the work in his *Biography of Shakspeare*, but does not specially mention the title of the book in which the remarks are to be found.

Also can I be referred to an engraving of the bust, which has been published of late years, and illustrates the monument very clearly. I do not refer to that published in Boydell's edition, but a much lighter print, almost square, and giving

the inscription on the tomb, &c. very distinctly. I saw the print some few months since at an old book-stall, and would gladly find that which I then omitted to secure. I should feel greatly obliged for a clue to this print, which, as nearly as I can recollect, would be about folio size.

EDWD. Y. LOWNE.

"*An Autumn near the Rhine.*" — Will any of your correspondents acquaint me with the name of the author of *An Autumn near the Rhine*, and Sketches of the Courts and Society of some of the German States, &c., published by Longman & Co. in 1818.

J. E. T.

*The Master of the Game.* — Can you or any of your readers tell me anything about an old vellum manuscript I have now before me, called

"Ye Boke off huntynge, whych ys clepyde the Maystre off Game."

It commences (after a table of contents) with a dedication —

"To the honour and Reverence of yow my Ryght Wyrshpyfull and Dredde Lord, Henry (?) by the grace of Gode eldest sone and heyr unto the hygh excellent & Cristen Prynce Hery (?) the iiij<sup>th</sup>. By ye forsayde the (?) Kynge of Ingelonde and off Ffrance, Prynce of Wales, Duke of Guyene, of lancastr, off Cornwayll and Erle of Chestre."

E. H. K.

"*Pizarro.*" — I have two versions of *Pizarro*, regarding which I seek information : —

"*Pizarro, or the Death of Rolla*, from Kotzebue, by *Richard Heron*." Lond. 8vo. n. d.

This, in the *List of Plays in Biographia Dramatica*, is, agreeably to the title, assigned to *Richard*, but in the *Lives* it is given to *Robert Heron*. The latter certainly is known as a dramatist, and until I obtained the play I believed it to be his. How is this? and who was *Richard Heron*?

"*Pizarro*, a Tragedy in Five Acts; differing widely from all other *Pizarros*, by a North Briton." 8vo. Lond. n. d.

Can any correspondent supply the name of the North Briton?

J. O.

### Minor Queries with Answers.

"*Avon.*" — Who was the author of —

"*Avon*, a Poem in Three Parts, Birmingham, printed by John Baskerville, and sold by R. and J. Dodsley in Pall Mall. 4to. 1758"?

It is not mentioned by Mr. Halliwell, though the allusion to the poet in the first canto would, I think, justify its appearing under the above heading. I would also inquire, whether it might not be desirable that the pages of "N. & Q." should record the "SHAKSPEARIANA" that have appeared since Mr. Halliwell's publication, which ends with

the *Memoirs of Edward Alleyn*, by Mr. Collier in 1841. I have no doubt that many of your correspondents are able to furnish the requisite information.

CHARLES WYLIE.

[The author of this poem was the Rev. John Huckell, who, from the specimens extant of his poetical genius, ought to have found a niche in our biographical dictionaries. He was a native of Stratford-upon-Avon, baptized Dec. 29, 1729, and educated at the Free Grammar-school of this town. After studying at Oxford, he took orders, and was presented to the curacy of Hounslow in Middlesex. He died deservedly esteemed and regretted, and was buried at Isleworth, Sept. 20, 1771. In the *Gent. Mag.* for April, 1813, p. 357., is a poem by him, entitled, "An Epistle to David Garrick, Esq., on his being presented with the Freedom of Stratford-upon-Avon; and on the Jubilee held there to the Memory of Shakespeare in Sept. 1769." See also the *Gent. Mag.* for March, 1813, p. 212.]

### *Bunkum.*—

"A diffuse and angry orator having made a somewhat irrational and very unnecessary speech in the House of Representatives at Washington, when nobody thought it worth while to contradict him, was afterwards asked by a friend who met him in Pennsylvania Avenue why he had made such a display? 'I was not speaking to the House,' he replied; 'I was speaking to Buncombe'—a county or district by the majority of whose votes he had been elected."—*Illustrated News* for June 26, 1858.

Where is Buncombe? and is this the origin of the phrase "speaking Bunkum"?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

[Bartlett, in his *Dictionary of Americanisms*, has given the origin of the phrase: "A tedious speaker in Congress being interrupted and told it was no use to go on, for the members were all leaving the house, replied, 'Never mind; I'm talking to Buncombe.' Buncombe, in North Carolina, was the place he represented." Judge Halliburton of Nova Scotia thus explains this expressive word: "All over America every place likes to hear of its members of Congress, and see their speeches; and if they don't, they send a piece to the paper, inquiring if their member died a natural death, or was skivered with a bowie knife, for they hante seen his speeches lately, and his friends are anxious to know his fate. Our free and enlightened citizens don't approbate silent members; it don't seem to them as if Squashville, or Punkinsville, or Lumbertown was rightly represented, unless Squashville, or Punkinsville, or Lumbertown, makes itself heard and known, ay, and feared too. So every feller in bounden duty talks, and talks big too, and the smaller the State, the louder, bigger, and fiercer its members talk. Well, when a critter talks for talk sake, jist to have a speech in the paper to send home, and not for any other airtly puppus but electioneering, our folks call it *Bunkum*. Now the State of Maine is a great place for *Bunkum*—its members for years threatened to run foul of England, with all steam on, and sink her about the boundary line; voted a million of dollars, payable in pine logs and spruce boards, up to Bangor mills; and called out a hundred thousand militia (only they never come) to captur a saw mill to New Brunswick. That's *Bunkum*—all that flourish about Right o' Search was *Bunkum*—all that brag about hangin' your Canada sheriff was *Bunkum*—all the speeches about the Caroline, and Creole, and Right of Sarch, was *Bunkum*. In short, almost all that's said in Congress, in the Colonies (for we set the fashions

to them, as Paris gals do to our milliners), and all over America, is *Bunkum*. Slavery speeches are all *Bunkum*; so are Reform speeches too."]

*Whim-wham.*—I had often heard this strange word among those expressions boys will use among themselves in play; but I find it in such grave company unexpectedly that I am induced to query its meaning. Among the memoranda preserved in the *Collectanea Curiosa*, i. 385., connected with the trial of the seven bishops, I find directions for their lordships' communicating secretly with the archbishop, by delivering their missives to a private friend, to be given into his grace's own hands. Among the rest the Bishop of Ely is desired to send his "to Madam Womock at Elie, in a woman's hand, with a whim-wham!" (this last word being followed by a kind of dash of crossed lines), probably means a flourish or *extravaganza* of the pen; but the origin of the name is worth asking after.

A. B. R.

Belmont.

[In the passage quoted from the *Collectanea Curiosa* this word seems to mean a *whimsical ornament*, or flourish of the pen. Hence we find in Nares's *Glossary*, "WHIM-WHAMS. Trinkets, trifles, whimsical ornaments. A mere reduplication of *whim*."]

*Satyra quæ inscribitur Lis.*—In the *Epistolia, Dialogi Breves, Oratiuncule, Poematia, ex variis utriusque Linguae Scriptioribus* of Henricus Stephanus (Secundus) 1577, I find the following:—"Inter poematia autem est Satyra elegantissima, quæ inscribitur Lis, non prius edita." This satire is the last poem in the book; it consists of 147 lines, and is placed immediately after the *Moretum* ascribed to Virgil. Can any of your classical correspondents give me any information respecting this poem?

C. W. STAUNTON.

[This satire is by Michael de l'Hospital, or Hopital, Chancellor of France, and is reprinted in his *Œuvres Complètes*, Paris, 8vo. 1825, vol. iii. p. 118., where it is entitled "Ad Jacobum Fabrum, Præsid. Inquis. in senatu Parisiensi. Litium execratio."]

### Replies.

CRANMER'S LOST BOOK, "DE NON DUCENDA FRATRIA."

(2nd S. vi. 33.)

On referring to Jenkyns's Preface to *The Remains of Thomas Cranmer*, Oxford, 1833, I find, to the passage quoted in answer to my Query, the following note appended:—

"Its loss may perhaps have been occasioned by the incorporation of its arguments into a Summary of the reasons for the divorce, which was published shortly afterwards by the King's printer, Berthelet, with the judgments of the Universities prefixed. The contents of this Summary are described by Burnet, *Reformat.*, vol. i. p. 195. See also Strype, *Memorials*, vol. i. p. 141.; Ames, *Typogr. Antig.*, ed. Dibdin, art. 1183."



On this note and the references I have some observations to make.

1. The article in Ames, 1183, is the title-page of the very book, an inspection of which occasioned my query, and I had already consulted it. The title is as follows:—

“Gravissime, atque exactissimæ illustrissimarum totius Italiae et Galliae Academicarum censuræ, efficacissimis etiam quorundam doctissimorum uirorum argumentationibus explicata, de veritate illius propositionis, Videlicet quod ducere relicta fratris mortui sine liberis ita sit de iure divino et naturali prohibitum: ut nullus Pontifex super huiusmodi matrimonii contractis siue contrahendis dispensare possit.”

The words in Italics seem to indicate something following and commenting on the *censuræ*, and this is confirmed by the verso of the title, which begins thus:—

“Elenchus sacrorum conciliorum, et doctorum ecclesiasticorum, quorum autoritate sequentes Academicarum censuræ pariter et libellus ipse potissimum innituntur.”

Accordingly, on the verso of b 3, we have “Præfatio ad Lectorem,” and on A. begins the *libellus ipse*, “Postquam deus opt. max., etc.” The book goes on to Q 4, consisting thus of seventy-two leaves altogether, and concludes:—

“Impress. Londini in officina Thomæ Berthlæti regii impress. mense April. An. Dni m.d.xxx.”

Of this book there is a copy in the British Museum, though from the words “*efficacissimis . . . explicata*” being omitted without indication in the catalogue [ACADEMIA], and in Lowndes [DIVORCE], I infer that their edition has the *Censuræ* alone, and not the treatise which is described in these words. The *Censuræ* were printed in English in November next year (Maitland's *List of Early Books at Lambeth*, p. 193.), whether with or without the treatise I cannot say; though I suspect without it, as there is nothing in the English title corresponding to the words noted above. In 1532, the *Censuræ* were reprinted in Latin with the treatise, so far as I can find. Now I think if Mr. Jenkyns had seen the book, he would not have described it as a Summary of the reasons for divorce, the particular case being nowhere stated in it, nor alluded to. Such a Summary may be seen in Burnet, “Records to Book II,” No. 36., consisting of twelve articles; eight of which apply to the particular case as distinguished from the general question. Mr. Jenkyns having apparently conceived the idea that the book printed with the *Censuræ* was such a summary as this, extended and argued, naturally inferred that it was something more and something different from Cranmer's book, though Cranmer's arguments might be compressed in it, and applied; that it contained a statement of facts, &c. But it does not; it is simply such a treatise as Cranmer's is described to have been,—an abstract legal discussion of the question stated in the title, and *nothing more*.

2. It is difficult to determine whether Burnet saw the book in question. The *Censuræ* which he gives (“Records to Book II,” No. 34.) are taken from the edition of 1532, so that he may not have seen that of 1530. But that he perused the treatise is evident, for he gives a long abstract of its arguments, mixing them up with those of other documents printed and MS. in his hands (vol. i. Part i. p. 177. ed. 1816, Oxford). At all events the question whether the book he was using was Cranmer's or not is not alluded to by him, so that it would seem the possibility of its being Cranmer's never occurred to him. And why should it not have occurred to him, if he had had the edition of 1530 under his eye? However, he had a great deal of work to do without watering down all the literary dust that rose about him in the course of it.

3. Strype (*Memor.* vol. i. p. 141. ed. 1711), after giving the title *verbatim* as above, and a list of the Universities, thus proceeds:—

“Next after these censures of the Universities followed in this book the judgments of divers learned men: for abundance of learned men had now employed their pens in this argument, to the number of above an hundred, whereof Dr. Cranmer was one.”

From this sentence, which implies a total misconception of the nature of the book, I infer that Strype had not closely inspected it, but had been led astray by the modesty of the title. The book is by no means a series of opinions or testimonies of learned men, as his words would lead the reader to suppose; but a doctrinal and legal treatise on the question, in the course of which, as in any other treatise, such opinions are adduced as the argument requires. In truth, it is much less of a catena than a similar work of Pusey's or Keble's at the present day would be.

4. The conjecture of Mr. Jenkyns cited above, which accounts for the loss of Cranmer's book by supposing its main arguments incorporated in this extant treatise, is a very ingenious and happy conjecture, if it be first established that Cranmer's book is lost; but what reason is there for supposing that Cranmer's book was ever published or even circulated in any other shape,—that Cranmer's book was different from this, larger or smaller than this? On the contrary, if it be considered that this is the royal book on the question printed by the king's printer, at an early stage of the business, and about the time when we know Cranmer had finished his work; that there is no mention made of any other person being employed or authorised by the king to write such a work; that the purport of this work and that of Cranmer as described to us are identical; that it is extremely improbable that Cranmer's was not printed, and another printed instead of it of which we have heard nothing; or that being printed, it has not been carefully preserved somewhere; I think a

strong presumption may justly arise that the book to which the *Censuræ* were prefixed in 1530, is simply and entirely Cranmer's book as it was printed, and read by his contemporaries. Observe also that the book seems to have lain in type from the date of the colophon to the latter part of the year 1530, when it was issued in its present shape, — at least I know no other way of accounting for the fact that the *Censuræ* are of various dates subsequent to April in that year.\* There seem also to have been good reasons why Cranmer's book should have been published so quietly and modestly, and without his name. The king's case was better recommended to the Universities who were being solicited for opinions, by an impersonal statement, free from the defiance and invidiousness of an avowed attack upon the dispensing power of the Pope; and, therefore, more likely to carry weight and be read with fairness, like a state paper. As for Cranmer, he did not write for his own sake; it was a law paper drawn for his client, the king, and which the latter was at liberty to publish and to circulate in the shape and way he thought best adapted to further his purposes. On the whole, there appear to me strong grounds for the conjecture that Cranmer's book is not lost, except so much of it as may have been modified or withdrawn in publication, and of every printed book so much has been lost. It may be interesting to state, that the copy in the Advocates' Library, which has occasioned these remarks, formerly belonged to Henry Sinclair, Bishop of Ross, 1560; and before him to the community of Preaching Friars at St. Andrew's, as appears from the following inscription under the imprint: —

"Codex cõitatis fr̃m predicator(um) Ciuitatis s̃oi and' ex idust' et dono Re<sup>di</sup> p. f. Jo. gresoun p̃ncipalis."

W. H. C.

Advocates' Library, Edinburgh.

#### THE SEVEN CHAMPIONS AND SHAKSPEARE.

(2<sup>nd</sup> S. vi. 46.)

Without in any way claiming a priority in the discovery of the truly interesting parallel passages adduced by MR. KEIGHTLEY, perhaps I may be allowed to observe, without placing any great importance upon it, that the evident acquaintance of Shakspeare with the popular history of the *Seven Champions* was pointed out by me in print upwards of a year ago; and I have since seen with great pleasure that MR. COLLIER, in his recently published edition of the works of the great poet, has extensively used the same romance in illustration of his author's text. The subject is one of great

interest, and I have long been convinced that we are only at the commencement of discoveries of the kind made by MR. KEIGHTLEY, who could do great service by continuing his researches in the same direction. To say nothing of the obvious circumstance that no one person can exhaust a single book, (for a parallel that will strike one reader may escape another,) the extent of Elizabethan literature is so vast, it is certain many generations must elapse before the subject can be at all nearly exhausted. All the Elizabethan popular English romances are full of singular illustrations of Shakspeare that are at present scarcely known; and I hope this suggestion may reach the attention of some of your readers who may have leisure to enter upon one of the pleasantest courses of reading that can be imagined. There are dozens of volumes that deserve the strictest examination for this purpose. Even so common a book as Florio's *Montaigne*, 1603, the work from which Shakspeare transcribed so literally a passage from the *Tempest*, has never been thoroughly read by Shakspearian critics, who are not numerous enough to have exhausted a hundredth part of the treasures in their grasp. The romances of *Amadis de Gaule*, *Morte Arthure*, and numerous others translated before the close of the sixteenth century, should be most carefully read. The American critics could here be of great service. We are so spoilt by the accessibility to choice rarities, we are apt to overlook important sources, merely because they are common.

Will MR. COLLIER, whose bibliographical knowledge of such matters is so profound, favour us with some information as to the earliest dates of the various parts of the *Seven Champions*. The *second part* was, I know, published in 1597, and again in 1608, but was the *third part*, that referred to by MR. KEIGHTLEY, ever printed in Shakspeare's time, or was it not possibly a later addition? This question is of course of the greatest importance in respect to the value of the parallel passages quoted by MR. KEIGHTLEY, who will, I hope, follow up the subject by a close examination of the entire romance, viewed in connexion with Shakspeare, an author of far more importance in every way than Spenser, not to mention that the chief works of the latter were published before the appearance of the *Seven Champions of Christendom*.

J. O. HALLIWELL.

CRASHAW AND SHELLEY.

(2<sup>nd</sup> S. v. 449. 516.; vi. 54.)

I am glad to learn from the letter of your correspondent A. A. W. (2<sup>nd</sup> S. v. 516.) in reply to some observations of mine upon certain resemblances which appear to me to exist between the poetry of Crashaw and of Shelley, that the opinions

\* Does not the fact that a separate edition of the *Censuræ* was published in 1530 give some countenance to the conjecture that the treatise may have been privately printed by itself also?



I ventured to express in the paper alluded to (2<sup>nd</sup> S. v. 449.) are in accordance with those of the Rev. George Gilfillan. Until I read your correspondent's letter, I was not aware that Mr. Gilfillan had ever written a line upon the subject. Had I known that I had so powerful an ally, it is almost superfluous for me to say that I would have framed my views with more confidence, and that I would have been only too glad to strengthen my argument by the authority of one whose opinions on any literary question are entitled to so much respect. As my opinion was formed quite independently, and in complete ignorance of Mr. Gilfillan's; as I find a similar opinion entertained by others whose literary distinction Mr. Gilfillan has himself recognised, I think there must be more in it than your correspondent can at present persuade himself to believe. As the passages given in my letter were taken almost at random, it is satisfactory that a resemblance has been established in one instance at least, according to the unwilling testimony of A. A. W. himself.

I do not mean to follow up this question any farther. My wish, as expressed in my letter, was to awaken a stronger interest in the works of the elder poet than I fear exists, by showing that he was not deficient in some of the characteristics which have rendered the poetry of the younger so attractive. It was by no means my intention to detract from the merits of the latter; for I believe that after he freed himself from the imitation of Thalaba-metres, and from the puerilities and crudities of thought and style recorded in Mr. Hogg's two bulky volumes, no more original poet than Shelley is to be found in English literature.

On the other matters referred to by A. A. W., I may be permitted to add a word. The correction of the text suggested by me your correspondent seems to think was superfluous, as the error appears to him to be an "obvious misprint." He forgets that the volume contains *two* versions of "The Weeper" in which the error alluded to (if it *be* an error), is found, and that the same "obvious misprint" occurs in *both*,—a circumstance which I think can have no precedent in any book printed and edited with similar elegance and care. He forgets also that the "obvious misprint" was deliberately adopted as the true reading by *one* at least of the previous editors of Crashaw, Chalmers; from which piece of information supplied by himself I am *now* disposed to believe that the "obvious misprint" is no misprint at all, but that it is the reading of Chalmers adopted in preference by Mr. TURNBULL as the correct reading, which perhaps it may be.

Your correspondent refers to various editions of Crashaw, which I regret I have no oppor-

tunity of examining. Living by the sea-side away from libraries, I had no access to them when I wrote, nor have I now. My remarks were based solely upon the very full information supplied by Mr. TURNBULL in *his* edition,—an edition which I felt, and still feel, to be entirely satisfactory.

Your correspondent, in reference to a remark in my letter that Shakspeare himself was called by one of his contemporaries "a daw decked out in our feathers," states that this is "new to him." I thought that every one tolerably acquainted with the literature of Shakspeare's time, was familiar with the remarkable passage in the admonitory Address appended to Robert Greene's *Groat's Worth of Wit Bought with a Million of Repentance*, which was printed shortly after Greene's death in September, 1592. It was from this tract that the line given in my letter was quoted by me from memory. The Irish Sea and a good deal of English soil lying between me and the British Museum, I cannot refer A. A. W. to the original edition of Greene's *Groat's Worth of Wit*. I can only quote from books in my own possession, namely, works so easily accessible as *Chambers's Cyclopædium of English Literature*, and *Bell's Annotated Edition of the English Poets*. Here is the passage as given in the first. After alluding to Marlowe, Lodge, and Peele, Greene thus continues:—

"For there is an upstart crow beautified with our feathers, that with his *tiger's heart wrapt in a player's hide*, supposes he is as well able to bombast out a blank verse as the best of you; and being an absolute Johannes Fac-totum, is, in his own conceit, the only *Shake-scene* in a country."

"The punning allusion to Shakspeare," says the writer in Chambers, "is palpable: the expression '*tiger's heart*,' &c. are a parody on the line in Henry VI., part third,—

"O tiger's heart wrapt in a woman's hide."

"*Cyclop. of Lit.* i. p. 169."

Mr. Bell, in his edition of the *Poems of Greene and Marlowe* (London, 1856), prints the entire of this curious piece of advice, which Greene addressed to "the Satanic School" of *his* day in the following words:—

"To those Gentlemen, his quondam acquaintance, that Spend their Wits in making Plays, R. G. wisheth a better exercise, and wisdom to prevent his extremities."

The atheism of Marlowe is rebuked with more compunction indeed, but in a high-handed tone that reminds one of the furious onslaught of Southey just alluded to. Mr. Bell makes the following remarks on the passage referring to Shakspeare, to which I would respectfully draw the attention of your correspondent A. A. W.:—

"Dibdin, in his *Reminiscences*, observes that there is not the slightest mention of Shakspeare by any contemporaneous writer. He had overlooked this address, which not only contains a very remarkable reference to Shak-

speare, but the earliest intimation we have of Shakspeare's occupation at the theatre. It is from the passage about 'the upstart crow beautified with our feathers,' and 'the only Shake-scene in a country,' that we obtain the first hint of Shakspeare's dramatic apprenticeship as an adapter to the stage of the writings of others."—*Annotated Edition of the English Poets*, "Poems of Greene and Marlowe," p. 27.

In conclusion, I have to thank another correspondent, A. B., for his reference to Leigh Hunt's *Indicator* for May, 1820.

D. F. MCCARTHY.

Dalkey, Dublin Bay.

P.S.—With respect to Shelley's visits to Dublin in 1812 and 1813, I shall have some remarks to make on a future occasion relative to a projected "History of Ireland" to which he alludes in a letter dated "17. Grafton St. Dublin, 20 March, 1812," addressed to Captain Medwin. Of this History, on which he says he was engaged "with a literary friend," 250 pages were then printed! The fate of this curious project has baffled the researches of some of Shelley's biographers. Mr. Hogg, the latest of these, has not noticed it at all.

Since this Note was forwarded to "N. & Q.," Mr. TURNBULL's courteous and good-humoured explanation has appeared (2nd S. vi. 54.), which proves that on this subject my second thought has not been my best. The error alluded to is merely typographical, as in my first communication I had supposed it to have been.

#### LORD LYON KING-OF-ARMS.

(2nd S. v. 496.)

The following list of Lyon Heralds with additional information respecting them may not be unacceptable to A. S. A., and some of the readers of "N. & Q.":—

1. Sir William Cumyn was second son of William Cumyn of Culter and Inverlochy, an old cadet of the Earl of Buchan, and received from his father in 1483 the lands of Inverlochy, Aberdeenshire, on the narrative that William had taken his part in a family quarrel against his other sons Alexander (his heir) and James. He seems to have been a bustling personage, acted as macer from 1479 to 1494\*; was a pursuivant in 1483, and in 1494 was appointed Marchmont Herald. As such he was knighted in 1507, and is designed October 25, 1518, "Lioune King-of-Arms."

2. Henry Thomson was Lyon either before or after Sir William Cumyn. In a notice early in the sixteenth century, mention is made of Chris-

tina Douglas, relict "Henrici Thomsone, Leonis Heraldici Regis Armorum."

3. Sir David Lyndsay of the Mount.

4. Sir Robert Forman of Luchrie. John Forman was, February 18, 1594, served heir in general of his father, "domini Roberti Forman de Luchrie, Militis, Leonis Regis Armorum."

5. Sir William Stewart.

6. Sir David Lyndsay of Rathillet.

7. Sir David Lyndsay of the Mount.

8. Sir Jerome Lyndsay of Annatland.

9. Sir James Balfour of Kynnaid, Knt., was constituted for life Lyon King-of-arms by commission dated at Whitehall, May 8, 1630, with a pension of one hundred marks sterling. He died 13th, and was buried 19th February, 1657, in Abdie church, where there is a monument to his memory, stating his age to have been fifty-three.

10. Sir James Campbell of Lawers, Knt., was appointed by Oliver Cromwell, who, having in the later years of his protectorship surrounded himself with a House of Lords and high officers of state, did not neglect heraldic accompaniments. He therefore nominated Sir James "Lord Lyone King-at-Arms" for life, by patent dated at Westminster, May 13, 1658, a few months before his death. In this he says, "we have actualle crowned and invested, and by these presents invest and crown him therein,"—a strange act for the head of a Republic! Of course Sir James lost the office on the Restoration, but he had a pardon from Charles II., December 6, 1661. He was son of Sir Mungo Campbell of Lawers (second son of Sir James Campbell of Lawers, and brother of John Campbell, first Earl of Loudoun, husband of Margaret, heiress of Loudoun), who succeeded to the estate of Lawers on the resignation, in 1624, of his father with consent of his elder brother. He was knighted in his father's lifetime, and died in 1702 or 1703.\*

11. Colonel Alexander Durham was appointed Lyon King-of-Arms in succession to Sir James Balfour of Denmylne (to whom he was related) by patent dated August 28, 1660. He was subsequently knighted, and having purchased in 1662 for 85,000 marks the estate of Largo from John Gibson of Durie, had a charter thereof, January 1, 1663.

12. Charles Erskine or Areskine, afterwards a baronet, and of Cambo, was installed and crowned by the Earl of Rothes, his Majesty's High Commissioner at Holyrood House, September 25, 1663.

13. Sir Alexander Erskine, second Bart. of Cambo, was conjoined with his father in the office

\* This office was of more importance in ancient times than of late, when, according to Pleydell (v. Guy Manning) "one of the requisites to be a macer or officer in attendance upon our Supreme Court is that they shall be men of no knowledge."

\* Of Sir Mungo and his descendants no notice is taken by Wood in his *Peage of Scotland*. The estate of Lawers was acquired about 1723, in consequence of the embarrassed state of their succession, by Colonel, afterwards Lieut.-General Sir James Campbell, K.B., father of the fifth Earl of Loudoun.



of Lyon by patent dated April 1, 1671. In like manner he and his son Charles had a conjoint grant of the same, Jan. 29, 1702. He was not deprived of the office, but held it till his death, which took place in February, 1727 (not 1735, as stated by A. S. A., probably on the authority of the Peerage writers). In the notice of his death he is called Lyon King-at-Arms. The reversionary grant in favour of his son does not appear to have taken effect.

14. Alexander Brodie of Brodie. In his commission as Lyon Herald King-of-Arms, July 6, 1727, his appointment is said to be on the death of Sir Charles Areskine, the father, and Sir Alexander Areskine, the son, who last held the office.

15. John Campbell, younger (afterwards Hook Campbell), and Alexander Campbell, Esquires, sons of John Campbell of Calder, had a joint commission of the office of Lyon Herald King-of-Arms, April 3, 1754. The former officiated at the coronation of George III., September 22, 1761.

16. Robert, ninth Earl of Kinnoull, and his son, Thomas, Viscount Dupplin, were appointed, May 26, 1796, with the benefit of survivorship. The salary was raised from 300*l.* to 600*l.* by Privy Seal Warrant, July 25 following.

17. Thomas, tenth Earl of Kinnoull, the present holder of the office. His lordship officiated at the procession of George IV. in Edinburgh, August 22, 1822, from Holyrood House to the Castle, but acted by deputy at the coronations of that sovereign, of William IV., and of Queen Victoria.

During the tenure of office of the last two noble Lyons, as well as of a great number of their predecessors, the appointment has been little more than a sinecure, conferred for political reasons, and exercised by deputies holding office during pleasure; and the loss of respect and confidence caused by the mercenary and ignorant doings of the officials in recent times has been so great that no remedy can be successful unaccompanied by a sweeping change of the system. It is to be hoped, therefore, if the subsistence of such an institution be deemed expedient, that on the first voidance of the office of Lord Lyon, it shall not be filled up till a thorough investigation be ordered by authority.\* Why should this ancient office continue a sinecure, and not be filled by an able and zealous antiquary, discharging, like Sir James Balfour and his predecessors, the duties personally, as in the case of the Kings-of-Arms of England and Ireland? A deputy would then be unnecessary, except for matters of form and special emergencies, and the subsidiary existing appointments are quite sufficient in number to constitute an efficient college of arms. After a commission composed of competent individuals shall have reported as to the proper measures to be taken to ob-

tain this, there will be no difficulty in framing an act of parliament to carry these into effect, should that be necessary. Much *edifying* information respecting "the duties, salaries, fees, and emoluments" of the "Office and Court of the Lord Lyon" will be found in the Tenth Report of the Commissioners on the Courts of Justice in Scotland, dated May 20, 1822.

### Replies to Minor Queries.

*Heraldic Query* (2nd S. vi. 49.)—Armorial ensigns are transmitted by hereditary descent, and all who inherit the blood of the original grantee are entitled to this honorary distinction. For this reason, I think, a plebeian alliance of the nature of that described would not so degrade the family of A. as to invalidate the right. The honour simply remains in abeyance, B.'s family not being able to quarter the arms because that family had no arms of its own with which to do so; but in the family of C. the impediment is removed.

For the same reason L. M. is not entitled to quarter the arms of his grandmother's brother's wife, there being no consanguinity between them; but I have no doubt that upon a petition to the crown, through the Heralds' College, the right would be granted upon payment of the usual fees. The inquirer had better apply to G. Harrison, Esq., Windsor Herald.

JOHN MACLEAN.

Hammersmith.

*Coincidences among the Poets* (2nd S. vi. 45.)—DR. DORAN's article on the above subject brought to my mind a very remarkable "coincidence;" but, in the strict sense of the term, hardly one "among the poets," although few would deny that the "story of Le Fevre" is the creation of a poet *in posse*, if not *in esse*.

The readers of *Tristram Shandy* and *Lalla Rookh* will not fail to recognise the following:—

"He shall not die by G—! cried my Uncle Toby.—The accusing spirit which flew up to Heaven's chancery with the oath, blushed as he gave it in,—and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out for ever."

"there written all  
Black as the damning drops that fall  
From the denouncing Angel's pen,  
Ere Mercy weeps them out again."

DR. DORAN, too, in his playful allusion to the "bean blossoms" and "dreams of bacon," has, unwittingly perhaps, added another instance of "coincidence among the poets:" see Southey's "Apology for the Pig:"—

"And there! the breeze  
Pleads with me, and has won thee to the smile  
That speaks conviction. O'er yon blossom'd field  
Of beans it came, and thoughts of bacon rise."

J. J. SOMERS.

\* As was lately done in the case of the principal keeper of the Register of Sasines, on the death of Mr. Pringle.

*Caste* (2<sup>nd</sup> S. v. 455.) — I think that in the Institutes of Menù, the castes are denominated *Dchadi*: but having just now no means of reference, must leave the decision to those better acquainted with the subject.

The word *caste* is evidently derived from the Portuguese. *Casta* is both Spanish and Portuguese; and, in all probability (as suggested by MR. WARWICK), is from the Arabic, *haza*, a tribe.

The elements of those languages are Latin, Gothic, Arabic, and some Celtic. Now, no such word as *casta* occurs either in Latin or (I believe) in its immediate offspring the Italian, which has not (like its two sister languages of the Peninsula) been subjected for so long a period to Moorish influence. Nor does it occur in any other Indo-European language to which I have access; at least in the sense indicated by our *caste*. There is a *casta* in the Gaëlic, and a *cast* in the Welsh, but both have very different meanings.

In languages of the Germanic family the nearest approach in point of sound, at least, is found in *hasten* (Germ.), *cest* or *cyst* (Anglo-Sax.), *kista* (Icel.), *kista* (Swed.), *kiste* (Dan.), *chest* (Eng.), all having a sense of *containing*, *comprehending* — which is also the sense of *tribe* or *caste*. Again, there is the Latin *cista*, and Greek *kista*; the Latin *castrum* and *castellum*, and in Persian *kastr*, which may be taken in a similar sense. However, it is not without considerable hesitation that I venture on such observation.

If MR. WARWICK will refer to Webster, and Todd's *Johnson*, he will find the word spelt *cast*, and perhaps it may be given in a similar form by Richardson. A. C. M.

*Judges' Gowns*, &c. (2<sup>nd</sup> S. vi. 48.) — In addition to the inquiries made by X. X., I would beg for information respecting the kinds of *hat*, or *chapeau-bras*, worn or rather *borne* by judicial officers. I believe that in India, and some of the colonies, the judges, though robed like English judges, do not wear wigs. What kind of hat do they wear?

The silk gown, alluded to by X. X., I have always understood to be appropriated to *legal appointments under the crown*. Hence it is worn by the judges of the Superior Courts (on certain occasions), and by Queen's Counsel. On this ground I conceive it to be the correct costume for a County Court judge. I believe that recorders were not entitled to wear a silk gown, until by the Municipal Reform Act the appointment was vested in the crown. MELETES.

*Academical Dresses* (2<sup>nd</sup> S. v. 477.) — I believe that it will be found, upon investigation, that the different dresses of the different degrees at the Universities are a good deal the result of our ancient sumptuary laws. The different materials of stuff, silk, fur of different kinds, scarlet cloth, velvet, &c., being each appropriated by statute to

different ranks of society to which the different degrees corresponded. Now the nature of the materials are not much attended to, and Bachelors of Arts wear both silk hoods and gowns, to which they are not entitled, their rank only giving them the privilege of wearing fur of a cheap sort. The Sophista Generalis wore a hood without fur. The Master of Arts wore silk; the Doctor scarlet cloth and ermine if he chose; the Bishop sable. I should be glad to see this fact illustrated by a correspondent well versed in the old sumptuary laws. With respect to the form of the gowns, the two great divisions are what are supposed to be the lay and the clerical; the type of the one being the Oxford S. C. L. gown, of which the undergraduate's is a corruption; the other being the scholar's gown, of which the B.A. and M.A. appear to be developments. It used to be said that the Oxford Proctors' gown was the original M.A. gown, and that the present one was comparatively modern. The Proctor at Oxford wears an ermine hood also in right of his office.

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

*General Pinson Bonham* (2<sup>nd</sup> S. vi. 48.) — According to Hardwicke's *Annual Biography*, General Pinson Bonham died at Great Warley, Essex, April 19, 1855, aged ninety-two. 'ΑΛΕΙΩΣ.  
Dublin.

Miss Elizabeth Bonham (daughter of the late Gen. Pinson Bonham) begs to inform the EDITOR of "N. & Q." that her father departed this life, at his seat, Great Warley Place, Brentwood, Essex, on April 19, 1855, in the ninety-third year of his age. If H. J. H. wishes to know any farther particulars, he can write to Miss E. Bonham, at 37. Upper Brunswick Place, Brighton.

*Stains on Engravings* (2<sup>nd</sup> S. v. 483.) — The second edition of a very excellent manual has just been published: —

"Essai sur l'Art de restaurer les Estampes et les Livres, ou Traité sur les meilleurs Procédés pour blanchir, détacher, décolorier, réparer et conserver les Estampes, Livres et Dessins. Par A. Bonnardot. Seconde Edition, refondue et augmentée, suivie d'un Exposé des divers Systèmes de Reproduction des Anciennes Estampes et des Livres Rares. Paris, chez Castel. 1858."

This extremely useful little volume can be had of Mr. Nutt, 270. Strand. M. L.

*Friday Dreams* (2<sup>nd</sup> S. v. 594.) — The following is amongst the folk lore attached to Friday dreams: —

"Friday's dreams, and Saturday told,  
Is sure to come true if it's ever so old."

H. J.

*The Jesuit Osorius* (2<sup>nd</sup> S. v. 477.) — SIGMA will find an account of this unfortunate martyr in Tanner's *Societas Jesu usque ad Sanguinis et Vitæ Profusio-*



*nem Militans*, Prague, 1675, folio, p. 504., with an engraving of his martyrdom. G. O.

*Tradesmen's Tokens* (2<sup>nd</sup> S. vi. 13.)—Add the undermentioned work to the list:—

"The Virtuoso's Companion and Coin Collector's Guide. London: published for the Proprietor by M. Denton, Hospital Gate, West Smithfield, 1795."

240 plates, four coins with reverses on each plate. The above appears to be the date of the first volume. I believe published in eight volumes. SAM. SHAW.

"*Vox et præterea nihil*" (1<sup>st</sup> S. i. 247. 421.)—The following extract from the Commentary of Cornelius à Lapide on Isaiah xl. 3. will throw some light upon this saying, which it seems to me is generally wrongly used in a depreciatory sense:—

"Octavo, quia quidquid in Joanne erat, vox erat; totus penitentiam et sanctitatem prædicabat. Oculi, manus, vestis, cibus, quidquid denique in eo erat clamabat 'Penitentiam agite, parate viam Domini; appropinquat regnum celorum?' 'Sic vulgo dicimus 'Philomela est tota vox,' quia non aliud facit quam canere. Unde a Syris vocatur *Sphar colo*, id est, avis vocis, hoc est avis vocalis, ipsaque quasi vox. Talis vox sit concionator et erit 'maleus conterens petras.'"

Here the saying respecting the nightingale is applied in a good sense, as affording an example to an earnest and faithful preacher.

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

*Wax-work at Westminster Abbey* (2<sup>nd</sup> S. vi. 11. 32.)—Under date of 1761, Horace Walpole complains, that "the chapter of Westminster sell their church over and over again: the ancient monuments tumble upon one's head through their neglect, as one of them did, and killed a man, at Lady Elizabeth Percy's funeral; and they erect new waxen dolls of Queen Elizabeth, &c., to draw visits and money from the mob."

CUTHBERT BEDE.

Do the following remarks, which occur in an article on "The Tomb of Queen Eleanor, &c., in Westminster Abbey" (*Builder*, Dec. 9, 1854), refer to the above? if so, they may be perhaps worth noting:—

"On the top of Henry's (V.) Chapel were formerly deposited the ragged regiment, as it was called by those who exhibited the curiosities of the Abbey. The regiment consisted of wooden effigies (clothed in the costume of the time) of several kings, queens, and other important persons, who have been buried here. These effigies were in former times borne in the funeral processions of the great, and served to remind the spectators of the living appearance of those about to be committed to the dust. We are told that this regiment, which is particularly curious as examples of costume, is still preserved in some dark and secluded corner. There is now in this place several models of churches; one of which is the model constructed by Sir Christopher Wren, in the reign of

Queen Anne, of his proposed alteration of the Abbey Church by erecting an elevated spire in the central tower. We believe that the other models are those of St. Mary's and St. Clement's in the Strand, St. Paul's, Covent Garden, and St. John's, Westminster. Here are also, it is said, some models by Roubiliac, together with some other matters of interest."

Every one will agree with the writer of the article, when he says:—

"We see no reason why these should be shut up from the public; or if the exhibition of them would detain the vergers too long, why not send them to the Architectural Museum?"

My memory hardly serves me as to whether the architectural models above referred to are amongst those by Wren now at the Kensington Museum? R. W. HACKWOOD.

*Dr. Johnson and the Odes of Horace* (2<sup>nd</sup> S. vi. 67.)—I do not know whether the *whole* translation, to which Mr. LOMAX alludes, has been published; but the verse quoted by him was given to the world long ago. It will be found engraved in facsimile in the 8th edition of *Boswell* (4 vols., 1816), as a specimen of Johnson's handwriting *when at school in his sixteenth year*. It seems to be part of one of his school exercises and other occasional compositions, of which Boswell says he had obtained a considerable collection, and some of which he has inserted in his book. Two of these are translations from Horace, Book i. Ode 22., Book ii. Ode 9. See *Boswell*, vol. i. pp. 27—34., 8th edit.

If the entire translation has really never been published, perhaps Mr. LOMAX will send you a copy. DAVID GAM.

*Lord Tyrone and Lady Beresford's Ghost Stories: Ghost's mode of reckoning Time* (2<sup>nd</sup> S. vi. 73.)—

"Said she (Lady Beresford) 'I am *forty-eight* to day.' 'No, my Lady,' answered the clergyman, 'you are mistaken; your mother and myself had many disputes concerning your age, and I have at length discovered I am right: happening to go last week to the parish you were born in, I was resolved to put an end to my doubt by searching the register, and find you are FORTY-SEVEN to-day.'"

Lord Tyrone's ghost (p. 74.):—

"You will bring him two daughters, and afterwards a son, in child-bed of whom you will die in the FORTY-SEVENTH year of your age."

If Lady Beresford was forty-seven that day, she was in her forty-eighth year according to human reckoning.

I observe, according to J. SPEED D., the ghost prophesies she will die in child-bed of a son. According to the narrative, she had at her death lain in a month of a DAUGHTER. J. H. L.

*Teresa and Martha Blount* (2<sup>nd</sup> S. vi. 49.)—There is an engraving in 4to. of Martha Blount,

by Picart, taken from M. Blount's at Maple-Durham; and also one, the same size, of Miss Teresa Blount, by Evans, taken from M. Blount's picture at Maple-Durham. BELLAISA.

*Clerical Peers* (2<sup>nd</sup> S. v. 494.)—To the list add Barons Saye and Sele, treasurer of Hereford, and De Saumarez; and Fairfax and De Freyne. Among bishops occur the names of Earl Cornwallis (Lichfield), and Lord Crewe (Oxford and Durham); but there is no mention of a duke or a marquess among either prelates or canons and deans of the Church of England.

MACKENZIE WILCOTT, M.A.

*Fulfilment of a Prophecy through Fear* (2<sup>nd</sup> S. v. 390.)—The account of the death of the Scotch King Natholocus, taken as Hollinshed gives it, is so good an example of the fulfilment of a prediction through a "sudden revulsion of feeling" that it deserves noting in connexion with the communication given by CUTHBERT BEDE as above. Natholocus having sent "one of his trustie servants unto a woman that dwelt in the ile of Comekill, esteemed verie skillful in forshewing of things to come, to learn of her what fortune should hap of the war" in which he was engaging against his rebellious people, —

"The witch, consulting with her spirits, declared in the end, how it should come shortlie to pass, that the king should be murdered, not by his open enemies, but by the hands of one of his most familiar friends in whom he had reposed an especial trust. The messenger demanding by whose hands that should be? 'Even by thine,' saith she, 'as it shall be well known within these few daies.' The gentleman hearing these words railed against her verie bitterlie, bidding her go like an old witch; for he trusted to see her burnt before he should commit so villanous a deed. And departing from her, he went by and by to signifie what answer he had received; but before he came where the king lay, his mind was altered; so that what for doubt on the one side, that if he should declare the truth as it was told him, the king might happilie conceive some great suspicion that it should follow by his means as she had declared, and thereupon put him to death first; and for feare, on the other side that if he keepe it secret, it might happen to be revealed by some other, and then he to run in as much danger of life as before; he determined with himself to worke the surest way; and so comming to the king, he was led aside by him into his privie chamber, where all other being commanded to avoid, he declared how he had sped, and then falling forthwith upon Natholocus, with his dagger he slue him outright."

R. W. HACKWOOD.

*Black Paper and Bronze Rubber for Brasses* (2<sup>nd</sup> S. vi. 70.)—The black paper and metallic rubber can be obtained from the inventor, Mr. Henry S. Richardson, bookseller, of Church Street, Greenwich. J. J. H.

*Gates of the Great Exhibition* (2<sup>nd</sup> S. vi. 70.)—If A. B. means the malachite gates, they were purchased by Sir Henry Stracey, Bart., sometime M.P. for East Norfolk; and are now at the entrance to his park at Rackheath, Norfolk. H. D'AVENEY.

*La Façon de Birabi* (2<sup>nd</sup> S. v. 513.)—May not this refer to the old French game of "Biribi," which has merged into "Roulette"? The former, however, was originally from Italy, where it is called "Biribisso." An account of the game is found in *L'Encyc. Méthod.; Dict. de Mathém.; Alberti, Bescherelle, and Landais.*

R. S. CHARNOCK.

*Mrs. Windymore* (2<sup>nd</sup> S. vi. 65.)—In a volume of the *Annual Register*, subsequent to the one quoted by Mr. WAYLEN, namely, the volume for the year 1772, the termination of the earthly career of the grand-daughter of Dr. Hyde, Bishop of Salisbury, Mrs. Windymore, is related in the following manner:—

"January 6. In Emanuel-hospital, near Tothill-fields, aged 108, Mrs. Windymore; she was second cousin to Queen Anne, and had been upwards of fifty years in that hospital."

BUCHANAN WASHBOURN, M.D.

### Miscellaneous.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

VIDA Y HECHOS DEL PICARO GUSMAN DE ALFARACHE, translated into English by Mabbie. 1656.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. BELL & DALDY, Publishers of "NOTES AND QUERIES," 136, Fleet Street.

Particulars of Price, &c. of the following Book to be sent direct to the gentleman by whom it is required, and whose name and address are given for that purpose:

THE MONASTIC RUINS OF YORKSHIRE, by Wm. Richardson, Architect, and Archdeacon Chilton. Small paper copy. Uncoloured. Wanted by T. T. Jeffcock, Cowley Manor, near Sheffield.

### Notices to Correspondents.

Among other interesting articles which will appear in our next number, we may announce a paper by Mr. Steinmetz on Amber in the Bible, &c.; Part Three of The Anderson Papers; communications by Dr. Kingsley and Dr. Kimbault on Thomas Carey and Thomas Carey; and the first of a valuable series of Inscriptions on Memorial Stones of the Scottish Covenanters.

We hope next week to give among our Notes on Books some notes on the last Quarterly Review, Hingeston's translation of Capgrave's Book of the Illustrious Henries, and the curious volume lately published by Pickering, The Book of the Elyrmage of Man.

MUSCULAR WATERBURY DINNER. The date and origin of this meeting will be found explained in a very interesting paper in our 1st Series, vol. xii. p. 168., for which we were indebted to the kindness of the late Right Hon. John Wilson Croker.

JACOB. The rule laid down by the late Bishop of London as to the proper Collects, &c., to be used when a Saint's Day falls on a Sunday, will be found in "N. & Q." 1st S. vi. 200.

W's Query as to the existence of any institution, near London where a girl twelve years old could be fitted to become a domestic servant is not suited to our columns. We ourselves should, however, be glad to know of such an institution.

MARRIAGE OF COUSINS. THE BEE will find this subject discussed in our 1st Series, viii. 387. 525.; x. 102.

PERNO's Query should be addressed to one of the medical journals.

SPECTATOR. We have pointed out in our last volume, p. 72., how the writers in the Spectator may be identified.

MUGGERID. On the authorship of Robinson Crusoe, see "N. & Q." 1st S. x. 345. 418.

ERRATUM.—2<sup>nd</sup> S. vi. p. 78. col. ii. l. 10., for "Morningride" read "Morningside."

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LONDON, SATURDAY, AUGUST 7. 1858.

## Notes.

## AMBER IN THE BIBLE AND THE PHILOLOGY OF ELECTRUM, AMBER, AMBERGRIS, ETC.

SIR G. C. LEWIS says (2nd S. vi. 3.), "there is no mention of amber in the Old Testament."\* The word occurs thrice in Ezekiel, i. 4. and 27., and viii. 2. The phrase is similar in the three instances—"as the colour of AMBER." The subject is not devoid of interest, and I have bestowed some little trouble in turning it over.

Consulting the Polyglot we find a variety of renderings. The Septuagint has ὡς ὄρασις ἤλεκτρον. The German is wie Licht helle. The French, comme un métal qui sort du feu. The Italian, come la sembianza di fin rame (copper or brass). The Spanish, como apariencia de electro. The Vulgate, species electri. The Catholic or Douay Bible has—"the resemblance of amber," and, viii. 2., "the appearance of amber." Walton's interlinear translation, flammæ crepitantis oculus,—thus literally rendering יָעֹלֹּ oculus, instead of "colour" or "appearance." Lastly, the "Jewish School and Family Bible" renders the passage "as the colour of gold ore," whilst the Arabic Version gives the Persian kuh-ruba, quidam aspectus succini, i. e. amber,—vulgò, "Carabe."

Commenting on this passage in Ezekiel, Dr. Adam Clarke observed: "The word ἤλεκτρον which we translate *amber* was used to signify a compound metal, very bright, made of gold and brass:" still it is impossible positively to state what the Prophet meant by the word so variously rendered. It is well known that the first chapter of Ezekiel—as containing much mystery and obscurity—was withheld from the perusal of the ancient Hebrews until they attained their thirtieth year. (St. Jerom. *Epist. ad Paulin.*)

The original is חֲשֶׁמֶל Chaschmäl, which is said to be the ὀρείχαλκος and orichalcum of the Greeks and Romans—a compound of gold and silver—perhaps of any metal with gold, if not simply our brass, an alloy of copper and zinc; but certainly the *electrum* of the ancients, whatever were the ingredients of the compound metal: hence the use of the word by the Septuagint and in the Vulgate. (Cf. Winer, *Lex.* in h. v.)

On the other hand, Buxtorf says, that Chaschmäl means *pruna* (a live coal), "summè ignita, adeoque ardentissima, quasi חֲשֶׁמֶל festinanter excidens et consumens;" and he translates the passage "*velut color prunæ ignitissimæ*:" and further to complicate the matter, the Talmud (B.

Chagiga 13. b.) refers the word to one of the ten orders of angels (Chajoth), deriving it from חַשְׁה

Chaschah, "to be silent," and מַלְאָךְ, *malak*, "to speak"—angels, in fact, who sometimes are silent (when Jehovah speaks), and sometimes shout forth the praises of His works. Another interpretation is given by Maimonides (*in More Nebochim*, Pt. 3. c. 5.) as implying the sense of *festinare et excidere*. Fürst quotes the Talmudic interpretation, and renders it very finely by *Glanzwesen*, a *lustre-being*,—whilst he gives the earlier meanings as *Glanzmetall*, *Glanzerz*, *Golderz*, which last is adopted, as we have seen, by the Jewish Family Bible.

Bochart (*Opera*, iii. lib. vi. c. 16.) has most elaborately examined this passage in Ezekiel. He observes, very pertinently, that the preceding word, צֶבַע, *colour*, is never applied but to inanimate objects, and quotes numerous instances:—he therefore concludes that if *Chaschmäl* was the name of an angel, the Prophet would not have said "of the colour of Chaschmäl," but "in the likeness—*similitude*." He thinks that the word does not mean so much *electrum*,—a metal compounded of gold and silver,—as one consisting of gold and brass; and infers that Ezekiel borrowed the word from the Chaldæans, amongst whom he was a captive whilst writing his prophecies. He maintains that it meant the compound metal *orichalcum*.

He says that amongst the ancients ἤλεκτρον had three meanings: 1. *Succinum* (our amber); 2. A metal composed of gold and silver; 3. A transparent stone called *maha* by the Arabians. He concludes that *Chaschmäl* could be neither amber nor the *maha*, since the latter does not shine in the fire, and the former burns dull, and is converted into pitch and rosin. It seems to follow, therefore, that, after all, SIR G. C. LEWIS is right in saying that "there is no mention of amber in the *Old Testament*," although it occurs in our version.

The word *electrum* occurs in several forms in Greek, and it is impossible to decide whether the substance so called received its name from that of the Sun, ἤλεκτρον, or the star ἤλεκτρα, one of the Pleiades, or that the effulgence of the metal originated the names of the luminaries. Throughout all the proper names, evidently involving the original word, the idea of brightness, that which is brilliant or eminently beautiful, prevails; and it should seem that, whatever its origin, ἤλεκτρον, as applied to the Sun, was borrowed and given as a name to the metal whose radiance seemed to vie with the solar beam. The fanciful etymology by which Buttmann derived ἤλεκτρον from ἔλκω is simply absurd; since, by the very proposition, ἔλκω, "to draw," is supposed to refer to the electrical property of amber—a property which was only discovered in the sixth century B.C. by Thales—consequently long after amber, by its golden or brass-like

\* It is obvious from Sir G. Lewis's Note (p. 76.) referring to the mention of *amber* in Ezekiel, that his remark applies, not to the word, but to the substance.—Ed. "N. & Q."]



colour, had obtained the name *ῥαλεκτρον*, as applied to the metal long before called by that name! The same writer maintains that amber was the original substance so called, but his only reason is easily disposed of, as I trust to show in the sequel. The passages in Homer and Hesiod mentioning *ῥαλεκτρον* leave the question undecided as to whether they mean the metal or the fossil resin; whilst the very nature of the description would seem to enforce the belief that these poets describe the precious metal compounded of gold and silver, or, at least, of gold and brass; for never did amber shine so gorgeously as either of those alloys in their well-burnished brightness.

As to the etymology of the word, we can trace it with some probability to the Sanscrit *rah-ta*, "red, coloured red;" *rah-ta* itself being derived from *raj*, "to shine," "to be coloured;" *raj* being kindred with *rāj*, "to shine," "to be resplendent," and the radical element of *ῥ-λεκ-τ* . . ., that is, the second syllable, may be connected with *rāj*. (See Pott, *Etym. Forsch.* i. 237.) Again, the terminations *τωρ*, Lat. *tor*, *trum*, *tru*, are the same agent-affixes as the Sanscrit *tri* (= *tar* or *târ*); Greek *τρο(ν)*, Lat. *tru(m)*; and it is evident that the same have been perpetuated in the German, the English, and other cognate idioms; for instance, Ge-läch-ter, laugh-ter, and innumerable other words with that termination or agent-affix. (See Bopp, *Vergleich. Gram.* 1147.) The word may therefore mean that which is "resplendent," "shining," "bright," if this be the correct etymology. The change of the Sanscrit *r* to *l* in Greek and Latin is an established fact; and a few other instances will suffice. Sansc. *gru*, Gr. *κρυ(ω)*, Sansc. *sūrya*, Gr. *ῥυιο-(ς)*, Sansc. *srī*, Lat. *sal-i(re)*, Sansc. *ūrṇā*, Lat. *lana*. The Russian for amber is *Jantar* (*Yantar*), seeming to uphold this derivation: for the Slavonic is *Gantar* (Lith. *Gintaras*)—the root *gan* being apparently the Slavonic *ogŋ*, *ogēn*, *aghni*, "fire" (Latin *ignis*), and decidedly the Sanscrit *agni*, "fire—the god of fire—one of the most ancient and most sacred objects of Hindu worship;"—and *agni*, in Sanscrit, also means "gold!" I know not whether my conjecture be right, but it seems to me to bear out the argument, as an analogous formation with *ῥαλεκτρον* of the Greek—thus *agni-tar*,—*ogn-tar*,—*gan-tar*,—*jan-tar*.

There seems to be no word in Sanscrit which can be taken for a certainty to mean "amber" or "electrum," the words so rendered by Mr. M. Williams being compound words, which are rendered by Professor Wilson as "a gem, apparently amber," or "a sort of gem apparently amber."

In the *Allgem. Encyclopædie* of Ersch and Gruber (*in voce* "Bernstein"), it is suggested that the word *ῥαλεκτρον* was borrowed from the Phenicians—because, according to the writer, the word *Eleck* means in Arabic resin, which the heat of

the sun causes to exude from trees; and we are reminded of the Heliades who were changed into poplars, and whose tears were transformed into grains of amber. It is to this fable—so "ancient"—that Buttmann appeals for his fancy that amber was the original *ῥαλεκτρον*. In the first place, who can define the adequate antiquity of this incident of the fable? And, secondly, why should not the grains, or tear-drops, have been originally merely compared to the brightness of the metal *ῥαλεκτρον*, and only by Hyginus and Ovid materialised into the substance so naturally in accordance with the whole poetic conception?—

"Inde fluunt lachrymæ: stillataque sole rigescunt  
De ramis electra novis: quæ lucidus amnis  
Excipit et nribus mittit gestanda Latinis."

There are, however, serious objections to the etymology suggested by Ersch and Gruber, apparently countenanced by this poetic conception. The word *eleck* I have been unable to find in any Arabic Lexicon—although I find in Meninski's *Lexicon* what he articulates as *alæk*, with a variety of meanings, as usual; amongst the rest, not "resin" or "gum," but merely "quod adheret, uti manui—sic tenacius lutum," which may be translated into *London-mud*. It seems to be merely a fanciful articulation of the Persian *lac*, *lak*, and the Sanscrit *laksha*—words which have become common with us in the name of the well-known gum-lac or *shellac*—the same being the product of the insect *Coccus lacca*; and it is said to be so named from *Laksha* (Sanskrit), the number 100,000, with reference to the number of insects in a nest. If *ῥαλεκτρον* be Semitic in its root, perhaps we may refer it to the Arabic *elk*, or *alk*, "to shine," "to be resplendent," or "shining," "resplendent:" for the meaning is thus variously given; but I may express a doubt as to this etymology of the Greek word, in spite of the apposite signification. On the other hand, it is worthy of notice that *lah*, *laksha*, *lahh*, are Hindustani words derived from the Sanscrit, signifying gum-lac: the gum formed by the *Coccus lacca* and sealing-wax; whilst *lakha* is "lac, a red die." (Shakesp. *Dict.*) Of course those who incline to this etymology may refer to *el-épas*—which is certainly the Sanscrit *ibha*, "elephant," with the Semitic article *al*, *el*. I may observe that all the wares enumerated in 1 Kings, x. 22., are names of Sanscrit origin. "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory and apes and peacocks." Thus, *apes*, in the Hebrew *koph*, Sansc. *kapi*, Greek *κῆφος* and *κῆβος*;—peacocks, *tukim*, Sansc. *çikhi*, Greek *ταῖς*—but this is denied by Gesenius—although the Malabar name is *toget*, evidently derived like the Greek. The Hebrew *schénhab-him*, "ivory," is the Sanscrit *ibha*, meaning "elephant"—the original of the Latin *ebur*. But



*schën-habhm* is "tooth of elephants" — the Hebrew שֵׁן, *schën*, "tooth," being prefixed to the Sansc. *ibha* : — in the Targum it is *phil*. The same *ibha* became in Gaelic and Erse *boir* — like *ebur* of the Latins. It is curious that the Latins should have adopted the Greek formation for the name of the animal, and have fashioned the original *ibha* into *ebur*, — the *whole* for the *part* : — but Juvenal has reversed the figure, using *ebur* for *elephant* (S. xii. 112.) The Celtic retains the Indo-European formation, namely, *olifant* or *elefant*. The word *Ophir* is the Σουφάρα of Ptolemy — in Sanscrit *su-pāra*, "beautiful coast."

The name for amber in Persian, adopted by the Arabians, is *Kah-rubā*; evidently so named after the discovery of its electric attraction, as developed by friction : for *kah* means "grass or straw," that is, any light matter; and *rubā* means "robbing," "carrying off by violence," and, therefore, "attractive." So that *kah-rubā* means straw-attracting; just as the Persian for magnet, *āhan-rubā*, means iron-attracting.

The word *amber* is the Arabic *āmbār*, meaning *ambergris* — a different substance. The two substances seem to have been confounded by the early travellers and writers, although it is impossible to account for the error. When Purchas speaks of amber he evidently means *ambergris*, which the Persians supposed to be the intestinal product of the Sea Cow (*Gau anberi* or *amberi*). We now know that *ambergris* is discharged by the spermaceti-whale when wounded, or is found in its intestines when the whale is found dead in the ocean, or is captured in a sickly condition. Now the word *āmbār* means "a fish," "crocus," and "*finus*," — which last word accurately designates the substance which we enjoy as a perfume; and the three meanings, — fish, crocus (yellow), and *finus*, most curiously and exactly designate the source, the colour, and the nature of *ambergris*. In like manner, Du Cange defines *ambar*, κόρπος ἰχθύος, *stercus piscis*; but he quotes an authority as follows, "*dicitur ab ambrosiā*," — the absurdest of derivations. The whale of Jonah is, in Ethiopian, *anbara*.

Amber was called *electrum* from its colour and brilliancy; *Succinum* from *succus*, as it were a juice of the earth. It was called *Sacal* by the Egyptians; *Glessum* by the Latins from *glacies*; and *Leucelectrum* from λεύκον, "white," and ἤλεκτρον; also by the Greeks, πτερόγιοφδρον, "wing-bearing," from its attractive property. (Golius, *Lex. Arab.*, in voce.)

The Germans have preserved the original meaning of *āmbār*; their word for *ambergris* being *ambra*, whilst their word for "amber" is *Bernstein*, evidently the Bengalee *barna*, meaning "amber." Amongst other Bengalee names of amber is *haridra*, which is very close to the Celtic

*Elydr*, decidedly meaning the mixed metal ἤλεκτρον.

*Ambergris* is, etymologically, merely *Ambra chrysea*, that is, golden; corrupted by the French into *ambre gris*, hence our *ambergris*; the word having been early corrupted into the Low Latin *ambar griseum* (Zedler, *Univers. Lex.*, in voce *Ambra*). I may mention that "amber" has actually been derived from the German *anbrennen*, "to burn," by an etymologist who forgot to wonder why, in that case, the Germans themselves should call the substance "Bernstein," and not "amber"!

The notion that amber is a gum is now exploded. No number of trees could by mere exudation have produced the immense quantity of the substance found in almost every region of the globe. It is, in its formation, analogous to pitch — the result of a high subterraneous temperature acting on the destroyed forest-conifers of some anterior world-epoch. That it has been in a fluid state — like tar before it becomes pitch — is proved by the fact that insects have been found in a perfect state of preservation within it, evidently entrapped in it whilst in the state of fluidity; and the species of insects (amongst others, the scorpion,) so found, prove it to have been the product of a hot climate. It may be called a bitumen of the naphtha or petroleum kind, hardened into its present state by coming in contact with vitriolic salts or sulphuric acid. (Cf. Berzelius, *Chim.* vi. 589. and Brewster, *Edin. Phil. Journ.* iv. 332.) Enormous pieces have been found; but the largest was, I suppose, that so quaintly described in Bellen-den's *Translation of Hector Boethius*, vol. ii. : —

"Two year afore arrivit ane gret lump of this goun in Buchquhane, als meikle as ane hors; and was brocht hame be the herdis (quhilhis were kend thair beistis) to thair housis, and cassen in the fyre; and becaus they faud ane smell and odour thairwith, thay schew to thair maister that it was ganane [good] for the sens [scent] that is made in the kirkis. Thair maister was ane rude man, and tuk bot ane littil part thairof. The maist part was destroyt afore it come to ony wyse mannis eris, and sa the proverb was verifit — 'The sow curis no balme,' [= 'throwing pearls to swine.']"

ANDREW STEINMETZ.

#### INSCRIPTIONS ON MEMORIAL STONES OF THE SCOTTISH COVENANTERS.

What are usually called among the people the *gravestones* or *tombstones* of a number of the martyred Scottish Covenanters, are to be found in various places of the country, and are most interesting historical memorials of that barbarous period. The inscriptions on a few of these stones within reach I have copied from them for "N. & Q.," and if other Scotch correspondents would do the same where they exist, a series might be obtained

well worthy of preservation; as time, in the shape of decay, is fast telling upon the *lettering* of some of them.

These inscriptions, rough and homespun as they generally are, are not to be measured out and criticised as literary productions. Most of them, in all probability, were composed shortly after the Revolution of 1688 by brave men in the middle ranks of life, who had themselves endured many hardships for the cause, who were more anxious about truth than ornament, and who with heartfelt sorrow deplored the serious disasters which had befallen their deceased friends.

It is sometimes fashionable in high quarters to deride the Covenanters, but I am strongly of opinion there is no really true-hearted, independent Scotchman, however much he may be amused with certain *caricatures* from able pens, that will not inwardly give to these writers for this department of their labours the *cold shoulder*. Unquestionably the Covenanters had their faults, but which were counterbalanced by many sterling, patriotic, and religious virtues.

*In the High-Church Yard of Glasgow.*

"Here lies the Corps of

Robert Banton, John Hart, Robert Scott,  
Matthew Patoun, John Richmond, James Johnston,  
Archibald Stewart, James Winning, John Main  
who suffered at the Cross of Glasgow for their Testimony  
to the Covenants and  
Work of Reformation, because they durst not own the  
authority of the then Tyrants  
destroying the same betwixt 1666 and 1688.

"Years sixty-six and eighty-four  
Did send their souls home into glore  
Whose bodies here interred ly  
Then sacrific'd to tyranny  
To Covenants and Reformation  
Cause they adhered in their station  
These nine with others in this yard  
Whose heads and bodies were not spar'd  
Their testimonies foes to bury  
Caus'd beat the drums then in great fury  
They'll know at resurrection day  
To murder saints was no sweet play."

This stone, which I think has been renewed in the lettering, formerly covered the grave of the sufferers; but many years since was built into the wall of the north transept of the cathedral, where it now appears, and is quite adjacent to the spot of interment. The latter is what was called in old times the "common ground" of the churchyard, in which were buried the city hangmen, executed malefactors, and those so poor for whom no resting-place could elsewhere be provided. The heads of the martyrs were placed upon iron spikes on the Old Tolbooth at the Cross, to which allusion is made in the epitaph; and the other parts only of their mangled remains, under the denomination "corps," found a grave. These spikes were to be seen nearly up to the time of the demolition of the Tolbooth in 1814.

It is likely that the martyrs had, through some special doom, been appointed to "suffer at the Cross of Glasgow" (at that time not the usual place of execution), perhaps to stamp the proceedings with greater *eclat* in vindication of the high authority of law and government.

A curious incident may be noticed in one respect additionally hallowing the grave of the martyrs named. Mr. John Reekie (see "N. & Q.," 2nd S. iii. 183.), the famous Greek scholar, who professed the religious principles of the Covenanters, on his death-bed gave special commandment concerning his bones, that he should be laid among them in the same grave, which was accordingly done; and I find the record of it in the Registers of the High Churchyard: "9th January, 1811, John Reekie, Teacher, aged 64."

*Tablet fronting Castle Street, Glasgow.*

"Behind this Stone Lyes

James Nisbet

Who suffered Martyrdom at this Place

June 3<sup>rd</sup> 1684

Also James Dawson

And Alexander Wood

Who suffered Martyrdom Oct. 24<sup>th</sup>, 1684  
For their adherence to the Word of God and  
Scotlands covenanted work of reformation

Here lye Martyrs three  
of memory

Who for the Covenanters did die

And witness is

'Gainst all these Nations perjury

Against the Covenanted Cause

Of Christ their living King

The BRITISH rulers made such laws

Declar'd 'twas Satans reign

As BRITAIN lyes in guilt you see

'Tis said O reader art thou free

This Stone was Renewed by

The Proprietors of

The Monkland Navigation

April 1818."

These martyrs suffered at an old place of execution in Glasgow, named the *Howgate* head (now Castle Street), a short distance north from the cathedral. They were probably buried in the precincts of, or perhaps at the foot of the gallows or gibbet, and the old stone laid over their remains. The ground having been appropriated by the Monkland Canal Company as a *depôt* for coals, had occasioned the removal of the stone, and the setting of it up in its present position.

A few remarks from a paper read by me at a

\* It may be mentioned for the information of correspondents interesting themselves in genealogical researches and monumental inscriptions, that the earliest Register of Deaths for the city of Glasgow, in a *complete form*, is contained in a volume from 1st January 1699 to 1st June 1723. At the commencement of this volume, *abstracts* of deaths are given for some years previous to 1699, but no names or details. The Records of the barony parish of Glasgow for the registration of births and marriages do not extend farther back than the year 1669.—*(Information from the Keepers of both Registers.)*



meeting of the Glasgow Archæological Society, "On the old Tolbooth at the Cross of Glasgow," taken down in 1814, may convey to distant readers of "N. & Q." some idea both of the place (the Howgate head) where the martyrs suffered, and the circumstances then attending a penal execution.

To consult with very remote antiquity, the *public place of execution* is noticed as being on the Gallowmuir, at the east end of the city, from whence we have drawn the title of one of our streets leading to the Cross, viz. the Gallowgate or *Gallows-gate*, or *road* to the gallows. This place was afterwards changed to the Howgate (or *Hollow-gate*, from a deep recess in the highway filled up about thirty-five years ago) on the north side of the city beyond the Cathedral, and it was again removed to the castle yard (the ground of the Archbishop's Castle), near the present infirmary. At what period the gallows was first erected on those two last sites is not ascertained, but executions are stated to have taken place at the Howgate head as far back as 173 years or thereby. This frightful engine, as I have understood (from old inhabitants) was a permanent fixture. A coarse representation of it may still be seen cut on a stone of the wall of the cathedral, on the north side, a few feet up, to commemorate a hangman's grave, dated 1769,—a high post with transverse beam for suspension, and the ladder on which the criminal ascended, who was pushed off by the executioner. It is thus *mathematically* described and immortalised by Professor Moor of Glasgow in a MS. piece of invective against some one of his friends:—

"And when in airy dance he dangles  
Upon two sticks set at right angles;  
When on his throat the rope impinges,  
His neck will then be off the hinges:  
Let him cut capers in the air;  
The world and he will then part fair."

On these mournful occasions we are also informed that—

"The criminal was led out from the Tolbooth at the Cross, arrayed in a loose dress of white linen with trimmings of black. His arms being pinioned, he had his station at the end of a cart, on which lay extended before his eyes the coffin or shell in which his body was about to be deposited. He had an open Bible in his hand, and was usually attended by one or two clergymen, who encouraged him in his devotions by the way, and aided him in his preparations for eternity. The magistrates of the city, preceded by the town-officers with their halberts, and accompanied by a strong military guard, formed the procession. On its arrival at the *Bell o' the brae* (in former times a very steep part of the High Street) it stood still, when occasionally a verse or two of a Psalm were sung, the malefactor himself giving out the line, and the multitude raising their hats in token of sympathy, whilst every window adjacent was crowded with spectators. The affecting ceremony was sometimes performed in front of the Alms House\* in Kirk Street, where

the tremulous notes of the criminal were intermingled with the plaintive intonations of the passing bell, and the whole catastrophe was summed up by a psalm and a prayer, and frequently a last speech at the execution."

About 1784 the *public place* of execution was transferred to the outside of the Tolbooth at the Cross.

G. N.

(To be concluded in our next.)

#### FORMS OF PRAYER.

The following notices of unusual forms are mostly taken from Sale Catalogues:—

1. An earlier form than any published by the Parker Society, in their volume of Q. Eliz. Services, occurs in a Catalogue of Books sold by Messrs. Puttick & Simpson some time back [July 24-6, 18—.]

"433. A christian meditation or prayer to be sayed at all tymes whensoever God shall upset vs wyth anye mortall plague or sinesse. B. L. vellum, 8<sup>vo</sup>. Imprinted at London by W. Alben, 1551." (Has this any pretension to authoritative use?)

2. "Forme of Prayer used at Newport, in the Isle of Wight, Sept. 16, 1648, for a Blessing upon the Personall Treatie betweene the King and Parliament." (This consists of one sheet 8vo., and a copy was sold at Sotheby's on the 11th June last.)

3. "The Forme and Order of the Coronation of Charles II. . . . at Scoone, Jan. 1. 1651. A description of the Ceremonial is on the back of the title: the rest of the book (pp. 24, 4<sup>to</sup>) is taken up with a Sermon delivered on the occasion by Master Robert Dowglas, Minister at Edinburgh, and Moderator of the Commission of the Generall Assembly. Aberdene: Imprinted by James Brown, 1651."

4. "A Form of Prayer, with Thanksgiving, to be used the 28 of June, 1660, for His Majesties happy return to his kingdoms. 4<sup>to</sup>. B. L., pp. 42. Bill and Barker, 1660."

This form is said on the title to be "Set forth by Authority;" but an apparently contemporary MS. note in my copy states, "This booke was set forth by some priuat man without lycence or authority, for which the printers were questioned by the Parliament." Can this statement be verified?

5. "Service for the Healing, 1686. Form for the Healing and Blessing of Cramp Rings, 8<sup>vo</sup>, 1789. Convocation Service (Latin), 1689, 1700, 1701, 1703, 1747, 1807. Form of Dedication and Consecration of a Church or Chapel, 1703. Consecration Service of Churches (Convocation form), 1712. Form, &c., for the dreadful Fire of London, 1741, 1753, 1764." (Which of these were published separately?)

6. "A Form of Prayer and Thanksgiving to Almighty God for having made his Highness the Prince of Orange the Glorious Instrument of the Great Deliverance of this

longed to the *fourteen* incorporated Trades of Glasgow, and was anciently used as an hospital for decayed members. It is situated near the cathedral in front of the street, and had a small steeple or belfry containing a bell, rung or tolled at the passing of a funeral to the churchyard. A stone tablet below bore the inscription "Gif to the puir, and thou shall have treasure in heauen." This belfry (a most interesting relic of antiquity) was, by whose orders I know not, ruthlessly pulled down, I think, about thirty years ago, probably from the idea that, as it projected a little on the public pavement, it interrupted the passage along.

\* This is a small building still standing, which be-



Kingdom from Popery and Arbitrary Power, 31 Jan. Feb. 14. In the Savoy: printed by Edw. Jones, 1688. Issued by Authority of the Lords Spiritual and Temporal."

7. "Prayers, &c., during this time of Publick Apprehension from the danger of Invasion, &c. No title-page. Colophon: Holy Rood House Printer, by M<sup>r</sup> P. B., Printer to His most Sacred Majesty for His Royal Household, Chapel and Colledge, 1688." (This is the only *Scotch* edition of a form I have seen noticed. Are there others?)

8. "Fast, &c., Nov. 13, for the Protection of the King, and bringing to light more Machinations against him, Dublin, 1678. Form, &c., During H. M. expedition in Ireland, Dublin, 1690. Fast, &c., Feb. 17, For a Blessing on Arms, Dublin, 1747." Another remarkable Dublin form is the following, lately in Mr. Hotten's Catalogue: "A Prayer to be used on occasion of the late Earthquakes in all Churches and Chapels within the Cities of *London and Westminster*, and the Bills of Mortality during the Time of Lent, after the Prayer against the Mortality of the Cattle. By His Majesty's Special Command. *Dublin*: Printed in the year MDCCCL." (Of this I have seen no London edition, or notice of one.)

Of the above I only possess Nos. 3, 4, 6, 7., and the Convocation form of 1747 [4to., Baskett, pp. 16.] Of the others I have been only able to gain the information I have given. Anything additional as to their authority, full titles, history, &c., would be valuable either communicated to me personally, or through "N. & Q." by possessors of copies of them. Mr. J. C. Hotten, bookseller, 151b. Piccadilly, is about to publish in the *Adversaria*, attached to his Catalogue, a detailed catalogue of these Liturgical remains, and desires communications on the subject. The first portion containing those of James I. will appear in his next number. Latin editions of the "Healing-Convocation Service and Fire of London," are to be found in the Latin Prayer Books. I have modern copies of some of the Irish, Welsh, and Channel Islands (French) forms. When were these first issued? I must answer a Query of my own as to the existence of any forms of Geo. IV.'s reign in the affirmative, as Dublin and Welsh copies of the King's Recovery form of 1830 have been kindly sent me. E. S. TAYLOR.

Ormesby St. Margaret, Norfolk.

#### DISPUTE BETWEEN THE ABBOT OF GLASTONBURY AND THE DEAN OF WELLS.

The following curious document, which I have reason to think has never been published, gives the particulars of the settlement of a dispute between Adam de Sodbury, Abbot of Glastonbury, and John of Godle (or de Godlegh), Dean of Wells, which affected no inconsiderable portion of the possessions of the Abbot and the Dean. Moddesley (or Mudgeley, as it is now called) is an ancient manor which appertained to the church of Wells from a very early date. Soon after the Restoration, Dr. Creighton, who was in exile with Charles II. (by whom he was made Dean of Wells), set to work in order to obtain restitution

of portions of the possessions of the deanery which had been illegally alienated from it; and, among others, the manor of Churchland in Wedmore (adjoining Mudgeley) was the subject of a long and harassing lawsuit. The matter was at length tried and decided in the Dean's favour. The papers connected with these proceedings have fallen into my hands, and many of them, as connected with our local history, are most valuable. From these documents I have selected the following for publication in "N. & Q.," which I consider as a most valuable mine from which future historians, topographers, and antiquaries will be enabled to extract almost inexhaustible treasures. The document is evidently translated from the original record, and bears marks of having been frequently handled in the course of the law-proceedings referred to.

"28 May, A<sup>o</sup> 1 Edw. 3. [A.D. 1327.]

"An Accord of differences betwene Adam, Abbott of Glaston, and John of Godle, Deane of the Church of St. Andrew of Wells.

"For div's trespasses done by the Abbot in the Dean's Mannor of Modesley; and the like trespasses done by the Deane in the Abbott's Mannor of Mere.

"1. The Deane did Challenge ye . . . w<sup>th</sup> th'app'tences w<sup>ch</sup> doth extend it selfe from the diche w<sup>ch</sup> is called Patchnebergelake of the east p't, and from thence extends itselfe to the water of the Poole of Ferlingmere, and so by the said Poole and streame runinge from the Poole to the diche w<sup>ch</sup> is called Lichelake, of the west p'te, to be his soyle app'teyning to his Mannor of Modesley, as in right of his Church of St. Andrew of Wells.

"2. And the Abbot doth clayme the s'd Moore to be his soyle p'teyning to his Mannor of Meere.

"And the Deane did Challenge for him and his Villeins in the Mannors of the s'd Deane, of Modesley, Wedmore, and Marke Com'on of pasture at all tymes of the yere for all manner of Cattle in Godnemoore.

"And the Deane did Challenge for him and his Villeins of the said Mannors of Modesley, Wedmore, and Marke, and also for his Villeins of the P'bend of Wedmore and of the Mannors of the said Deane of Moore and Bids'h'm, Com'on of pasture at all tymes of the yere ev'ry yere for all maner of Cattle in Oxemoore.

"The Agreemente by these bound, vizt, beginning of the north p'te from Cuncell's Wall vnder the Close of W'm Cuncsell of Modesley, and so from thence lynelly and directly and so forth vnto a certaine Streame runninge vnder Cowebridge, directly oppisite to the east corner of a certaine close called Parishmead, nere to the hamlett of Westy.

"And vpon the same bounds shalbe made and sustayned fower Stone Crosses.—Whereof 2 Crosses shalbe made and sustayned at the charges of the Deane for the tyme being on the northside.

"And the 2 Crosses at the charge of the Abbott of Glassonbury at the tyme being of the sowth p'te forever.

"All w<sup>ch</sup> movty of the said Moore not inclosed w<sup>ch</sup> lyeth next the Ditch called Lichelake, doth remayne to the Deane, to remaine to him and his Successours in demaunc services and liberty w<sup>th</sup>t impediment of the Abbot and his successours or Bailiff whatsoev'r forever.

"And therevpon it is agreed and granted from henceforth that the Deane and his Successors may have and peaceably and quietly hold all those p'ells of the afores'd Moore w<sup>ch</sup> before that agreem't in former tyme was inclosed w<sup>th</sup> all the Manor of Moddesley w<sup>th</sup> th'app'tences,



so that neither the Abbott or his successors any right or claime in the Mannor of Moddesley and p'cells inclosed may require or challenge for ever.

"And moreover that the Deane and his successors and all their men as well Free as bond of the Man's of the Deane, of Modeslee, Wedmore, and Marke may peaceably and quietly have com'on of pasture in the Moore of the s'd Abbott called Godney Moore, every yeare for all manner of Cattle. And that the Deane and his successors and their Tennants, Free and bond, of their mannor of Wedmore, Modeslee and Marke, and the ten<sup>ts</sup> of the Prebend of Wedmore, and of Moore and Bidesham, Com'on of pasture for all manner of Cattle in the More called Oxnmoores, w<sup>th</sup>owt impediment of the Abbott and his successors forever.

"And that the Deane and his successors and their tenants, Free and bond, may have passage by boat evry [day] from Sun rising to Sun setting in the waters of the Poole called Ferling Mere, and in all the Streame Course running from the s'd Poole vnto Lichlake, going and retorning as often as they pleas, w<sup>th</sup>owt the impedim<sup>t</sup> and contradict<sup>n</sup> of the Abbott and his succ's and bailiffs forever.

"And it is graunted by the Deane that the Abbott and his successors may have and enjoy the Mannor of Meer w<sup>th</sup> th'app'tenc's, and the s'd Poole called Ferlingmere, together w<sup>th</sup> the Streame and Course of Water running from the Poole vnto Lichlake.

"And all the Fishing of the Poole and Streame, w<sup>th</sup> the soyle of the Poole, Streame, and Course from all Claime of the Deane and his Successors for ev'r.—Saving the Freepassage. And that the Abbott and his successors w<sup>th</sup> the soyle of the Deane may sustaine and repaire Hatch Were and Bordine Were and Parish Were by the View of the Bailiffe of Modesley vpon warning given.

"Furthermore that the Dean and his succ's may have com'on of pasture for all manner of Cattle, and also Turbary in the moyty w<sup>ch</sup> remayneth to the Abbott, and have Hogsties\* in the same moyty, and take Ollers† and soyle to repaire them.

"And the Abbott to have the like com'on of Hogsties\* in the Dean's Moyty.

"And that all the Tennants of the Deane and Abbott, free and Villaines, and other their nearest neighbours' tenants may have com'on of pasture and Turbary in both the moyties of the Moore called Yealmore, at this p'sent not inclosed, as they wont to have.

"And to build and repaire Hogsties\*, and all their Cattle to chace and rechase to the water for ev'r."

INA.

Wells, Somerset.

#### ANDERSON PAPERS. — NO. III.

(1.) *Mr. Thomas Paterson to James Anderson, Esq.*

London, 8ber 30<sup>th</sup>, 1710.

"Sir,

"I wrote you the last post your daughter is now in St. Martin's Lane in one Mrs. Johnston's (there Janet is with her). She continues much about the same. Since the last, I have gott further insight into the original of her distemper, which is chiefly thus:—It seems its gone against her inclination to live with the old gentleman, and they knowing her indifference of their complaints,

\* The word is translated as I have written it. Does it mean common for Hoggacius or Hoggaster, i.e. Sheep of the second year, or Hoggus, Hogietus, a Hog or Swine beyond the growth of a pig?

† Query, Fuel?

made them glade to part with her at any rate; and on this account, she has starved and mismanaged herself on purpose, as I am informed, to get free of them. However, she has promised, so soon as her former strength is restored, to returne home to them; but I am afraid it will take a long time, pretending that as an excuse; but had she stay'd there, she would have been entirely lost, for she would neither eat nor drink, and only out of discontent; her aunt\* would not take her home to her house, nor advise her to any thing, seeing you left no charge with her. I was mighty uneasy about it, not knowing what to do with her; and she having no one else here that would condescend, or so much as advise me what to do, so I begg you'll write her a strict charge to return to the old gentleman so soon as she is well. Janet is very careful about her. I advised you formerly that I had given her two guineas, and since have not thought fit to trust her with any more; but have given Janet twenty shillings to lay out for her, and (she) is to account with me for it when spent. If I don't write you in a post or two, you may conclude she is recovering."

(2.) *James Anderson, Esq., to Mr. Thos. Paterson.*

"Dec. 12, 1710.

"[You did] well in letting Janet have any money necessary for Mary, to manage, and continue so with as sparing a hand as is possible; and bid her stay with Janet till I give further directions, and that she goe not abroad without her. Pray Janet to take notice of this."

Miss Mary Anderson gave her father much vexation. She was evidently a young woman of a violent temper. This she inherited probably from her mother; as Anderson, judging from his correspondence, was of a quiet and amiable disposition. Fortunately the young lady found favour in the eyes of Mr. Peter de Garden, or Gardeine, the son of a respectable foreign merchant, who married her in 1715. The marriage had the effect of reconciling the father and daughter.

This letter is addressed —

"MR. GEORGE TURNER,

"Apothecary, next door to

"the Devil Tavern, by

"Charing Cross,

"London."

(3.) *James Anderson, Esq., to Mr. Turner.*

"Edinburgh, Feb. 26<sup>th</sup>, 1713.

"My dear Sir,

"I hope my good friend, Mr. Turner, will excuse my not writing him sooner, when I tell him I was very long on the road, and upon my arrival had some matters of very much consequences to me to look after besides the inevitable formalities of giving and returning some visits. This was scarce over when the measles, which has been frequent and dangerous here, came in my family; and I myself was attacked with rheumatick pains, that have kept me at home these three weeks; and I underwent a full career of drudgery of your trade. I am now, blessed be God, pretty well again; and in a day or two, Mr. Crow and I are to visit honest Mr. Semple†, where, to be sure, your friend will kindly remember you. In the throng of all, Mr. Crow and I were not unmindful of your affair,

\* Mrs. Ellis, probably, the wife of her maternal uncle.

† Commonly called Simple Samuel. He was minister of Hibberton, near Edinburgh. Various particulars relative to him will be found in the *Analecta Scotica*.



which you'll know by his letter. There being no sure hand, I remitted a bill to Mr. Charles Patersonne last week, which is payable at fourteen days sight; and desired him to pay you 32*l.*, and take my note with our acquaintance upon it to me and Mr. Crow, to whom I endorsed the bill, and gave it to Mr. Paterson with any letters of Mr. Crow's about it. For the exchange now it must make more. I am far more obliged to my kind friend Turner, who may assure himself of a true friend to the utmost of my power. Mr. Crow gives his kind service to you: I shall be glad to hear from you, and know how all my friends are. If you'll favour me with any news, they'll be most acceptable to

"Yours, most sincerely,  
"JAMES ANDERSON."

J. M.

### Minor Notes.

**Extraordinary Literary Blunder.**—Dr. Johnson, in reference to the word *Curmudgeon*, says,—“It is a vicious manner of pronouncing *cœur méchant*\*, Fr. an unknown correspondent.” The author or printer of Dr. Ash's *Dictionary* (editions of 1775 and 1795) imagined that “an unknown correspondent” was Johnson's translation of *cœur méchant*, as is evident from the following extract from Ash's *Dictionary*:—“*Curmudgeon* (s. from the French *cœur, unknown, and méchant, a correspondent*), a miser, a churl.” R. E.

**Dryden's Funeral.**—In Luttrell's *Diary* (Oxford, 1857), it says, under the entry for May 14, 1701:—

“Yesterday Mr. Dryden was carried in great state from the College of Physicians to Westminster Abbey, and interred next Chaucer and Cowley.—11th June. Fixed on Mr. Dryden's tomb in Westminster Abbey.”

Then follows this epigram:—

“John Dryden had enemies three,  
Sir Dick †, old Nick, and Jeremy. ‡  
The fustian knight was forced to yield;  
The other two maintain'd the field;  
But had the Poet's life been holier,  
He had o'ercome the Devil and old Collier.”

JAMES ELMES.

**Monumental Inscriptions.**—I rejoice to see the prospectus issued by the Society of Antiquaries relative to the proposed collection of monumental inscriptions. May their efforts be crowned with success, say I. It strikes me, however, that it should be distinctly understood whether this collection is intended to be accessible only to members of the Society, or whether the public is to have access as a matter of right. The appeal is made to the public, and many will no doubt respond to it, but it would seem very ungracious if hereafter an industrious contributor should be denied the privilege of consulting the collection. Still, if it be now plainly understood that such is the inten-

tion, no reproach can hereafter be cast on the Society, though possibly the collection will not attain the magnitude it otherwise would.

THOS. BENSLEY.

5. Bolt Court, Fleet Street.

### Queries.

#### THE KNIGHT OF KERRY.

The mention of this gentleman's name lately in connexion with the Atlantic cable at Valentia, reminds me of a Query I have long intended asking some of your able genealogical correspondents,—Where can I find the best and most authentic history or pedigree of the Fitzgeralds or Geraldines, Earls of Desmond, and their descendants? I shall attempt part of an answer myself, by saying, that in conversation with the late knight some twenty years since, in reply to a question of mine, he said, that when George IV. was in Ireland, the king ordered Sir Wm. Betham, Ulster King-of-Arms, to make out a history, or trace of descent of the Fitzgeralds, especially in reference to the Knights of Kerry, Glin, and White Knight, represented by the Earl of Kingston. It was done, and the late Knight of Kerry had a copy in his possession, but unfortunately placed it in a drawer in the bed-room of his hotel in Dublin: on looking for it a day or two afterwards, it was gone! and after inquiry, the chambermaid said, she saw a roll of papers in the drawer, but not thinking they were of any value, lighted the fires with them! (The knight was naturally indignant enough, but his public duties soon occupied his mind, and he thought no more on the subject.) But he told me that the original document was by the king's orders lodged in the Home Office, and I could easily obtain a copy. A few years since, one day passing down Whitehall, it occurred to me to ask at the Home Office whether I could procure such a document, and how. I inquired from a porter in the hall where should I go, alluding to what I wanted: but in the rudest and most uncivil manner he told me to “write about whatever I wanted, or go upstairs and ask.” Being discouraged by a clerk “upstairs,” who stared at me, but “could not tell anything about it,” I let the matter drop. Perhaps some other correspondent may be more fortunate in obtaining a clue to this curious document. I know reference is often made to the Geraldines in local histories, and in histories of Ireland, but in no instance have I yet been able to find any continuous satisfactory index or account of this once powerful family.

(Mem.—Why are the porters, or *messengers*, as they wish to be called, in our public offices so proverbial for their rudeness to strangers? Civility or a little politeness is just as easy; I had painful experience of the fact myself, while en-

\* *Cœur*, “heart;” *méchant*, “wicked.”

† Sir Richard Blackmore.

‡ Jeremy Collier.



gaged in an office of one of the highest departments of the state, and having occasionally to call at other offices, until I became known, then the stiffness was *thawed* somewhat!)

While on the subject of the Knights of Kerry, I may as well place on your indelible pages the following epitaph on a former knight, the monument on which it is inscribed forming (says a local publication) part of a rickstand for a neighbouring squire! Smith, in his *History of the County*, p. 177., says, this was "a handsome monument of black marble, with the inscription in gold letters." *Sic transit gloria!*

"Immodicus brevis est aetas,  
et rara senectus.

H. S. E.

Johannes FitzGerald, Eques Kerriensis;  
Ex antiqua stirpe Equitum Kerriensium

Oriundus,

Suavitate ingenii, et integritate morum  
Eximius.

Erat in ore venustus,  
In pectore benevolentia,

In verbis fides,

Candidus, facilis, jucundus,

Quot notos tot habuit amicos,

Inimicum certe neminem.

Talis quum esset. Febri correptus

Immature obiit

A. D. 1741.

Hoc monumentum

Charissimi mariti memoriae sacrum  
Margaretta conjux, moriens posuit."

Where is the first sentence to be found?

SIMON WARD.

### Minor Queries.

**Precedency and Colonial Laws.**—In a work entitled *A View of the Constitution of the British Colonies in North America and the West Indies*, by Anthony Stokes, Chief Justice of Georgia, London, 8vo., 1783, is a table of precedency, in p. 190., said to be "compared and adjusted from the several Acts and Statutes made and provided in England for the Settlement of the Precedency of Men and Women in America, by Joseph Edmondson, Mowbray Herald."

If any of your colonial jurists or antiquarian readers can refer me to any authority for the precedency in question, and particularly the several Acts and Statutes referred to, I should be much obliged. Edmondson printed a small duodecimo of engraved plates, entitled *Precedency*, but there is no such thing in it as the table printed in Mr. Stokes's work. G.

### Cathedral-Service Tradition.

1. Why did one Petty Canon at the Abbey this morning (July 25, 1858, St. James's Day, 8th Sunday after Trinity), read the wrong first lesson, i.e. 1 Kings xiii., instead of Ecclesiasticus xxi.?

2. Why did the other Petty omit to read the

collect commemorating the Sunday and the week following, after the collect for the day, i.e. St. James's Day, had been read?

3. What possible tradition can justify the use of a lesson, *proper to a day*, when *that day* is not so much as commemorated at the service?

4. How, with any approach to common sense, not to speak of right ritualism, can a *Sunday collect* be used *through a week*, when it has not been used, even by way of commemoration, on the first day of that week, i.e. the *Sunday*, itself?

5. What customary, or book of tradition, is there to instruct the Petties in the otherwise unwritten canon of their duties?

6. Even if the collect of the Sunday is used when saint's day and Sunday occur, as it always ought to be, is it right arbitrarily to mix up the lessons of Sunday and saint's day together, wantonly choosing this, and as wantonly rejecting that?

7. Ought not the lessons to follow the celebration, not the commemoration? i.e. the saint's day, not the Sunday?

8. If one lesson may be taken and the other, the right lesson, left out, what is to hinder the Petty Canon from choosing a *Sunday epistle* while the greater gun gives voice to the *gospel for the saint's day*? JACOB.

### The Critic's Pruning-knife.

"When critic science first was known,  
Somewhere upon the Muses' ground

The pruning-knife of wit was thrown.

Not that which Aristarchus found;

That had a stout and longer blade:

'Twould at one blow cut off a limb.

This knife was delicately made,

Not to dismember, but to trim,

With a soft harmless edge at top;

'Twas made like our prize-fighters' swords.

Pages and chapters 'twould not lop,

But cut off syllables and words.

Well did it wear, and might have worn

Still many an age, and ne'er the worse;

Till Bentley's hand its edge did turn

On Milton's adamantine verse.

Warburton seized the blunted tool,

Fitter for oyster-opening drab.

For critic use 'twas now too dull,

But though it would not cut, 'twould stab.

Then Shakspeare bled with every friend

That loved the bard: he threatened further;

And God knows what had been the end,

Had not Tom Edwards cried out murder.

Affrighted at the fearful word,

Awile he hid the felon steel.

Now shows it Mason, lends it Hurd;

And see what Gray and Cowley feel."

The preceding verses are transcribed from a copy which seems to have been made about fifty years ago. They are without the author's name; perhaps some of your correspondents can state by whom they were composed, and whether they have been already printed? Edwards died in 1757: the third edition of his work, entitled

*Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's Edition of Shakspeare*, was published at London in 1750. Hurd's edition of the *Select Works of Cowley* appeared in 1769; and Mason's edition of *Gray's Poems and Letters, with Memoirs of his Life and Writings*, in 1775, six years afterwards. Warburton died in 1779: so that these verses were probably written in the interval between 1775 and 1779. L.

*St. Peter's Net at Westminster.*—There is a tradition that, many years ago, a piece of net hung in the cloisters of the Abbey, which was exhibited as part of the genuine net of the apostle. Does any neighbour remember any such thing? and can they throw any light upon the story? A. A.

*Private Baptism.*—Will any of your clerical readers favour me with information on the following subject: how far it is usual for the officiating minister at a private baptism to destroy, after the ceremony, the basin containing the water?

CLERICUS RUSTICUS.

*Portrait.*—I have a portrait in oil, life size, of an aged lady seated in an arm-chair, holding in her right hand a full-blown rose; the leaves dropping on the arm, which rests on the arm of the chair on the elbow; showing the palm of the hand, and the back of the rose. The left hand drops on the other arm of the chair, the four fingers only visible; upon neither hand any ring. The dress, black damask satin; over her cap a sort of veil, flowing at the back, of thick white material. On the left, on a table, covered with crimson velvet, is laid a gold watch, in a tortoiseshell case, with blue ribbon attached, pointing to half-past twelve.

Size of portrait, about 4 feet by 3 feet 9 inches. If you can inform me the signification of what is evidently symbolical in the picture, you will confer a great favour on a

SUBSCRIBER.

*Pedigree of Cowley the Poet.*—What is known of the pedigree of Cowley? or can his descent be traced from the Cowleys who were ancestors to the Duke of Wellington? JAMES GRAVES. Kilkenny.

*Gilbert Wood.*—Is there still a wood in Surrey of the name of Gilbert Wood? And why was it so called? G. H. H.

*Ancient Seal.*—An old brass seal, found in a newly ploughed field at Croughton, near Brackley, bears the following inscription, in Gothic capitals, round the edge between two dotted rings:—

"\* IESVSELIOLISEGAELEL \* C."

Within the inner ring are two squares, having double lines, crossed one under the other alternately, and disposed so as to show eight corners, between which are the following letters, similar to the foregoing, but smaller: "LEGE TEGE."

Within the octagonal area is a profile head of a man with long hair, looking to the right; beneath the head appears to be a bull-dog crouched up; and underneath the dog, a branch with leaves, springing up and spreading itself on each side of the man's head.

The seal is one inch in diameter, is deeply cut in, and is well preserved.

Can any of the readers of "N. & Q." explain this seal? H. T. W.

*Population of London.*—What was the amount of the population of London and Southwark at the beginning of the seventeenth century?

X. Y. Z.

*Patrick Family.*—Where is there to be seen a pedigree, or any genealogical notes of the family of Patrick, of which Doctor Symon Patrick, Bishop of Ely, was a member? He is said to have been born at Gainsborough, in the county of Lincoln.

K. P. D. E.

*Kirkby, Stanley, Clarke, Martin.*—What is known of Mr. Kirkby and Mr. Stanley, Oxford men in 1775, their B.A. degree coming shortly afterwards? The former was probably the son of a wine-merchant in Nottingham, and it appeared usual for the latter to pass through that town for the vacation. They are both frequently mentioned as friends in the letters of a Christ Church man of that period.

Information is also requested about William Clarke and Samuel Martin, Vicar and Curate respectively of Bramcote, near Nottingham, at about the same date. The latter is said to have gone to sea as chaplain, in consequence of having been jilted. S. F. C.

*Quotation.*—Whence is the passage—

"Those golden tears which men call stars"

taken? It is quoted in the beginning of Longfellow's *Hyperion*. MUGHRIB.

*Death of Rev. — Stephenson in his Pulpit: Monument.*—Can any of your readers give me information respecting the Rev. — Stephenson, who expired in his pulpit some time previous to 1839? I believe there is a monument erected to his memory in the church of the parish where he was buried. Where is the church? and who was the sculptor of his monument? VRYAN RHEGED.

*Edward Webbe.*—In 1590 was published—

"The rare and most wonderfull Things which Edward Webbe, an Englishman borne, hath seene and passed in his troublesome Travailes, in the Cities of Jerusalem, Damasco, Bethlem, and Galey: and in the Lands of Jewrie, Egypt, Grecia, Russia, and Prester John. London, by A. L., for William Barley."

A second edition was published the same year. Could any of your readers give me any biogra-



phical account of the author, besides that contained in his narrative. **BERTRAND DU GUESCLIN.**

"*Dans votre lit.*"—Between fifty and sixty years ago, in the social days of an early dinner, an agreeable family rubber, and a light supper, I can well remember the pleasant custom of a cheerful song from many of the company before the final break up of the innocent domestic party assembled. Amongst many other songs, at that period obtaining, there was a fashionable little canzonet called "*Dans votre lit!*"

In those cheerful days this little madrigal was prominent; but time has rendered it obsolete, and I cannot find any one who can tell me the words of the two stanzas following the first verse. Perhaps some one of your numerous readers (of the olden time) might happen to remember them. The first verse I remember was—

"*Dans votre lit, that bright parterre,  
Where blooms the rose and lily fair,  
A smiling jonquil I would be,  
To bloom sweet flower, beside of thee,  
Dans votre lit, dans votre lit,*" &c.

I should be most pleased at the revival of my early recollection. **W. R.**

**The Cromwell Family.**—Who were the Cromwells so frequently to be found in lists of Drainage Commissioners for Lincolnshire in the fourteenth and succeeding centuries? Dugdale, in his *Embankment and Drainage*, mentions these among others.

**Robert de Crumwell**, A.D. 1375, who sat on a Commission connected with Skegnes and Grimsby.

**Sir Ralph Crumwell**, a name appearing in several lists of such Commissions for the parts of Lindsey from A.D. 1379 to A.D. 1452.

**Sir William Crumwell**, who appears in the same Commission with Sir Raphe Crumwell, A.D. 1425.

**Lord Crumwell**, in one for the south of Lincolnshire, A.D. 1462.

**Oliver Cromwell and Robert Cromwell** (probably father to the regicide), A.D. 1605.

**Sir Oliver and Mr. Henry Cromwell**, A.D. 1618.

Gough, and other writers, do not go farther back than Henry VIII.'s Vicar-general, when tracing Oliver's origin. **J. H. B.**

**Chapel Scala Celi.**—In the will of Alice Nicoll, widow, of Kingston, Surrey, dated July 12, 1515, given in the Collections of the Surrey Archaeological Society, p. 181, is a bequest of five masses of the two wounds of our Lord, "in the chapel of Skaly Celi at Westmynster." Where was this chapel? It is not stated to be in the Abbey, but simply at Westminster. The author, or editor, in a note says,—

"In the conventual church of the Augustine Friars, or Eremites, a Norwith, the place of the greatest profit was the chapel of our Lady called Scala Celi . . . being the

only chapel (except that of the same name at Westminster, and another of our Lady at St. Botolph's church at Boston) which enjoyed equally extensive privileges with the chapel of Scala Celi at Rome."

The author would very much oblige if he would kindly give his authorities for these statements. By the chapel Scala Celi I suppose is understood that at Rome, exactly opposite the Lateran, which is more commonly called the "Scala Santa," or the chapel "Sancta Sanctorum." In this are twenty-eight steps or stairs of white marble, said to be those taken from Pilate's house, and which our blessed Saviour is supposed to have ascended. The privileges granted are to those who go up on their knees repeating certain prayers, and are said to be the extensive indulgence of a thousand years. Unfortunately there is a rival in Germany, claiming to be the genuine staircase. However neither of them fit the place at Jerusalem from whence they are said to have been taken, as has been proved by the personal measurement of a friend, and fellow **F. S. A.**

### Minor Queries with Answers.

**Wad Mines in Cumberland.**—Where can I procure the most complete account, historical and otherwise, of the celebrated black lead or Wad mine at Borrowdale, in Cumberland? When was it first discovered, and if the mine is still at work?

**S. R.**

[No particular history has been written, we believe, of the famous black-lead or wad mines in Cumberland. According to the *Parliamentary Gazetteer*, once a year the mine in Borrowdale is opened, and a sufficient quantity of plumbago is extracted to supply the market during the ensuing year. The whole annual produce, valued at 3,000*l.*, is carried to London, where it is exposed to sale at the black-lead market, held in a public-house in Essex Street in the Strand. For the fullest particulars of the wad mines, consult Hutchinson's *History of Cumberland*, vol. ii. pp. 212—220, inclusive. The Borrowdale mine was originally opened in 1710, and having been ingeniously plundered a few years later, the legislature passed an Act (25 Geo. II. c. 10.) making it felony "to break into any mine or wad-hole of wad or black-cawke, commonly called black-lead, or to steal any from thence." The Act also recites, "that the same hath been discovered in one mountain or ridge of hills only in this realm, and that it hath been found by experience to be necessary for divers useful purposes, and more particularly in the casting of bomb-shells, round-shot, and cannon-balls!"]

**James Chambers, Itinerant Poet.**—A volume printed at Ipswich in 1820, entitled *The Poetical Works of James Chambers, Itinerant Poet, with a Life of the Author*, being in my possession, but wanting pp. 7, 8, also 17, 18, 19, and 20. of the "Life," I should feel obliged by getting permission from the owner of any perfect copy to make a transcript of those pages, or to have the same done for me, directed to 7. Fisher Street, Red Lion Square. I shall also be glad of some parti-



culars of the closing portion of the life of Chambers, or other matter concerning him; for, according to a statement contained in my volume, of his advanced age of 62 in the year 1810, it may be supposed he has long ere this paid the debt of nature.

J. DACRES DERLIN.

[James Chambers, "Student in Philology, Phytology, and Theology, and author of Reflections on Storms and Tempests, &c." and commonly called the "Itinerant Poet," long wandered over the county of Suffolk as a pedlar, and selling his own effusions. He was born at Soham in Cambridgeshire in 1748, and died at Stradbroke in 1827. So used was he to wander about, that though some friends put him into decent cottages at Woodbridge, Worlingworth, &c., and gave him proper clothes, yet he could not be induced to settle, but preferred a life of wandering privation to the comforts of a home.]

*Miss Sophia Woodroffe*.—Can you give me any account of Miss Sophia Woodroffe, author of *Lethé and other Poems*, 16mo., 1844. I think there is a short notice of the authoress at the beginning of the volume, written by the Rev. Dr. Faber.

R. INGLIS.

[Dr. Faber has only prefixed a "Preface," not a biographical sketch. In it he states that Miss Woodroffe died in the arms of her afflicted mother, on Saturday, May 11, 1844, at the house of a valued clerical friend of the family, Mr. Auriol, where, during some time, she had been on a visit.]

### Replies.

MR. THOMAS CAREY, "A POET OF NOTE," AND  
THOMAS CAREW THE WELL-KNOWN POET.

(2nd S. vi. 12. 38. 133.)

Is there not some confusion between two poets of somewhat similar names—Thomas *Carew* and Thomas *Carey*? I believe that the extract given by Mr. YEOWELL from Izaak Walton's MS. collections for a Life of John Hales, refers to Mr. Thomas *Carey*, "son to the Earle of Monmouth, and of the Bedchamber to his late Majesty," and not to the well-known poet Thomas *Carew*, "Gentleman of the Privy Chamber, and Sewer in Ordinary to Charles the First."

Wood (*Fasti*, i. 352.), speaking of Henry Carey, the frequent "translator of books," afterwards Earl of Monmouth, says he was admitted B.A. of Exeter College, Feb. 17, 1613, and then adds the following:—

"THOM. CAREY of the same coll. was admitted on the same day. This Thomas, who was younger brother to the said Henry Carey, was born in Northumberland while his father Sir Robert Carey was Warden of the Marches towards Scotland, proved afterwards a most ingenious poet, and was author of several poems printed scatteredly in divers books; one of which, beginning 'Farewel Fair Saint,' &c., had a vocal composition of two parts set to it by the sometime famed musician Henry Lawes. Upon the breaking out of the rebellion in 1642, he adhered to his Majesty, being then of the bedchamber to, and much esteemed by, him. But after that good king had lost his

head, he took it so much to heart, that he fell suddenly sick, and died before the expiration of the year 1648, aged 53, or thereabouts. Soon after his body was buried in a vault (the burying-place of his family) under St. Joh. Bapt. chappel within the precincts of St. Peter's church in Westminster."

Sir Egerton Brydges, in his *Memoirs of the Poets of England during the Reign of James the First*, p. 434., giving an account of the Carey family, adds in a note, —

"Mr. Malone somewhere, I think, doubts the existence of two poets of the names of T. Carey and T. Carew, and supposes them the same. But if so, he is mistaken."

In the *Memoirs of Marshal de Bassompierre's Embassy to England in 1626*, p. 104., I find the following passage:—

"Monday, 23rd. Viscount Semilton [Wimbledon], Goring, Chery, and others came to dine with me. Afterwards I was to take leave of the Dutch ambassador."

Upon the obscure name, *Chery*, the learned English translator of the book in question (the late J. W. Croker) adds an interesting note, which I quote at length:—

"*Chery*. I have no doubt that this was one of the sons of the Earl of Monmouth; and, as the elder brother was now Lord Leppington, this was probably Thomas Cary, gentleman of the king's bedchamber. We are not surprised to find him in the society of painters and ingenious persons (see p. 101.), for he was a literary man, the author of several poems, some of which have come down to us. He died a little after the king, of a broken heart for the fate of his royal master and friend, aged fifty-three; so that he was now about thirty.

"It is said (Bridges's *Mem.* i. 494.) that Mr. Malone somewhere melts down into one, two poets of this age, Thomas Cary and Thomas Carew. I do not recollect the passage; but they are, I believe, sometimes confounded. Walpole mentions Thomas Carew, a wit and poet of the time, and gentleman of King Charles's privy chamber, whose portrait was painted by Vandyke, with that of Henry Killebrew. (*Anec.* 222.) I have sometimes doubted whether Thomas Carew was of the privy chamber, and suspected that his name was confounded with that of Thomas Cary, son of Lord Monmouth, gentleman of the bedchamber, and the person (I have no doubt) mentioned in the text; but there are so many evidences to show that Thomas Carew was honoured with this office, that I can doubt no longer; though certainly such a near similarity of christian and surnames, of talents, and characters, and offices, in two different persons, is, at first sight, very improbable. Rymer has preserved a grant of a pension of 500*l.* a year for life to Thomas Cary, groom of his majesty's bedchamber, dated 28th of May, 1625. (*Fed.* xviii. 95.) Thomas Carew was the author of that beautiful song, so often reprinted, — 'He that loves a rosie cheek.' It is singular, that Mr. Campbell, in his late edition of fragments of the English Poets, should have inserted this poem—one of the best known in our language—twice over in the same volume; once as the production of Carew, and again as that of an anonymous author."

I do not wonder that Malone was confused with the two poets of similar names, for Carew's was doubtless pronounced, as it was sometimes spelt, *Cary*; as also was the author's of the *Survey of Cornwall*. The similarity, too, of their appointments in the household of Charles I. and the



corresponding duration of their lives, all these circumstances combined might easily have puzzled wiser heads than that of our Shakspearian commentator. Lest, however, there should still be a lingering doubt upon the matter, I may add that, among the poetical contributors to Henry Lawes' *Ayres and Dialogues for One, Two, and Three Voyces; The First Booke*, 1653, folio, both names occur, and with the following designations:

"Mr. Tho. Cary, Son to the Earle of Monmouth, and of the Bedchamber to his late Majesty."

"Mr. Tho. Carew, Gentleman of the Privy Chamber, and Sewer to his late Majesty."

I am glad to find that Mr. YEWELL is turning his attention to a complete edition of the works of the charming old poet Thomas Carew. A good edition is much wanted, and it cannot be in better hands.

The biography of Carew is in much confusion. The time of his birth is uncertain. Fry says, "probably about 1577." Brydges says, "a typographical error; it should be 1597." Lord Dundrennan says, "the year 1589 has been assigned as the period of his birth."

The same uncertainty exists as to the time of his death. Ellis, in the "Chronological List of Poets," prefixed to the *Specimens* (4th edit. 1811, vol. i.), fixes Carew's birth in 1577, and his death in 1634, adding in a note, —

"Notwithstanding what is said in iii. 156., it has been thought best on *deliberate consideration*, to place Carew's birth as above. His death *certainly* happened in 1634."

Upon which Thomas Campbell observes, —

"When Mr. Ellis pronounced that Carew *certainly* died in 1634, he had probably some reasons for setting aside the date of the poet's birth assigned by Lord Clarendon; but as he has not given them, the authority of a contemporary must be allowed to stand."

Wood says that he died *about* 1639, which year is probably correct, and for the following reasons assigned by Peter Cunningham in a note to Campbell's *Essay on Poetry*, p. 207.: —

"He [Carew] is mentioned as alive in 1638, in Lord Falkland's verses on Jonson's death; and as there is no poem by Carew in the 'Jonsonus Virbius,' it is not unlikely that he was dead before its publication."

Carew, like his shadow Cary, is supposed to have lived a gay and dissipated life, and to have died penitent. Clarendon says, —

"His greatest glory was, that after fifty years of his life spent with less severity or exactness than it ought to have been, he died with the greatest remorse for that licence, and with the greatest manifestation of Christianity that his best friends could desire."

This statement is in some measure confirmed by the comparatively recent discovery in the Ashmolean Library of a number of metrical Psalms paraphrased by Carew, and supposed to have been penned at the close of his days. These Psalms form no portion of Carew's printed works, and

have been overlooked in the Rev. John Holland's *Psalms of Britain*. They are thus described in Mr. Black's excellent *Catalogue of the Ashmolean Manuscripts*\*, No. 38., col. 45.: —

"115. 'Eight Psalmes, translated by Mr. Thomas Carew.'

"i. Happie the man that doth not walke."

"ii. Why rageth heathens, wherefore swell."

"li. Good God unlooke thy magazine."

"cxiii. Ye children of the Lord that waite."

"cxiv. When the seed of Jacob field."

"cxxxvii. Sitting by the streames that glide." (Printed in the quarto edition of Wood's *Ath. Oxon.* ii. col. 659—60.)

"xci. Make the greates God thy forte, and dwell."

"civ. My soule the great God's praises sings."

"They occupy 6 pages, marked 98 a, b, etc."

To Mr. Black's description I may add that the first psalm is printed in Mr. Fry's *Bibliographical Memoranda*, 4to. Bristol, 1816. Speaking of the Psalms, he says: —

"They shall be inserted in the forthcoming edition of our Poet's works, which has been for more than four years in preparation for the press, and will, it is to be hoped, when it appears, present the correct text of a valuable author, and *Memoirs* somewhat improved, beyond any existing Life, by the addition of new and important facts."†

Malone writing to Fry, June 18, 1810, says that: —

"In the British Museum there are some old transcripts of various of Carew's Poems; and if the poetical treasures of that repository be carefully examined, I believe some *unpublished songs* of his may be found."

The Ashmolean Library contains MSS. of several of Carew's songs. For instance, "I will enjoy thee nowe my Celia, come," (No. 36, 37., art. 197.; see also No. 38., art. 82.); "He that loves a rosie cheek" (No. 38., art. 8.); "When this flye liv'd she used to playe" (*Ib.* art. 10.; see also No. 47., art. 35.); "I saw fayre Celia walke alone" (*Ib.* art. 11.); "Like to the hand that hath bine used to playe" (*Ib.* art. 81.); "If when the sunn at noone displayes" (*Ib.* art. 218.), &c. &c.

In the Malone Collection (MS., No. 13.), is a song by Carew, beginning, "Tell me, Utrechia, since my fate;" and doubtless if the MS. treasures of the Museum, Bodleian, and Ashmolean Libraries were attentively examined, many other of his stray lyrics might be discovered.

I should also suggest a careful examination of the various printed Music Books from 1630 to 1680; particularly the early collections of *Ayres and Dialogues* published by John Playford. I may add that Walter Porter's *Madrigales and Ayres, of Two, Three, Foure and Five Voyces*, 1632, contains those exquisite lines, "He that loves a rosie cheek," set to music of four voices, *eight*

[\* It is much to be regretted that there is no Index to this useful work.—ED.]

[† Query, What has become of Mr. Fry's Carew documents? — ED.]



years before the published collection of Carew's poems. (See the *British Bibliographer*, vol. ii. p. 318.)

Who is the real author of the Masque *Cælum Britannicum*, "performed at Whitehall in the Banqueting-house on Shrove-Tuesday-night, the 18. of February, 1633?" It was printed for Thomas Walkley, with Carew's name, in 1640, but is also found in the folio edition of *The Works of Sr William Davenant*, 1673, p. 360.\*

I am acquainted with three engraved portraits of Thomas Carew. One from the picture at Windsor; another from a medal by Varin; and a third, I think different from either, published by Horace Rodd. EDWARD F. RIMBAULT.

The only notice of the translation of De la Serre's work that I have as yet met with is in Allebone's *Critical History of English Literature*, Philadelphia, 1855, where I find the following:—

"Cary, Thomas, Serms., 1691, 4to. a trans. of the Sieur de la Serres' *Mirror which flatters not*; with some verses by the translator, 1699, 8vo."

Watt tells us that the Thomas Carey who published sermons in 1691 was prebendary of Bristol.

I have unfortunately been unable to find any authority for Allebone's statement, and I am the less inclined to depend on it from his making no mention of any other Thomas Carey or Cary. There was, however, a Thomas Carey alive in 1638, who might well have been the translator, the brother of Henry Carey, Earl of Monmouth; whose father was "Warden of the Marches towards Scotland," and who (Thomas) was born in Northumberland at the time his father held that office, about 1595. Thomas Carey was admitted B.A. (Exet. Coll. Oxon.), Feb. 17, 1613. Wood says that "He was a most ingenious poet, and was author of several poems printed scattered in divers books, one of which beginning 'Farewel Fair Saint,' was set by Henry Lawes. Upon the breaking out of the rebellion, 1642, he adhered to his majestie, being then of the bed chamber, and much esteemed by him. But after that good king lost his head, he took it so much to heart that he fell suddenly sick, and died before the year 1648, aged 53 or thereabouts." (I am not answerable for Wood's dates.)

I do not assert that I have any positive proof that Mr. Allebone is wrong; but I do think that there are several points which make it probable that the Earl of Monmouth's brother, and not the Prebend of Bristol, was the translator of De la Serre. It is strange that a poet of power enough to write the verses at the end of that work should

be silent for half a century, and then produce nothing but a couple of quarto sermons; and that the Thomas Carey who translated the work was a poet, I think the following verses, which deserve to be written in letters of gold, prove:—

"Doe something ere thou doe bequeath  
To worines thy flesh, to aire thy breath;  
Something that may, when thou art cold,  
Thaw frozen spirits when 'tis told;  
Something that may the grave controule,  
And shew thou hadst a noble soule.

Doe something to advance thy blisse,  
Both in the other world and this."

The book reads like a prophecy of the misery that the faithful servant of this prince saw hanging over him. It was dedicated by De la Serre to the King and Queen of England, and was published just when the king's cause must have begun to look gloomy in the eyes of far-seeing men. I think that the allusion to "the last summer's sad effects," in the *Advertissement au Lecteur*, may possibly refer to the trial of Hampden: it is a point which may be worth the examining.

The translator was known as an original author before he published De la Serre, as I think at least we may gather from the following:—

"Friend, here remoulded by thy English hand  
(To speake it is no feare)  
In hew as slicke and cleare.  
Nay, when thy owne Minerva now doth stand  
On a composing state (sic orig.),  
'Twas curtsie to translate (sic orig.).  
But most thy choise doth my applause command—  
First for thy selfe, then for this crazie land."

I have more to say, but I have trespassed too much on your space already. Only permit me to ask if anything is known of the "Carey" whose clever, and more than clever, cavalier and other poems were published in 1771, "from a MS. in the possession of the Rev. Mr. Pierrepont Crompton."

G. H. KINGSLEY.

#### DEMOSTHENES' ADVICE.

(2<sup>nd</sup> S. vi. 70.)

Valerius Maximus has preserved the Greek word ἡ δὲκρίσις of Demosthenes which he thrice repeated as most effective in oratory, and the heading of the chapter (viii. 10.) is *de pronuntiatione, et apto motu corporis*. The remarks of Aristotle (*Rhetoric*, iii. 1, 2.) on this word show

\* "Ah! you do not know Pat Carey, a younger brother of Lord Falkland," says the disguised Prince Charles to Dr. Albany Rochecliffe, in Sir Walter Scott's *Woodstock*. The first edition of his poems appeared under the following title, *Poems from a Manuscript written in the Time of Oliver Cromwell*, 4to., 1771. In 1820, Sir Walter Scott, ignorant, as he confesses himself, at the time of an earlier edition, edited once more the poems, from an original MS. presented to him by Mr. Murray. The first edition contains nine poems, the second edition thirty-seven. See "N. & Q." 1<sup>st</sup> S. viii. 406.; x. 172.]

\* The first edition, in 1634, was published anonymously by Thomas Walkley, and it is attributed by the best dramatic authorities to Thomas Carew, the Sewer in Ordinary to Charles I.—ED.]



that such "art of delivery" (elocution), although it had lately been introduced into tragedy and public recitations, had not been fully treated of, and had been only partially handled by Thrasymachus on the excitement of compassion: but that when it should be introduced into oratory it would produce the same results as acting. He adds, in effect, *artis est celare artem* :—

"Δὲ δὲ λαμβάνειν ποιούντας, καὶ μὴ δοκεῖν λέγειν πεπλασμένας, ἀλλὰ πεφυκέναι, τοῦτο γὰρ πιθανόν· ἐκεῖνο δὲ, τοῦναντίον· ὡς γὰρ πρὸς ἐπὶ βουλευόντα διαβάλλονται, καθάπερ πρὸς τοὺς οἰνοῦς τοὺς μεμιγμένους."

"On which account observation must be parried by not appearing to speak in an artificial way, but naturally, the one method inducing persuasion, the other the contrary, because people put themselves on their guard, as they would against adulterated wine."

Harris (*Philolog. Inq.* ii. 4.), speaking of Garrick's acting, says :—

"And how did that able genius employ his art? Not by a vain ostentation of any one of his powers, but by a latent use of them all in such an exhibition of nature, that, while we were present in a theatre, and only beholding an actor, we could not help thinking ourselves in Denmark with Hamlet, or in Bosworth Field with Richard."

He had no aid in his acting from dress, as he appeared in a court suit of sky-blue and scarlet in Macbeth.

Aristotle also observes that *ὑπόκρισις* is a gift of nature, and rather without the province of art : "ἔστι φύσεως τὸ ὑποκρίσκειν εἶναι, καὶ ἀτεχνότερον."

Quintilian (vi. 2.) says :—

"Afficiamurque antequam afficere conemur . . . per quas imagines (φαντάσιαι) rerum absentium ita repræsentantur animo, ut eas cernere oculis, ac præsentia habere videamur : has quisquis bene conceperit, is erit in affectibus potentissimus."

This power of imagination, and control over it, is required to impart vitality to all the other numerous qualifications of an orator. The House of Commons is a different arena from that of Demosthenes: few of the members can expect to obtain a hearing; and a speaker, whether orator or not, is listened to in deference to the number of members he, as the exponent of his set or party, is likely to bring to the vote.

T. J. BUCKTON.

The famous answer of Demosthenes to the question about oratory—that action is the first, second, and third—meaning by action, delivery and voice still more than gesture, is referred to by Cicero, *de Oratore*, lib. iii. 214., *Orat.* 55., and *Brutus*, 234.; and Cicero considers it as applying more to the voice than the gesture. The Greek is not *ἐκφώνησις*, nor *ἐνέργεια*, but it plainly includes both.

E. C. B.

The story about Demosthenes is told in more than one of the Greek rhetoricians; for a more

familiar passage, see Cicero, *De Clavis Oratoribus*, c. 38. :—

"Demosthenes ferunt ei, qui quævisset, quid primum esset in dicendo, actionem; quid secundum, idem; et idem tertium respondisse."

The Greek word used is, if I remember aright, *ὑπόκρισις*; what it means is obvious. If your correspondent does not think it is obvious, he will find plenty of references in Ernesti's *Lexicon of the Greek Rhetoricians*, to places where he will find enough to satisfy him.

M. P. D.

#### TRANCE-LEGENDS.

(1<sup>st</sup> S. x. 457. 480.; 2<sup>nd</sup> S. iii. 162.)

"Peter the Goatherd is the 'Ziegenhirt' of Otmar's Collection of the Ancient Tales and Traditions current in the Hartz. The name of Frederick Barbarossa is associated with the earliest cultivation of the Muses in Germany . . . Frederic was a patron of the minstrel arts; and it is remarkable that the Hartz traditions still make him attached to similar pursuits, and tell how musicians, who have sought the caverns where he sits entranced, have been richly rewarded by his bounty."

"The author of the *Sketch Book* has made use of this tale as the plot of his 'Rip Van Winkle.' There are several German traditions and ballads which turn on the unsuspected lapse of time under enchantment; and we may remember in connexion with it, the ancient story of the 'Seven Sleepers' of the fifth century. (*Gibbon*, vi. 32.) That tradition was adopted by Mahomet, and has, as *Gibbon* observes, been also adopted and adorned by the nations from Bengal to Africa, who profess the Mahometan religion. It was translated into Latin before the end of the sixth century by Gregory of Tours; and Paulus Diaconus (*De Gestis Longobardorum*), in the eighth century, places seven sleepers in the North under a rock by the sea-shore . . . The next step is to animate the period dropt from real life—the parenthesis of existence—with characteristic adventures, as in the story of 'the Elfín Grove' in Tieck's *Phantasia*; and as in 'The Dean of Santiago,' a Spanish tale from the Conde Lucanor, translated in the *New Monthly Magazine* for August, 1824, where several similar stories are referred to."—*German Popular Stories from MM. Grimm*, Lond. 1824-5, 2 vols., vol. ii. p. 250.

Another trance-legend we may notice is that of *Dornröschen* or *Thorn-Rose*, commonly called "The Sleeping Beauty." Tennyson has depicted the leading incident in his poem entitled "The Sleeping Palace," if I remember right.

"*Dornröschen* is a Hessian story. *MM. Grimm* observe a connexion between this fable and the ancient tradition of the Restoration of Brynhilda by Sigurd, as narrated in the Edda of Sæmund, in *Volsunga Saga*. Sigurd pierces the enchanted fortifications and rouses the heroine. 'Who is it,' said she, 'of might sufficient to rend my armour and to break my sleep?' She afterwards tells the cause of her trance: 'Two Kings contended; one hight Hialmgunnar, and he was old but of mickle might, and Odin had promised him the victory. I felled him in fight; but Odin struck my head with the *Sleepy-Thorn* (the 'Thorn-rose or Dog-rose, see *Alt-deutsche Walder*, i. 135.), and said I should never be again victorious, and should be hereafter wedded.' (Herbert's



*Miscel. Poetry*, vol. ii. p. 23.) Though the allusion to the Sleep-Rose is preserved in our heroine's name, she suffers from the wound of a spindle, as in the *Pentamerone* of G. B. Basile, V. 5. The further progress of Sigurd's or Siegfried's adventures will be seen in 'The King of the Golden Mountain.'—*Germ. Pop. Stories*, vol. i. p. 222.

"In these popular stories, observe MM. Grimm, is concealed the pure and primitive Mythology of the Teutons, which has been considered as lost for ever . . . It is curious to observe that this connexion between the popular tales of remote and unconnected regions is equally remarkable in the richest collection of traditional narrative which any country can boast; we mean the '*Pentamerone, ovvero Trattenemiento de li Piccerille*,' published by Giov. Battista Basile, vèry early in the 17th century, from the old stories current among the Neapolitans. It is singular that the German and the Neapolitan tales (though the latter were till lately quite unknown to foreigners, and never translated out of the Italian tongues) bear the strongest and most minute resemblances."—*Id.* pp. viii.—ix.

The advertisement to the second volume states that "The Translator once thought of following up these little volumes with one of selections from the Neapolitan *Pentamerone*." May I ask, Has the *Pentameron* ever been translated into English, or is there any prospect of it?\*

EIRIONNACH.

#### LADY BERESFORD'S GHOST STORY.

(2nd S. vi. 73.)

This narration seems to be compiled from family tradition; but it involves so many errors as to persons and dates, that, without some clearer authentication from the family, little importance can be attached to it.

The Lady Beresford referred to appears to have been Nicola Sophia Hamilton, daughter of Lord Glenawly, and the wife of Sir Tristram (not Martin) Beresford, to whom she was married in 1687. The birth of their son took place in July, 1694, and Sir Tristram survived the event, not four, but seven years. The Lord Tyrone referred to must have been John, the second earl, who died unmarried in his twenty-ninth year, 14th October, 1693. It will be observed that the story, in one remarkable particular, harmonises with these dates. The daughter—not of John the second, but of James the third Earl of Tyrone was married to the son of Sir Tristram and Lady Beresford, on whom the Earldom of Tyrone was afterwards conferred. The second husband of the unhappy lady was Richard Gorges, who rose to the rank of a general in the army, and by whom she had two daughters and two sons. "Lady Beresford," says the peerage, "deceasing

23rd February, 1713, was buried in the Earl of Cork's tomb in St. Patrick's Cathedral."

The greatest inaccuracy of the narrative is as to Lady Betty Cobbe, for that lady (*née* Lady Elizabeth Beresford, being youngest daughter of Marcus Earl of Tyrone, and married in 1755 to Thomas Cobbe, Esq., son of the Archbishop of Dublin), belonged to a later age, being in fact the grand-daughter of the heroine of the black ribbon.

It is a minor inaccuracy, yet helping to lessen the credit of the narrative, that the 14th of October, 1693, the day of the Earl of Tyrone's death, was not a Tuesday, as was stated, but a Saturday.

It may be hoped that some member of the Beresford family will be able to state the source of the narrative, and supersede its errors with more authentic particulars. CANDIDUS.

#### HYMNOLOGY.

(2nd S. vi. p. 54.)

The "Congregational Body," whose "undue licence" is complained of by Z., is so well able to take its own part, that it may appear quite superfluous in one who does not belong to that body to stand forward as its defender. But I so much admire the *Congregational Hymn-Book*, as being the most copious and impartially selected work of the kind with which I am acquainted, that I would say a few words in defence of what Z. considers to be unfair treatment of his favourite hymn. In the Index to the Hymn-book, "Come thou fount of every blessing" is attributed to *Robinson*. Now, if Lady Huntingdon really composed it as it stands in Z.'s copy, she is undoubtedly the real author, and, so far, "undue licence" has been taken; but, on comparing Z.'s copy of the hymn with that printed in the *Congregational Hymn-Book*, I think any one must be struck with the immense improvement which has been attained by means of slight alterations; all that is devotional in the original having been retained, and its grotesqueness removed. Compare the first stanza, as given by Z.\*, and as it stands in the *Congregational Hymn-book*†

face by Jacob Grimm, and is very learnedly illustrated by the translator.]

\* "Come thou Fount of every blessing,  
Tune my heart to sing thy praise;  
Streams of Mercy never ceasing  
Call for loudest songs of praise.  
Teach me some melodious sonnet,  
Sung by angel hosts above;  
Praise the Mount, I'm fixed upon it,  
Mount of thy redeeming love."

† "Come, thou Fount of every blessing!  
Tune my heart to sing thy grace.  
Streams of Mercy, never ceasing,  
Call for songs of loudest praise.

[\* A selection was published in 1848 by Bogue, and entitled, *The Pantamerone; or, the Story of Stories. Fun for the Little Ones.* By Giambattista Basile. Translated from the Neapolitan by John Edward Taylor. 16mo. 1848. The entire work was translated into German by Professor Liebrecht in 1846, 2 vols. 12mo. It has a pre-



The last two stanzas quoted by Z. do not appear in the hymn-book version, and certainly such rhymes as "freed from sinning" and "blood-washed linen" may excuse the omission. Discoverers are apt to overrate the value of what they find, and I think this has been the case with Z. on the present occasion.

While on the subject of hymns, I would ask the following query:—Who is the author of the beautiful hymn—

"Not here, as to the prophet's eye,  
The Lord upon his throne appears?"

It stands as No. 465. in the last edition of the *Congregational Hymn-Book*.

My Query about *Luther's Hymn* (2nd S. iv. 151.), is still unanswered. JAYDEE.

### Replies to Minor Queries.

*Derivation of Hoax* (2nd S. vi. 69.)—On the subject of the word *hoax*, I beg to inform DELTA he will find the following answer to his Query under Hocus-Pocus in Dr. Richardson's *Dictionary*: "Malone considers the modern slang *hoax* as derived from *hocus*, and Archdeacon Nares agrees with him." In my dictionary (called *Smart's Walker* by the proprietor-publishers, though my own title was *Walker Remodelled*) the word occurs in its alphabetical place both in the larger work, and in the epitomised edition; and I avail myself of the opportunity of regretting that I did not refer to its origin, as I might have done. I have been less negligent in some other similar cases; for instance, the words *quiz*, *to quiz*, *quizzing*; and if any statement as to these has not yet appeared in "N. & Q.," perhaps it may be worth a place in its pages.

"These words which are only in vulgar or colloquial use, but which Webster traces to learned roots, originated in a joke. Daly, the manager of a Dublin play-house, wagered that a word of no meaning should be the common talk and puzzle of the city in twenty-four hours: in the course of that time, the letters q, u, i, z, were chalked or posted on all the walls of Dublin with an effect that won the wager."

B. H. SMART.

Athenæum, Pall Mall.

*Jonathan Sidnam* (1st S. xi. 466.)—The MS. translation of "Pastor Fido" by this author would seem not to have been printed. In the *Biographia Dramatica* there is a notice of a piece with the following title: "*Filli de Sciro, or, Phillis of Scyros*, an excellent pastoral, written in Italian by C. Giudubaldo de Bonarelli, and translated into English by J. S. Gent," 4to., 1655. A trans-

lation was at the same time made of "Pastor Fido," but both of them were laid aside. These translations were made about twenty years before the publication of *Phyllis of Scyros*.

I think there can be little doubt that Jonathan Sidnam was the author of both these translations.

P.S. Would your correspondent be kind enough to inform me what is the title of the MS. play in five acts by J. Sidnam? R. INGLIS.

*Who wrote "An Autumn near the Rhine?"* (2nd S. vi. 91.)—In reply to the inquiry of your correspondent J. E. T., I beg to say that the author of *An Autumn near the Rhine* was Charles Edward Dodd, Esq., Barrister, of the Middle Temple, who died very soon after the publication of this, his first, attempt at authorship. The book had a large sale, and is now scarce. WILLIAM KIDD.

Hammersmith.

*Classical Cockneyism* (2nd S. vi. 89.)—In addition to the REV. WM. FRASER'S note on classical cockneyism, and of the abuse of poor letter H, permit me to add a classical pun by Julius Cæsar on Sylla's assumption of the Dictatorship. Suetonius relates that when Sylla, whose illiterateness was well known, was about to take upon himself the office of Dictator, Cæsar said, "Sylla nescivit literas, non potuit dictare."

Dr. Johnson asserted, under the letter H, in his great *English Dictionary*, that H is in English, as in other languages, a note of aspiration, and is therefore no\* letter—and, in his *Grammar of the English Tongue*, added, "that it must be pronounced with a strong emission of the breath, as *hat*, *horse*"—and that "it seldom begins any but the first syllable, in which it is always sounded with a full breath, except in *heir*, *herb*, *hostler*, *honour*, *humble*, *honest*, *humour*, and their derivatives."

John Wilkes observing on this dictum, said, "that the author of this observation must be a man of quick apprehension, and a most comprehensive genius." In a note to a subsequent edition of his *Grammar*, the sturdy moralist replied to the flip-pant wit, by adding: "It sometimes begins middle or final syllables in words compounded, as *block-head*; or derived from the Latin, as *comprehended*." JAMES ELMES.

*Pronunciation of the Latin Language* (2nd S. vi. 49.)—UNEDA asks "who can tell . . . how Latin is pronounced in Hungary?" A great number of persons no doubt, but not I.

I may be permitted, however, to say thus much.

\* It is related of a certain *ludimagister* of this class, who having left a basin of soup intended for his morning lunch, told one of his disciples to take it away and heat it. When asked for, the boy said he had eaten it. "I did not tell you to eat it, Sirrah, but to heat it." "So please you, Domine," was the reply, "you have always told us that H was no letter."

Teach me some celestial measure,  
Sung by ransomed hosts above;  
Oh! the vast, the boundless treasure  
Of my Lord's unchanging love!"

Some ten years ago, while walking between Northfleet and Greenhithe, I was accosted by a man in the dress of a sailor, speaking Latin quite fluently. He went on with me, talking and telling his adventures, for some distance, — how he had served under Napier in the Pedrote expedition, &c., all which might have been true or false, but telling his story all the time in capital Latin, and with an almost exact English pronunciation. I remarked upon that, and asked him to explain. He said he was an Hungarian, but, upon landing in England, had determined to conform his pronunciation to ours as near as possible. He said there was but little alteration needed, and that in less than a fortnight he talked as he did at the moment he was speaking to me. When we came to a stop I gave him a trifle; he received it with a "Deo et tibi gratias," adding (I had two companions), "Dominus vobiscum," to which of course I responded, "Et cum spiritu tuo." The gist of which is, he, an Hungarian, spoke Latin like an Englishman; and, as he said, almost natively, which is all I know about Hungarian Latin.

O. C. CREED.

*Illuminated Clock* (2<sup>nd</sup> S. iv. 387.; v. 57.) — Fronting the *quai* at Havre is a clock dial illuminated in a way similar to that over Mr. Bennett's shop in Cheapside, i. e. with the face of the dial dark, and the hours and two revolving hands bright.

R. W. HACKWOOD.

*Plantin Press* (2<sup>nd</sup> S. vi. 91.) — Does MR. STAUNTON know of the list of Plantin books published at the Plantin Press in 1615? It consists of ninety-two pages 12mo., and is arranged according to subjects: —

"1. Theologici et Ecclesiastici. — 2. Utriusque Juris. — 3. Medici. — 4. Histor. et Geogr. — 5. Philosophici, &c. — 6. Poetici. — 7. Grammatici. — 8. Elenchii. — 9. Veteres Auctores. — 10. Græce. — 11. Hebraice, Chald., Syriac. — 12. Italici. — 13. Hispanici. — 14. Gallici. — 15. Teuton. et Flandic."

In the same volume I have a Catalogue of Oporinus' books, Basil, 1552; and of Calder and Colinaeus, Paris, 1546.

J. C. J.

*Judas Iscariot* (2<sup>nd</sup> S. v. 294. 343.) — I have read, where I know not, that the Armenians, who believe hell and limbo to be the same place, say, that Judas, after having betrayed our Lord, resolved to hang himself because he knew that Christ was to go to limbo and deliver all souls which he might find there out of purgatory; and he therefore expected forgiveness, by being there before him. But the devil, who was more cunning than he, knowing his intention, held him over limbo till the Lord had passed through, and then let him fall into hell.

I shall be glad of any reference to this legend.

R. W. HACKWOOD.

*Original Sin* (2<sup>nd</sup> S. vi. 48.) — The English Church in her ninth article, and the Council of Trent at their fifth session (June 17, 1646), have expounded this doctrine, which Augustin maintained as orthodox, against the heresy of Celestius, the Irishman, and Pelagius (= Morgan), the Welshman; which heresy agitated the whole church in the three continents known at the commencement of the fifth century. Prior to this period I do not find the expression *peccatum originale*, or, more properly, *peccatum originis*. Although the work of Augustin, *De Peccato Originali* (418 A.D.), probably first gave publicity to the term, the doctrine nevertheless existed in the early Church: for, in the second century, Clemens Alexandrinus (*Pædag.* iii. xii. p. 262.) says, "τὸ μὲν γὰρ ἁμαρτάνειν, πάντων ἐμφυτον καὶ κοινόν" ("for sin is innate and common to all"); and Tertullian (*Test. Animal.* iii.) says, *exinde totum genus de suo semine infectum, suæ etiam damnationis traducem fecit*; "thence made the whole human race, now contaminated by being sprung from his [Satan's] seed, partakers also of that condemnation which befell him." In the time of our Saviour the equivalent expression was, "born in sin," used in the terms of David (Ps. li. 5.), and expounded by St. Paul (Rom. v. 18.); but the Jews attached a different meaning to that expression, when they said to the blind man restored to sight, "thou wast altogether born in sin"; assuming, according to their strange doctrine, that he had actually sinned before his birth (Bereshith Rabba, xxxiv. 12.; Lightfoot and Kuinoel on John ix. 2. 34.) See Waddington's *Church History* (ii. xi. 176.), and Blunt's *Early Fathers* (ii. xiii. 585.)

T. J. BUCKTON.

Lichfield.

*"Inter canem et lupum"* (2<sup>nd</sup> S. vi. 70.) — This phrase is not to be restricted to the vesper hour of the Romish church; it refers to that time of the evening or morning, when, from the dimness of the light, a wolf could with difficulty be distinguished from a dog; or when —

"Grey twilight, from her shadowy hill,  
Discolours Nature's vernal bloom,  
And sheds on grove, and stream, and rill,  
One placid tint of deepening gloom."

If the Querist, J. W., refers to Adelung's *Glossarium Manuale*, he will there find the phrase explained and illustrated by other quotations, in voce *Canis*, sub fine.

GEORGE MUMFORD.

East Winch.

*Effects of Inebriety* (2<sup>nd</sup> S. vi. 90.) — E. gives an epigram on the appearance of Messrs. Pitt and Dundas, "*Bacchi plenus*, full of wine," from the *Morning Chronicle*, which I have heard from good authority attributed to Porson, who was brother-in-law to Perry, the editor and part-proprietor of that journal. Coleridge wrote in that paper about



the same time, and might have contributed it. His hatred to the great statesman is well known, and his atrocious apologue of "Fire, Famine, and Slaughter, a War Eclogue," which appeared in a newspaper of the day. Famine says:

"Sisters! Sisters! who sent you here?"

Slaughter replies to Fire:

"I will whisper it in her ear."

Fire answers:

"No! no! no!

Spirits hear what spirits tell,

'Twill make a holiday in Hell."

Famine adds, after much similar dialogue:

"Letters four do form his name;

He let me loose and cried, 'Halloo!'

To him alone the praise is due."

The whole is terrific; but it was written in 1796, when the author was young, a republican, and a most imaginative poet.

In a more genial mood, Coleridge speaks of the bibacity of the great statesman, and of the extravagant gaming of his distinguished rival, Fox. He concludes his didactic poem on "Imitation," by saying:

"On Folly every fool his talent tries;

It asks some toil to imitate the wise;

Though few like Fox can speak—like PITT can think—

Yet all like Fox can game—like PITT can DRINK."

JAMES ELMES.

*Coathupe's Writing Fluid* (2<sup>nd</sup> S. vi. 47.)—I have tried to make ink according to the above receipt given in "N. & Q.," and have not succeeded. Can your correspondent say where I have failed? I proceeded as follows:—To one pint and two wine-glasses of soft water, I added 1 oz. borax (powdered), and 2 oz. bruised shellac. These I boiled in a tin vessel covered with a plate, until all was dissolved. When mixture had cooled, three or four hours afterwards, I strained it through a piece of fine muslin (not having filtering paper at hand), and added an ounce of dissolved gum. Then placed it on the fire as before; and as it became hot, added about 1 oz. of lamp-black, stirring the mixture till it boiled. I then removed it from the fire; but finding that it was only a brownish black, I added about another ounce of lamp-black, and boiled it again; then poured it into a pitcher, and left it till the following morning. The result was then found to be a blackish-brown liquid, with a heavy sediment of lamp-black, &c. The lamp-black had, in fact, only mixed mechanically from the boiling and stirring, and not combined chemically as the colouring matter of ink should do. V. S. D.

*The Blue Blanket* (2<sup>nd</sup> S. vi. 65.)—Pennecick's *Historical Account of the Blue Blanket, or, Craftsmen's Banner* (1722), was reprinted at Edinburgh in 1826, with plates representing the arms of the

incorporated trades and the celebrated "Blue Blanket," or "Pennon of the Crafts of Edinburgh."

T. G. S.

Edinburgh.

*Medical Men at Funerals* (2<sup>nd</sup> S. v. 477.)—Such was the custom in this city until the close of the last century, when the following circumstance caused it to be discontinued. Dr. Longfield, then an eminent physician here, was as usual attending the funeral of one of his patients, going to be interred at Christ Church. As the mournful *cortège* passed by the Exchange, a witty cobbler named Bounce, whose habitat was in this locality, suddenly popped his head out of his stall, and thus addressed the doctor: "Fine morning, Doctor; I perceive you are carrying home your work." Since which time medical men have not attended funerals here. It is, however, usual in some of the towns in the county for the apothecaries as well as the doctors to attend, wearing scarves and hatbands of white linen tied with black or white lutestring, according as the deceased may have been married or not. R. C.

Cork.

*"Dance the hays"* (2<sup>nd</sup> S. vi. 90.)—Z. inquires the meaning of "to dance the hays," and suggests "haze" as an amendment. "To dance the hay or hays," a term well known to the dancing-masters in the dancing days of George III., and the old quadrilles of the last century, is to dance in a ring, like dancing round hay-cocks. Shakspeare says:

"I will play on the table to these worthies,  
And let them dance the hay;"

and Michael Drayton has it:—

"This maids think on the hearth they see,  
When fires well nigh consumed be,  
There dancing hays by two and three."

JAMES ELMES.

*Dean Swift* (2<sup>nd</sup> S. vi. 77.)—In reply to H. W. I beg to say that it was not I, but the Rev. J. F. Ennis, Curate of St. Catharine's in Dublin, who acted as "interrogator" on the occasion alluded to. He informed me in 1848 of his conversation with the old woman anent Dean Swift, and he probably mentioned some other points which have since passed from my memory. I admit that it was not, strictly speaking, correct to say that the old woman "lately died." Your readers, however, may remember that my communication referred to men and incidents of the last century; and when, in a postscript, I used the word "lately" in connexion with the death of one who remembered Swift in 1740, I meant *comparatively lately*. I am not certain as to the precise age of the old woman. The conversation took place probably about the year 1835.

WILLIAM JOHN FITZ-PATRICK.



## Miscellaneous.

## NOTES ON BOOKS AND BOOK SALES.

The late Mr. Hill, of the Royal Society of Literature, had long busied himself with collecting materials for a history of those works which, resembling in their character the world-renowned masterpiece of John Bunyan, had anticipated, and, as he seemed inclined to believe, had suggested, *The Pilgrim's Progress*. The papers which he left behind him at his death have fallen into most conscientious and painstaking hands: the result is a volume full of deep interest to the admirers of John Bunyan, and of no small value in illustrating the history of religious allegories. *The Ancient Poem of Guillaume de Guileville, entitled Le Pelerinage de l'Homme compared with the Pilgrim's Progress of John Bunyan, edited from Notes collected by the late Mr. Nathaniel Hill of the Royal Society of Literature, with Illustrations and an Appendix*, is a literary curiosity, produced with all the elegance of the Chiswick Press: and containing much information not only respecting De Guileville and his curious poem, but also respecting his early translators—Chaucer and Lidgate. The book, indeed, is a pleasant discourse touching the prevalence of allegorical literature in the Middle Ages—the popularity of De Guileville in England—the parallels between De Guileville and Bunyan—and contains notices also of other early predecessors of our great allegorist. The work, let us add, is illustrated with facsimiles of old woodcuts and illuminations; and is altogether a quaint, pleasant, and instructive volume.

We have before us another proof of the benefits which are destined to accrue to historical literature from the admirable scheme of Sir John Romilly. The Rev. C. F. Hingeston, the learned editor of *Johannis Capgrave Liber de Illustribus Henricis*, has just published a translation of that work, thus placing the historical information to be found in it within the reach of the mere English reader. *The Book of the Illustrious Henries*, thanks to Mr. Hingeston's tact, preserves throughout very much the character of Capgrave's own book; and we trust will be received with so much favour by the reading world as to justify the publishers in producing a series of translations of the more important of the Collection of Early Chronicles now appearing under the authority of the Master of the Rolls.

*The Quarterly* sustains its character for pleasant as well as instructive reading. The opening article on Admiral Blake, founded on Hepworth Dixon's admirable biography, is a paper to be read with especial interest at the present moment, when our navy engages so much attention. Two other articles of a biographical character give value to the present number; namely, one on Wycliffe, and one on Professor Blunt and his works. A paper on Iron Bridges and one on Shipwrecks form its utilitarian portion. To these, perhaps, we should add the paper on the British Museum, in which the necessity for the removal of the Natural History Department is strongly insisted upon. Mr. Buckle's History of Civilisation forms the subject of a thorough Quarterly article; and the small halfpennyworth of politics to be found within the drab wrapper of the great Conservative Review, is the closing one, "On the Condition and Future of India."

A collection of autograph letters, and some important manuscripts, the property of S. W. Singer, Esq., was sold by Messrs. Sotheby and Wilkinson on August 3, 1858. A letter of John Dryden to his cousin Mrs. Stewart, 1693, printed in his *Prose Works*, 10*l*. Another, not printed, containing a remonstrance to Dr. Busby respecting his conduct to Dryden's son, 7*l*.—Oliver Goldsmith's letter to Sir Joshua Reynolds, 8*l*. 5*s*.—Dr. Johnson's letter of condolence to Lady Southwell, 5*l*. 15*s*.—Mary Queen of Scots to the Cardinal of Lorraine and the Duke of Guise, 1559, 11*l*. 15*s*.—A Conveyance from John Milton of the

City of Westminster of a bond for 400*l*. from the Commissioners of Excise to Cyriack Skinner of Lincoln's Inn, with the autograph signature of the poet, and his seal attached, 19*l*. 19*s*.—A most interesting, and probably unique letter, from "Pretty Nelly Gwynne" to Mr. Laurence Hyde, the second son of Lord Chancellor Clarendon. Nelly was no scribe, and could with difficulty scrawl her initials; she therefore here employs the pen of one of her merry companions, but evidently insists upon her very words being written down, although she cannot make her write all she wishes. It sold for 13*l*.—POPIANA. Notes and Collections respecting Pope and his Works, consisting of Remarks on Ruffhead's Life; notes of various inquiries made by Warton, Malone, Isaac Reid, and others, 7*l*. 2*s*. 6*d*.—CHAUCER. *Troilus and Creseid*, written in five Books by the most famous Prince of Poets, Geoffrey Chaucer, done into Latine, with y<sup>e</sup> Comments by Sir Fra. Kynaston, knt., fol. 1639. This MS. formerly belonged to Dean Aldrich. 27*l*. 10*s*.—*Promptorium Parvulorum*, on vellum, a MS. of the 14th century, 12*l*.—*Speculum Vite*: the Myrrour of Life, a translation from the Latin of John of Waldbj, by William of Nassyngton, on vellum, of the 14th century, 84*l*. Another copy of an earlier date, but imperfect, 31*l*.—Then followed the MS. collections of Joseph Spence, consisting of 21 Lots: the first was the original MS. of his *Anecdotes of Books and Men*, inquired after in "N. & Q." (2nd S. iv. 452; v. 17.) A note in the Catalogue states that "in regard to the authenticity of these papers it may be important to state, that the whole of Mr. Spence's papers came into the hands of Bishop Lowth, who, with the Rev. Mr. Rolle, was one of his executors. They were given by the bishop to a Mr. Foster, who had been in his service as Secretary, or some confidential capacity, and became at that gentleman's decease the property of his nephew, from whom they were obtained by Mr. William Carpenter, who placed them in Mr. Singer's hands for publication, and by subsequent arrangement they became the property of Mr. Singer." This interesting lot was knocked down to the lucky purchaser for 10*s*.!—In Lot 200., among other miscellaneous papers relating to Poetical History, by Mr. Spence, is a valuable MS. evidently prepared for the press, entitled "Collections relating to the Lives of some of the Greek, Latin, Provincial, Italian, French, and English Poets, arranged in alphabetical order." It sold for 10*s*. 6*d*.

## BOOKS AND ODD VOLUMES

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W. AVERELL'S DIAL FOR DAINTY DARLINGS. Blackletter. 1584.

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## Notices to Correspondents.

JACOB. The latter gentleman whom you have named, makes a corresponding objection.

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LONDON, SATURDAY, AUGUST 14. 1858.

## Notes.

## INVOLUNTARY VERSIFICATION.

"Par ma foi," exclaims the citizen in Moliere's play, delighted with his newly-discovered accomplishment,—"par ma foi, il y a plus de quarante ans que je dis de la *prose*, sans que j'en sçusse rien!" Perhaps, to take the converse of M. Jourdain's case, there are not a few prose-writers in our own language who would be equally surprised to discover the variety of unsuspected *metrical* combinations that might be extracted from their own gravest compositions. Suppose, for instance, that anybody had ventured to tell one of the most vigorous of modern writers, the late William Cobbett, that in his racy Saxon style, thrown off without stopping to pick out fine words, or round off polished sentences, and yet so full of natural melody, he had all along not unfrequently been *writing verse without knowing it*; or that, in those charming "Rural Rides" of his, he had been unconsciously perpetrating all sorts of classical metres,—we may imagine the contemptuous incredulity of the old man, and the torrent of the choicest mob-English with which he would have overwhelmed the pedant who dared to talk to him about the number of iambs and anapæsts to be found in his pages, or the happily proportioned recurrence in his sentences of what the philosopher of Salisbury maintained to be "the essential ingredients of English prose, which, like salt in a banquet, serves to give it a relish—the two Pæons and the Cretic."

And yet, however incomprehensible all this would have been to the author of the *Political Register*, who had not a philological notion in his head, it may not be uninteresting to bring together a few of those curious deviations into involuntary metre which occasionally startle us in the writings of the greatest masters of prose composition.

In the preface to Dryden's translation of *Virgil's Pastorals*, the writer, comparing the harmony and grace of the classic poets with modern productions, observes, that "the Greek tongue very naturally falls into iambic; and the diligent reader may find six or seven and twenty of them in those accurate orations of Isocrates. The Latin," he adds, "as naturally falls into heroic: the beginning of Livy's history is half a hexameter, and that of Tacitus an entire one; and the former historian, describing the glorious effort of a colonel to break through a brigade of the enemy, just after the defeat at Cannæ, falls unknowingly into a verse not unworthy Virgil himself:—

"Hæc ubi dicta dedit, stringit gladium, cuneoque  
Facto per medios . . . . , &c."

To the hemistich of Livy and the hexameter of

Tacitus, he might have added the spondaic verse with which, by a singular coincidence, Sallust also commences his narrative of the Jugurthine war:—

"Bellum scripturus sum quod populus Romanus;"

and another from the same historian:—

"Cnæi Pompeii veteres, fidosque clientes,"

as well as that fine line from the *Germania* of Tacitus (which sounds very much like a quotation from some Latin poet), in which he describes the sacred grove of the Sennones, as

"Arguriis patrum, et priscâ formidine sacram."

But, in truth, there are few of the classical prose-writers in whose pages we may not discover these "disjecti membra poetæ." \* Quintilian, however, denounces strongly the occurrence of such casual verses, or fragments of verse,—"Versum in oratione fieri, multo fædissimum est totum; sicut etiam in parte deformæ." Cicero, too, speaks of it as "valde vitiosum;" and elsewhere, while he allows "numeris astrictam orationem esse debere," adds, that it ought "carere versibus;" and yet no writer oftener falls into the practice himself. Hexameter lines are met with in his writings, and even his own favourite "esse videatur," which closes so many of his periods, is the beginning of an octonary iambic. Mr. Say, in his *Essays on the Harmony, Variety, and Power of Numbers* (1745), thus describes, and at the same time exemplifies in English, the use and power of the iambic and anapæst, with which Cicero flashes in the face of guilty Catiline:—

"It has at once a sharp and a sudden sound: the same which men use when they pour out a torrent of words in their anger."

There is a sort of bastard hexameter, which is of frequent occurrence in Latin prose-writers, and is perhaps a more offensive blemish in point of style than a legitimate verse, having the *rhythm* of the hexameter without its *quantity*. It is a curious fact, however, that this sort of slipshod verse was gravely practised by some of the old monkish writers. Commodianus, an ecclesiastical writer in the beginning of the fourth century, and a contemporary of Pope Sylvester, composed a treatise against the Pagan idolatry in this "middle style," as Dupin calls it, "neither verse nor prose." His work is entitled *Instructiones*, and was printed from an ancient MS. by Rigaltius, in 1650. The following crabbed lines are a specimen of this lawless method of versification:—

"Respicis infelix bonum disciplinæ cælestis,  
Et ruis in mortem, dum vis sine fræno vagari,  
Perdunt te luxuria, et brevia gaudia mundi  
Unde sub inferno cruciaberis tempore toto."

Even in the original language of the New Testa-

\* See *Dissertatio de Versu inopinato in Prosâ*, by Fred. Simon Loester. Lips. 1688.

ment a metrical development may occasionally be traced; as in the first chapter of the Epistle of S. James, where two hexameter lines occur in the 17th verse:—

“Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον,”

and

“Οὐκ ἐνὶ παραλλαγῇ, ἢ τροπῇ ἀποσκίασμα.”

The first of these is so elegant, that it has been conjectured by several critics to be a quotation; and the technical phraseology of the latter verse might perhaps warrant the supposition that both lines are a fragment of some lost astronomical poem.

“Our own language and the French,” adds Dryden’s preface, “can at best but fall into blank verse.” It is quite true that it is blank verse into which our own prose style seems most prone to run, but it is by no means the only form of involuntary metre to which it is subject. Mr. Crowe, the late Public-orator at Oxford, says very truly that an anapaestic cadence is prevalent through the whole Book of Psalms in our beautiful Prayer Book version. And he gives the following examples, taken from the first psalm alone:—

“That will bring forth his fruit in due season.”—V. 3.

“And, look, whatsoever he doth it shall prosper.”—V. 4.

“Away from the face of the earth.”—V. 5.

“Be able to stand in the judgment.”—V. 6.

“And the way of the ungodly shall perish.”—V. 7.

The very next psalm (in the Bible version) affords an example of the hexameter cadence, pointed out long ago by Harris in his *Philological Inquiries*:—

“Why do the heathen rage, and the people imagine a vain thing?”—V. 1.

And again:—

“Kings of the earth stand up, and rulers take counsel together.”—V. 2.

The following couplets also occur in the Psalms:—

“Great peace have they that love thy law,  
And nothing shall offend them.”

“Thou wilt keep him in perfect peace  
Whose mind is stayed on thee.”

“O let thine ears consider well  
The voice of my complaint.”

The following line is in the 1st Book of Samuel:—

“Surely the bitterness of death is past.”

Sometimes the New Testament version also runs into metrical forms: *e. g.*,—

“When his branch is yet tender and putteth forth  
leaves,  
Ye know that the summer is nigh.”

“Husbands love your wives, and be not bitter against them.”

Great poets have “lisp’d in numbers,” and Ovid says of his own boyhood,—

“Sponte suâ carmen numeros veniebat ad aptos,  
Et quod conabar scribere, versus erat.”

Old Fuller, in his *Good Thoughts*, tells us, in his own quaint way, that “there went a tradition of Ovid, that when his father was about to beat him for following the pleasant, but profitless study of poetry, he, under correction, promised his father never more to make a verse, and made a verse in his very promise:—

‘Parce, precor, genitor, posthac non versificabo.’

‘Father on me pity take,

Verses I no more will make.’”

Even in ordinary conversation there is a tendency to run into the cadence with which the speaker is most familiar, and it is recorded of John Kemble, as well as of his accomplished sister, Mrs. Siddons, that their table-talk often flowed into blank verse. Sir Walter Scott used to repeat an amusing anecdote of the latter, who, when dining with him one day, unconsciously frightened a footboy half out of his wits, by exclaiming, with the look and tone of Lady Macbeth, —

“You’ve brought me water, boy, — I asked for beer.”

The following scrap of metre occurs, strangely enough, in a scientific treatise by the learned Master of Trinity, Dr. Whewell; but I am at this moment unable to lay my hand on the more precise reference:—

“There is no force, however great,  
Will draw a line, however fine,  
Into a horizontal line  
That shall be accurately straight.”

But perhaps the oddest instance of involuntary versification is one mentioned by Twining in a note to his translation of Aristotle’s *Poetics*, and found where nobody would expect to find such a thing, in Dr. Smith’s *System of Optics*. The 47th section, ch. ii. book i., begins thus:

“When parallel rays  
Come contrary ways,  
And fall upon opposite sides —:”

“What,” adds Twining, “would Quintilian have said to half an anapaestic stanza, in rhyme, produced in a mathematical book, the author of which was supposed to have possessed an uncommon delicacy of ear?”

The possession of such a faculty is, however, no security; for the finer ear of Addison, who would stop the press to add a conjunction, or to erase a comma, allowed the following inelegant jingling sentence to pass without detection:

“What I am going to mention, will perhaps deserve your attention.”

Dr. Smith’s ludicrous deviation into verse recalls to mind an equally absurd stanza introduced by the poet Cowper into one of his playful letters; although it can scarcely fall under the category of involuntary metre, inasmuch as it was the pro-



duction of a young Templar of sprightly parts, who employed his leisure in the meritorious design of reducing Coke's *Institutes* into a metrical form for the benefit of the legal profession,—a result cleverly effected, in the specimen given, by the addition to the author's text of the line in brackets :

"Tenant in fee  
Simple is he,  
[And need neither quake nor quiver,]  
Who holds his lands,  
Free of all demands,  
To him and his heirs for ever."

Of all our great writers, Milton seems to afford the most complete example of this kind of *numerous* prose. Among frequent specimens of unpremeditated verse that occur in his prose-writings, while the lighter anapaestic cadence is rarely found, he generally falls into the graver iambic and heroic measures. His ear was so attuned to these cadences, that it was scarcely a poetical exaggeration to say, that he —

" . . . fed on thoughts that voluntary move  
Harmonious numbers . . . . ."

Allow me, then, in connexion with the above remarks, to close this paper with the result of an experiment which I recently made, by dipping into the first that came to hand of the seven volumes of Milton's *Prose Works* by Symmons (vol. iv. p. 14.), in order to ascertain how many verses of the heroic measure I could discover in a single page. I may add, that I made a similar trial with Clarendon and with Barrow, but in vain. With Hooker and Jeremy Taylor, especially the latter, I had greater success. Among contemporary writers, Lord Macaulay, in his *History*, not unfrequently falls into blank verse, and it abounds in the magnificent periods of Mr. De Quincey.

I must premise, that, in arranging this page of Milton metrically, I have, in one or two instances, ventured to omit or transpose a word or a syllable: making, however, due allowance for some harsh lines, the general result is certainly very remarkable.

"Leir, who next reigned, had only daughters three,  
And no male issue: governed laudably,  
And built Caerleir, now Leicester, on the bank  
Of Sora. But at last, failing through age,  
Determines to bestow his daughters . . . .  
And so among them to divide his kingdom.

Yet first, to try which of them loved him best,  
(A trial that might have made him, had he known  
As wisely how to try, as he seemed to know  
How much the trying behooved him,) he resolves  
A simple resolution, — to ask them  
Solemnly in order; and which of them  
Should profess largest, her to believe . . .

Gonerill, the eldest, apprehending well  
Her father's weakness, answers, invoking heaven,  
That she loved him above her soul . . .  
'Therefore,' quoth the old man, o'erjoyed, 'since thou  
So honour'st my declining age, to thee  
And to the husband thou shalt choose, I give

The third part of my realm.' So fair a speeding  
For a few words soon uttered, was to Regan,  
The second, ample instruction what to say.  
She, on the same demand, spares no protesting;  
'The gods must witness, that to express her thoughts  
She knew not, but that she loved him above  
All creatures;' and receives equal reward.

But Cordelia,  
The youngest, though the best beloved, and now  
Before her eyes the rich and present hire  
Of a little easy soothing, the danger also  
And the loss likely to betide plain dealing,  
Yet moves not from the solid purpose of a  
Sincere and virtuous answer. 'Father,' saith she,  
'My love towards you is as my duty bids:  
What should a father seek, what can a child  
More promise? They who pretend beyond this  
Flatter.' When the old man, sorry to hear  
This, and wishing her to recall those words,  
Persisted asking; with a loyal sadness  
At her father's infirmity, but something  
O'the sudden harsh, and glancing rather at  
Her sisters, than speaking her own mind — 'Two ways  
Only,' said she, 'I have to answer what you  
Require me: the former, your command, is  
I should recant; accept then . . . .  
This other which is left me; look how much  
You have, — so much your value is, and so much  
I love you. 'Then hear thou,' quoth Leir, now all  
In passion, 'what thy ingratitude hath gained thee;  
. . . . . because thou hast not revered  
Thine aged father equal to thy sisters,  
Part in my kingdom, or what else is mine,  
Reckon to have none.' . . . .

*The History of Britain, Book I.*

Milton, in a Latin epistle to his Neapolitan friend, Manso, tells him that in early youth he had meditated an epic poem, which was to chronicle the chief events from the landing of Brutus to the time of Arthur :

" . . . . . revocabo in carmine reges,  
Brennumque, Arviragumque duces, priscumque Be-  
linum,  
Arturumque, etiam sub terris bella moventem."

If, as has been conjectured, the youthful impulse of attachment to this subject produced his *History of England*, it is not improbable that a lingering reminiscence of the intended epic may have suggested the poetical diction, and have imparted to this first book the metrical cadence that so largely pervades it.

W. L. NICHOLS.

Grasmere.

#### SWIFT: GULLIVER'S TRAVELS.

Few persons, while reading these grotesque fictions, trouble themselves to verify Swift's right to the praise which has always been given to him for his accurate preservation of proportions. It may be affirmed, from his other writings, that Swift was not much given to arithmetic; and it may be presumed that the eye of some friend was upon his manuscript of the travels. Arbuthnot was the most likely person: his work on ancient weights and measures was published nearly at the

same time with Gulliver. It is worth notice that there is a faint resemblance to the leading idea of the travels, in a letter from Arbuthnot to Swift, so far back as 1714: the travels appearing in 1726 and 1727. Arbuthnot is describing what he intends to do with Martinus Scriblerus, who is to have a theory that the effect of a medicine is inversely as the bulk of the patient, whence he is to infer the comparative sizes of the ancients and moderns from the quantities of their doses.

Swift has masked with so much art the arithmetical questions which arise, that the interest of the reader is well preserved. If any one had been made to see, on opening the book, that the Lilliputian scale is one inch to each of our feet, and the Brobdingnagian one foot to each of our inches, he would have felt that the author had not left himself much to calculate. I have no doubt that many of your readers will admit that they never collected, from the actual travels, the idea of this simple proportion running through the whole. It is only let out gradually, and under precautions. The first Lilliputian who enters on the scene is described as "a human creature not six inches high." Fortunately for Swift, the average stature of a man must be described as "not six feet:" had it been six feet, with nothing to speak of more or less, he must have discovered the scale at the very outset. In like manner, the first definite indication of the Brobdingnagian stature is conveyed in the description of a monster who "took about ten yards at every stride:" the average human step is thirty inches, the twelfth part of ten yards.

There would have been no difficulty about the proportions of lengths: but it may be questioned whether Swift would, without assistance, have given a true account of solid proportions. Gilbert White was a very keen observer, but he printed a tremendous mistake (*Nat. Hist. of Selborne*, Letter xci.) which has not, I think, been noticed by any of his commentators. A plover having legs eight inches long to four ounces and a quarter of weight, he presumes that a flamingo, weighing four pounds, ought to have legs *ten feet* long, to be as longlegged a bird, for its weight, as the plover. For ten feet he ought to have said *twenty inches*; which is about what the flamingo actually has. Swift is correct enough on such points, to the surprise, no doubt, of some of his readers, who may be puzzled to know how it is that a large Lilliputian hog'shead only holds half a pint. Some readers will say (as White would have done) that this is making our hog'sheads hold only twelve half pints: but for 12 should be read  $12 \times 12 \times 12$  or 1728. Thus the cask which Gulliver emptied at a draught answers to 108 gallons in one of our hog'sheads, and this would be the Brobdingnagian half-pint. This 1728 is, however, put down as 1724 in the description of the num-

ber of daily dinners allowed to the Man-mountain; a slight mistake in multiplication. If there be a point in which Swift has overdone the monster, it is when he makes him drag after him fifty line-of-battle ships, which had held 30,000 men. Swift therefore supposes that a man, up to his neck in water, could drag by a rope a mass equal to 50-1728ths of a line-of-battle ship of his own time. This is a feat of the following kind. Make a model of an average line-of-battle ship of Swift's time on a linear scale of 4-13ths; that is, for every 13 feet let the model have 4 feet. Fill the model with stores of the proper size, but let there be neither guns nor crew. Could a man up to his neck in water drag this model after him? I think not. Or put it thus: The 30,000 men who jumped out of their ships when they saw what was coming would amount in weight and bulk to a little more than seventeen men of our size. Could a man, up to his neck in water, drag the boat which would hold seventeen men not closely packed? Probably not; and still less could Gulliver have dragged the ships.

There is one point which it probably never entered into Swift's head to provide for. He evidently means the force of gravity to be same in Lilliput as in England. Now, in order to judge of the relation of a Lilliputian to gravity by making the case our own, we must proceed thus. Imagine gravitation to be augmented into a force of such energy that a stone should fall twelve times as far in the first second as it now does: it is plain that our bodies, knit together as they now are, would not support their own weight. Gulliver's Lilliputians, such as Swift meant them to be, would have been mechanical impossibilities, unless their muscular power had been such that a much smaller number of them than Swift intended could have held down the man-mountain by main force. The fiction corresponding to Gulliver, as to the matter of gravitation, has been written in our own day. It is the "Tale of a Chemist," which first appeared, I think, in Knight's *Quarterly Magazine*, and was reprinted in 1846 in Knight's *Penny Magazine* (vol. ii. p. 177.). This chemist learns how to pump the gravity out of his own body, and goes through a number of adventures in consequence.

It has not, so far as I can find, been noted by the commentators that the Lilliputian religion is by no means uncommon among us: not indeed that its followers form a distinct sect, but that they are scattered through all persuasions. Gulliver has given only one of their doctrines, but that one is quite enough to substantiate my assertion: it is contained in the following words, "All true believers break their eggs at the convenient end."

The voyage to Laputa is pronounced by Johnson to be the least amusing of the Gulliver fictions. Swift is here attempting to ridicule a class of men of whom he knew nothing; and his success



arises from his readers knowing as little. It is dangerous to attempt an attack on any knowledge of which the assailant is ignorant, whether in fictitious representation or sober argument. In our own day we have had an assailant of the mathematical sciences, of no mean name, who was so little versed in the meaning of the most elementary terms that, in an attempt of his own to be mathematical, he first declares two quantities to be one and the same quantity, and then proceeds to state that of these two identical quantities the greater the one the less is the other.

Swift's satire is of course directed at the mathematicians of his own day. His first attack upon them is contained in the description of the *flappers*, by which the absorbed philosophers were recalled to common life when it was necessary. Now there is no proof that, in Swift's time, or in any time, the mathematician, however capable of withdrawing his thoughts while actually engaged in study, was apt to wander into mathematics while employed in other business. No such thing is recorded even of Newton, a man of uncommon power of concentration. The truth I believe to be, that the power of bringing the whole man to bear on one subject which is fostered by mathematical study, is a power which can be, and is, brought into action on *any other subject*: so that a person used to mathematical thought is deep in the concern of the moment, *totus in illo*, more than another person; that is, less likely to wander from the matter in hand. Should any one of your readers be prepared to name a mathematician of whom he thinks that Swift's Laputan is a fair caricature, I will enter upon the point by the help of existing biographies.

Swift's technical knowledge is of a poor kind. According to him, beef and mutton were served up in the shapes of equilateral triangles, rhomboids, and cycloids. This beats the waiter who could cover Vauxhall Gardens with a ham. These plane figures have no thickness: and I defy all your readers to produce a mathematician who would be content with mutton of two dimensions. As to the bread, which appeared in cones, cylinders, and parallelograms, the mathematicians would take the cones and cylinders for themselves, and leave the parallelograms for Swift.

The tailor takes Gulliver's *altitude* by a quadrant, then measures all the dimensions of his body by rule and compass, and brings home the clothes all out of shape, by mistaking a figure in the calculation. Now first, Swift imagines that the altitude taken by a quadrant is a *length*; whereas it is an *angle*. Drinkwater Bethune, in his *Life of Galileo*, tells a story of a Cambridgeshire farmer who made a similar mistake, confounding the degree of the quadrant with the degree, 69 miles odd, on the earth's surface: by which he brought out strange conclusions as to the sun's

distance. It is awkward satire to represent the mathematician as using the quadrant to determine an *accessible* distance. Next, what mathematician would use *calculation* when he had all his results on paper, obtained by rule and compass? Had Swift lived in our day, he would have made the tailor measure the length of Gulliver's little finger, and then set up the whole body by calculation, just as Cuvier or Owen would set up some *therium* or *saurus* with no datum except the end of a toe.

According to Swift, the houses are ill built, without a right angle in any apartment, from the contempt the Laputans have for practical geometry. Swift knew the ideas of the Platonic school better than those of his own time, in which a course of mathematics included almost everything to which geometry or arithmetic could be applied. Swift lived at the time which just preceded the separation, in the treatises, of pure and applied mathematics: at the time in which this separation was about to become an imperative necessity. The great *Cursus Mathematicus* of Dechales (4 vols. fol.), of which the second edition was published in 1690, represents the idea attached to *mathematics* in his youth. It contains, besides what we should now call mathematics, practical geometry, mechanics, statics, geography, the magnet, civil architecture, construction of roofs, cutting of stones, military architecture, hydrostatics, hydraulics, navigation, optics, music, fireworks, the astrolabe, dialling, astronomy, astrology, the calendar.

The touch at the belief in astrology, then not uncommon among astronomers, is fair satire: but Swift contradicts himself when he makes his mathematicians strongly addicted to public affairs. He speaks with great contempt of their political opinions, which we may explain if we remember that Swift was a Tory, and the most leading mathematicians were Whigs. His arithmetic is good. His diameter of 7837 yards does give his 10,000 acres; and his satellites of Mars are correctly placed, so as to have the squares of the times as the cubes of the distances. I have no doubt he was here helped to the true answers. That Swift could himself extract a cube root, or use logarithms, is more than Apella would have believed, even after twenty years' service in the marines.

The college of projectors satirises a peculiar class of men, of whom few are to be found among well-informed mathematicians. Swift has made a sad bungle of the only case in which he had to use technical terms:—

"There was an astronomer who had undertaken to place a sundial upon the great weathercock on the town house, by adjusting the annual and diurnal motions of the earth and sun, so as to answer and coincide with all accidental turnings of the wind."

What this may satirise I cannot guess. Did



Swift confound the adjustment of the theory or tables of a celestial body with the adjustment of the celestial body itself?

When Swift brings forward Scotus and Ramus, and presents them to Aristotle as standing to him in the same relation as Didymus and Eustathius to Homer, he shows more ignorance than a scholar ought to have had. Had he written now, he might as well have presented M'Culloch and Cobbett as in one and the same relation to Adam Smith. Ramus would have offered to maintain *Quæcunque ab Aristotele, et multo magis a Scoto, dicta essent, commenticia esse*: while Cobbett would have asked Swift what the — he meant by bringing him acquainted with two "Scotch feelosophers."

Of the voyage to the Houyhnhms there is nothing to be said: for there are no proportions in the story, geometrical or moral. Of its details I shall only say, first, that Swift was quite wrong when he said no animal is fond of salt except man; next, that Queen Anne was quite right when, years before, she refused to allow Swift to be made a bishop.

A. DE MORGAN.

BAPTISM OF JAMES PRINCE OF SCOTLAND, AFTERWARDS KING JAMES SIXTH OF SCOTLAND AND FIRST OF ENGLAND.

The baptism of this prince is noticed by Buchanan and Robertson, but without any particular details. The latter says that the Earl of Bedford, the English ambassador, was attended by a numerous and splendid train. Francis, the second Earl of Bedford, K.G., called by his biographers "the Great Earl of Bedford," the brightest ornament of his eminent family," was, after many public employments, sent by Queen Elizabeth in the year 1566 to stand surety for her Majesty in the office of godmother, which she had taken upon herself at the request of Queen Mary. The Earl carried with him, as is said, a font of pure gold, as an honorary gift at the solemnity of the christening, which took place 15 December in that year.

The Earl of Bedford was honourably employed on many subsequent occasions, wherein one was to treat with the ambassadors of France sent to negotiate a marriage between the Duke of Anjou and Queen Elizabeth. He stood godfather to the renowned navigator Sir Francis Drake, who took from him his Christian name. The earl died at Bedford House in the Strand, July 25, 1585.

In a manuscript in the College of Arms is preserved the following account of the Earl of Bedford's progress and reception:—

"A brefe notte of my Lord of Beddford's entertaynement into Scotland to the Chrystening of theyre young prynce.

"1586.—Monday being the ix<sup>th</sup> of December, my lord of Bedforde toke his Jorney w<sup>th</sup> all the Eng-

lyshe gent. towards Donebare, and at the bownde Redde ther mett him the Lord Horōme, the Lord of Shefford, the l. of Ormeston, the L. Heaton, the Le Hatton, the le Howstō, the Le Langton, and James Lader of the privie chamber, w<sup>th</sup> divers others, to the number of one hundredth horse, or ther a boutts, and w<sup>th</sup>in iiij myles of Donne barre, at a place called Enderwik, ther mett my L. of B., Mr Jaymes Melvyn, a sarvant to the Quene of Scotts; agayne w<sup>th</sup>in one myle of the said towne ther mett him the L. Whitlawe, Captayne of Donbarr, w<sup>th</sup> xij or xvj horsse; and at our entrynge of the said towne, we had a volye of ordenaunce out of the castell of xxiiij<sup>ti</sup> shott; that night my l. was p<sup>s</sup>ented from the Captayne w<sup>th</sup> wyldfowle, wyne, and conyes, &c. The next daye, the x<sup>th</sup> of the same monthe, ther went out of the towne of Donbarr w<sup>th</sup> my L. of B., the Lord Herune and his trayne, ij myles or therabotts towards Etenborowgh, and ther mett w<sup>th</sup> him therle of Sotherland and one Justice Clarke, the Le. of Basso, the Le. of Waroghto, the Le. of Trebrowne, the Le. of Sownton, the le. of Colston, the Le. of Brymston, the Le. of Caveston, the le. of Edmeston, and Oliver Synkler, w<sup>th</sup> many other, to the number of vij<sup>xx</sup> horse; and at mosselborowgh they mett w<sup>th</sup> him ther the Lord of Bortyeck w<sup>th</sup> xx<sup>ti</sup> horse; and a myle from Etenborowghe ther mett w<sup>th</sup> him the le. of Cragmyle, otherwise cawled the Provest of Etenbowrghe, w<sup>th</sup> divers the burgeses and marchaunts of the towne to the number of viij<sup>xx</sup> horse, and so entered the towne of Etenborowghe; and being in the myds of the streat, ther was shott xv greate pees of ordinaunce out of the castell, and then we past to the Duk Shatteleroyes, w<sup>th</sup> was furnyshed w<sup>th</sup> hangings, and a riche bedde of the Quenes for my Lord of Bedford to lye in, and a nother for m<sup>r</sup> Cary. The xi<sup>th</sup> daye of December, in the morning erly, my Lord of Bedford, w<sup>th</sup> all the gent., went to a sarmond in S<sup>t</sup> Gyles Church; and after dyner he went to the French in."

G.

INSCRIPTIONS ON MEMORIAL STONES OF THE SCOTTISH COVENANTERS.

(Concluded from p. 105.)

Tablet on the South Wall of the High Churchyard.

"Here lyes the Body of y<sup>e</sup> Rev<sup>d</sup>. Mr. Robert Maxwell who Served Chryst in the work of the Gospel at Monk-toun & Prestick from 1640 to 1665 when he was Ejected for Non Conformity & after that Exercised his Ministry Partly there and partly in this City & the Countrey Round till March 26. 1686 when he fell asleep In Christ at Bogtoun House Cathcart aged 75 & Robert Maxwell his Son and Euphan Paton his Spouse & belong<sup>s</sup> to Mr. Patrick Maxwell Min<sup>r</sup> at Inchenan \* And now to his Son the Rev<sup>d</sup> Mr. Thomas Maxwell Minister of Stewarton 1777.†"

\* He died in 1749.

† I possess a document, very carefully written, from the hand of this minister, granted to my grandmother by



(A tablet below, the inscription now nearly worn out, notices the more remote descent of the family.)

"Here lyes the body of Patrick Maxwell of Allhouse \* Merch. Taylor who died deacon Conveener † Sept. 1623, & Bessy Boyd, his Spouse."

the father's side. It is cited simply as a curiosity to show the readers of "N. & Q." a specimen of what was called a Church Certificate or "Sine," given to a person when removing from one place to another parish or district of the country, viz.:—"That the Bearer Jean Whyte \* a Widdow resided in this parish for the most part from her Infancy Until the date hereof Behaveing her Self Soberly and Honestly, free of publick Scandal or Ground of Church Censure known to us Was Allowed to partake of the Sacrament of the Lords Supper In this place. And for any thing Known here at her removal from this parish may be Admitted a Member of Any Christian Congregation or Society where providence shall Determine her Lott (to the Interval of Session) Is Attested Att Stewartoun This 30<sup>th</sup> Day of May 1772 years . . . . By . . . .

"Tho<sup>s</sup> Maxwell Minr.  
"John Bell Sess. Clk."

\* Or Aulldhouse, near Pollock Shaws, the latter the Seat of Sir John Maxwell of Pollock.

† The head of the fourteen Incorporations of the Trades' House of Glasgow. The property of Aulldhouse had come into the hands of Robert Sanders, *Printer* in Glasgow, who by a Deed of Mortification dated 9th February, 1728, made provision in it in favour of a student who has passed the course of philosophy, and is following his studies in divinity in the University, in order to become a preacher of the Gospel, value 100*l.* of Scots money, to be held for five years, as also to the Merchants' House of the city of Glasgow for "the use, well, and behoove of the poor decayed Members thair of;" and for having five poor boys bound apprentices to lawful trades. He also subsequently left his whole moveable estate to the Merchants' House for the same benevolent purposes. The heritable estate is described in the deed as "All and hail, that my fyve merk land of old extent of Aulldhouse with the mannour place thair of, houses, biggings, yeards, orchards, mosses, muires, meadows, and hail parts, privileges, and pertinents thereto belonging; and sicklyke, all and hail, that my maines of Kirkland of Eastwood, extending to ane thirteen shilling four pennie land of old extent (&c.) all lying within the parochine of Eastwood (of this parish the eminent historian Robert Wodrow was long minister) and Sherifdome of Renfrew." Sanders was a bookseller as well as a printer, and kept a shop first above the Grammar school Wynd (High Street), and afterwards in the Salt Market. In acknowledgment of his bounty a fine full-length oil-portrait of him was placed in the Merchants' Hall, still to be seen. His father Robert Sanders (but who was a printer only) was the first who took the title of "Printer to the City," and frequently used the city arms on his title-pages with the old motto. From the press of both father and son (but particularly from that of the former) emanated a great many books, tracts, poems (some of the latter good specimens of *black letter*), and curious publications, several of which I have seen occasionally in London Catalogues, and are now much prized by Bibliophiles and those persons concerning themselves with old-world literature, respecting whom a large portion of the Scotch people would pronounce "half daft," and for whose benefit the information of this Note is principally intended. Mr. Sanders, *junior*, left no

\* Her maiden name.

*In the Churchyard of the village of Catcart.*

THIS . IS . THE . STONE . TOMB . OF . ROBERT . THOME  
THOMAS . COOKE . AND . JOHN . URIE . MARTYRS .  
FOR . OUNING . THE . COVENANTED . WORK . OF .  
REFORMATION . THE . 11 . OF . MAY . 1685 .

THE . BLOODY . MURDERERS . OF . THESE . MEN .  
WERE . MAGOR . BALFOUR . AND . CAPTAIN . METLAND .  
AND . WITH . THEM . OTHERS . WERE . NOT . FREE .  
CAUSED . THEM . TO . SEARCH . IN . POLMADIE .  
AS . SOON . AS . THEY . HAD . THEM . OUTROUND .  
THEY . MURDERED . THEM . WITH . SHOTS . OF . GUNS .  
SCARCE . TIME . TO . THEM . DID . THEY . ALLOW .  
BEFORE . THEIR . MAKER . THEIR . KNEES . TO . BOW .  
MANY . LIKE . IN . THIS . LAND . HAVE . BEEN .  
WHOSE . BLOOD . FOR . VENGEANCE . CRIES . TO . HEAVEN .  
THIS . CRUEL . WICKEDNESS . YOU . SEE .  
WAS . DON . IN . LON . OF . POLMADIE .  
THIS . MAY . A . STANDING . WITNESS . BE .  
TULST . PRESETERIE . AND . PELACIE .

This is a fine original stone in good preservation, a fac-simile of which I made nearly forty years ago. The scene of this inhuman transaction, "Lone of Polmadie," lies two miles south-east of Glasgow, and about three miles from the place of interment. An author who had been a "living witness" of these barbarities, commenting on the times in a "*Warm and Serious Address*, Glasgow, printed for Robert Smith, and sold by him at his shop at the sign of the *Gilt Bible, Salt Marcat, 1742*," 12mo. pp. 16., thus most graphically and feelingly speaks:—

"Indeed at the *Restoration* there were Divisions amongst our Pastors and Teachers, and the Lord of the Vineyard was angry and made the fire of his *Anger* burn hot against his own *Altar*, that the Blood of the *Martyrs* of our *Lord* behov'd to be shed for the guilt of a broken Covenant. Indeed at that Time the Gospel was banished from the Churches, for *Tyranny* was then upon the Throne and in the Court, and *Prelacy* and *Hierarchy* were then in the Church; yea *Truth* was banished out of the *Land*, and *Prophanity* of all Kinds was tolerate and approved of without restraint, and serious *Godliness* durst not appear, neither in Publick nor Private, for the Law then made it Death if known in Publick or in private Families. The *Soldiers* had Orders to stop family Worship, of which I am a living Witness: Yea, Major Bal-

issue. I think it may be inferred from the tenour of the deed, that at the time he executed it, he was a widower, but had not given up hopes of a "future marriage," and of children being "procreant of his body."



four\* (see epitaph) made it his Business to go thorow, especially on the *Sabbath* Night, with his Men; and if he heard any that were worshipping God, if he could not get Access to them, he broke open the Doors; and if there were any amongst them, not belonging to that Family, he carried all of them to Prison. And this was the *Case* until the Reign of *K. James* the Seventh, when he granted a *Toleration* for all Sects, which no doubt was designed for Evil, but our gracious God turned it about for Good. Glory be to God for Christ, whose Merits procured it. And Glory be to the only wise and merciful God, that altho' the Design was bad, he brought out of the Womb of his *providential* Care and Love to his poor persecuted Church an happy *Revolution*, by that now glorified Instrument *K. William* of blessed Memory, whom our gracious God made use of to deliver us from bloody *Tyranny* and *Slavery*, and give us free *Liberty* and Exercise of Gospel-worship, in plenty and purity, whereby many Sons and Daughters were begotten by the Word of Truth, being backed by the powerful Spirit of *Jehovah*; and many made to flock in to the blessed *Shiloh*, to the advancing of the Mediator's Kingdom and Glory in poor degenerated *Scotland*. I am a living Witness of God's signal appearing at that Time."

In another curious and scarce pamphlet, dated "Edinburgh, Sept. 1742," we learn that it was "Done by an old soldier of Drumlog who was Author of the (preceding) Warm Address," and who resided "on this side of the Water of Air." The religion of this veteran, like that described by the author of *Sir Hudibras* :—

"'Twas Presbyterian true Blue,  
For he was of that stubborn Crew  
Of Errant Saints, whom all Men grant  
To be the true church Militant."

(Edit. Dublin, 1732, Canto i. p. 26.)

But not seemingly having been able altogether to enjoy the tranquil and prosperous days of the church which he had seen —

"The Trenchant Blade, Toledo trusty,  
For want of Fighting was grown rusty,  
And ate into itself for lack  
Of some Body to hew and hack."

*Ibid.* p. 32.

He had, therefore, set about defending her against all her foes, whether Deists †, or religious

\* This hero may in future be classed with the "bloody Clavers."

† He levelled his musket at Robert Foulis, "Elzevir of Glasgow," and thus amusingly descants: "Beware of a piece printed by Robert Foulis, printer in Glasgow, which I am persuaded is abominable lies, and wonder that any man should have taken in hand to print it, being such a corrupt piece. I have been at some pains to inquire what Foulis is, and from whom he is descended, and I hear he is the son of one Andrew Foulis (Faulls), that kept a two-penny change (public house) above the Tolbooth, and that his son was a shaver to his trade, but got a flea in his lug (ear), and went to France, and there he got a lick of a French mug (the holy water), which has qualified him to work wickedness, now when he has come home, which I would not have thought, that such a fellow as he, who is the extract of dull droff drink, would have been so active in wickedness. . . . But I know what Foulis will say for himself, says he, 'tis the privilege of the press. A poor insipid ground to warrant you to publish lies, and destroy revealed religion and advance Deism.

bodies of his countrymen lately sprung up, who had dissented from her communion, and had disgusted him with their inconsistencies and certain modes of Church Policy. He favours us with his views in the following paragraph from the above-mentioned pamphlet :—

"This from an old soldier who lived in these times aforesaid, and carried arms before and since the Revolution in defence of Presbyterian Church Government, and was, and is willing to spend and be spent to support the true interest of Christ in poor Scotland. Having drawn his sword in defence of this good cause, he will not put it up, through the strength of my Captain General Christ, until I beat down his, and my enemies of Christ's Church in this land so much run down by the Devil, and *glib* Gib\* and his adherents."

. . . But perhaps you (Foulis) will say I am a Jesuit, and for that my master keeps me. Well, then, I advise you to go back to France, and trade and traffick there; for indeed your ware is not the commodity that Scotland, especially Glasgow and the West of Scotland, hath use for, if it be not some godless Atheists that live among us," &c. . . . He also aims a volley at one of the Professors of the University :— "I am informed that piece of Robert Foulis's printing did flow from one of the Teachers in the University of Glasgow. Had I been acquaint with them, I might have known more still; but being at a distance, I am at a loss; but were I present, I would not be afraid to answer some of that teacher's learn'd, couch'd, deistical performances, which is a trampling upon revealed religion and serious godliness,—take care least God spue you out of his mouth. Rev. iii. and 16 ver."

\* Adam Gib was an early minister in Edinburgh of the Secession Church, and one of the leaders of the *Anti-burgher* split from it. He was an able clergyman, but it is said sometimes gave sufficient room for attack, through his scurrility, bad temper, and haughtiness; he, however, met with his match in his opponent, the "old soldier" of Drumlog, as must be allowed by all in the following specimen :— "Now Adam, altho' of a long time you have been purging out a great deal of your filth and excrements, you have not provided a place without the camp to dig, so as you may cover that which has come from you. Have you got a paddle upon your weapon to dig with? If you have not provided these, I pray you, Adam, haste you; for the stink is so great, that the filth that has come from you, in the camp of God, by your want of a right place, and a paddle to dig and cover it, is like to raise a dreadful plague in the Lord's camp." This pamphlet was followed by a rejoinder, entitled "A Seasonable Advice to Mr. Adam Gib (*Minister of the Gospel at Edinburgh*), and the rest of his Brethren anent Love and Charity, by J. W—, A.M., Glasgow, 1742," 12mo., pp. 8.; "with some Remarks on the Observations published by Andrew Waddell, Soldier in Dumbarton Castle," who turns out to be the *Old Soldier of Drumlog*. This more polished writer had, however, formed too low an estimate of the latter in addressing Adam Gib, when he says: "It cannot but wound any good Man who loves Religion, to see a mean common Soldier, who perhaps understands little of Learning or Piety, provoked by your invectives to take you to task," &c. The "soldier" had doubtless been an old Covenanter both of knowledge and virtue in its extensive meanings, and who wielded a vigorous quill, and, what was remarkable in one of his religious standing, had divested himself of popular prejudices in having also become an eloquent and judicious advocate for Whitefield, in "A Warning and Reproof, with Advice from the word to those (the Secession) who have spoken, and do



The foregoing extracts, together with the Epitaph, may so far serve as a mirror to Lord Macaulay in which to see himself and the period in relation to the despised Covenanters, who were good stuff, and not men to be meddled with.

These extracts and foot-notes may be rather lengthy, but I think the *old soldier* such a veritable fac-simile of those who so gallantly behaved at the battle of Drumclog, that to do him and his party justice scarcely less could be said; and he is well worth mustering to public view, even in the days of Her Majesty Queen Victoria. He had been a native of Lanarkshire.

*In the Churchyard of Hamilton.*

“ At Hamilton  
lie the heads of  
John Parker, Gavin Hamilton  
James Hamilton  
and  
Christopher Strang  
who suffered at  
Edinburgh  
Decr. 7. 1666  
( *four sculptured heads in a line* )  
Stay, passenger take notice  
what thou reads;  
At Edinburgh lie our bodies  
here our heads;  
Our right hands stood at Lanark,  
these we want;  
Because with them we swore  
the Covenant.

Renewed

MDCCCXVIII.”

G. N.

#### NOTES ON HYMN-BOOKS AND HYMN WRITERS. NO. I.

The English churches are rich in hymns. Since the Reformation a great amount of religious poetry has got into circulation. Some of it is translated, some of it consists of paraphrases of scripture; but the greatest part is original. Hymns, properly so called, these pieces are not. Many of them are prayers in verse. Many describe the spiritual conflicts of the writers. All are curious as marks of the depth of feeling of their ages. It

speaks Calumniously, and with Bitterness against the Work of the Spirit of God at *Cambslang, Kilsyth, and Cadder*, and other places in the Land; by one who loves to have the Mediator's Kingdom and Glory advanced, in gaining of Souls to him, by Gospel Means, according to his Will in his Word.—N.B. By the Author of the *Warm and Serious Address*. Glasgow: printed by William Duncan, in *Salt-mercat*, 1742,” 12mo. pp. 24. In addition there are “Observations in Defence of the Work at Cambslang against the Malicious Spirit of the Act of the Associate Presbytery Anent their Late Fast, written by a *Soldier*. Glasgow: printed by R. Smith, 1742,” 12mo., pp. 8. Here, with martial fire, he speaks of “King George my Master.” In all probability he was connected with the first raised *Cameronian Regiment*, and who, at the date of these effusions, must have seen at least his four-score years. These tracts are from a collection relating to those times in my possession.

would be a work of interest to trace them to their sources. But from their being imputed to various writers, it is often very difficult to find out their true authors. Our hymn-books are innumerable. Their quality, however, is far inferior to their quantity. Frequently the writers' names are not attached to their compositions. The collections used by the Church of England are generally very meagre: the collections used by dissenters are often filled with mere religious rhymes. In some of the former the editors only admit what has been written by their own orthodox divines; in many of the latter they insert much that is unpoetical and untasteful. Many hymns have been so altered that it is impossible to find out their originals. John Wesley, in his preface to the Methodist collection, begs that all compilers who may wish to borrow any compositions from it will do so without alteration, because they cannot improve upon what the authors meant to express. But though no selector has a right to alter, he may omit or choose particular verses. To this, the most severe writer can have no objection.

Real hymns, that is songs of adoration, we have few. But nominal hymns, many of which possess great beauty, are very plentiful. The true gold needs to be carefully melted out from the masses of dross with which it is mixed. It will well repay the trouble taken to separate it, and yield a rich reward. Our hymns are the heirlooms of the Church and nation: as much a part of their wealth as cathedrals and castles; as much a part of their glory as martyrs and poets. They should therefore be duly cared for.

The monks of Britain seem to have had but little of the spirit of poetry. Caius Sedulius, a native of Scotland, who lived about 340, and who is said to have become Bishop of Achaia, wrote a hymn beginning:—

“ A solis ortus cardine.”

But no very good translation of it has been made. Beda, also, was the writer of several.

“ Hymnum canamus gloria,”

is perhaps his best. Of this we have no worthy English version.

Cædmon the cowherd rendered portions of the Bible into Anglo-Saxon verse. He also composed some hymns that were extensively sung by the people. But interesting as they are as relics of a by-gone age, they are but of slight use to a modern hymnist.

Up to the time of the Reformation, the sacred poetry of the Church is common property. It should, therefore, when translated, find a place in every hymn-book that makes a claim to completeness. Many of these translations from the Latin are finding their way into general use. A few of the compositions of the best writers—all of which,

with many others, we want revived—are the unrhymed hymns of Ambrose; the Cathemerinon of Prudentius; “Veni Creator Spiritus,” sometimes ascribed to Charlemagne, and certainly written about that period; “Totum Deus in te spero,” by Hildebert; “Jesus dulcis Memoria,” by Bernard of Clairvaux; “De Contemptu Mundi,” by Bernard de Morley:—

“Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life is there.

“But *now* we fight the battle,  
And *then* we wear the crown,  
Of true, and everlasting,  
And passionless renown.

“Thine ageless walls are bounded  
With amethyst unpriced;  
Thy saints build up its fabric,  
And the corner stone is Christ.  
Thou hast no shore, fair ocean,  
Thou hast no night, bright day;  
Dear fountain of refreshment  
To pilgrims far away.”

“Dies Iræ,” by Thomas of Celano, of which we have several translations and imitations. Perhaps for vigour, the best is the one by Mr. Irons. Sir Walter Scott has caught its force and fire in his “Day of wrath, that dreadful day.” Herrick appears to have imitated some parts of it in his “Litany to the Holy Spirit.” “Stabat Mater,” by James de Benedictis. After this the Middle Age ecclesiastical poetry began to decline. Francis Xavier, however, about the time of the English Reformation, produced his wonderful but mystic hymn, “O Deus, ego amo Te.” Several translations of it have been made. The following imitation has perhaps caught a little of its spirit:—

“My Saviour I would love Thee well,  
With pure and perfect love;  
Not from the dread of pains in hell,  
Nor hope of joys above.

“When Thou wert hanging on the wood,  
Thou didst my soul embrace;  
And when the spear set free Thy blood,—  
That mystic fount of grace,—

“Thou worest a purple robe for me,  
A crown of twisted thorn;  
Yes, Lord, for one Thine enemy,  
Who mocked in bitter scorn.

“Then why do I not love Thee more,—  
Most loving Jesus, why?  
Not from the fear of Satan’s power,  
Nor hope of joys on high?

“Not that my soul should rise above  
One single painful thing?  
But with a pure, unselfish love,  
O my eternal King.”

I had hoped to be able to say a few words about the versifiers of the Psalms, and the writers of English hymns. But I cannot ask you for any

more space. I trust you will allow me room for some remarks another time. HUBERT BOWER.

### Minor Notes.

*Robert Dundas.*—The central house on the west side of Adam Square, Edinburgh, now occupied by the School of Arts, was at one time possessed by Robert Dundas of Arniston, who held the office of Lord President of the Court of Session from 1760 to 1797. In reference to his Lordship’s possession of it, the following *jeux d’esprit* are recounted.

The Lord President, by his casting vote, decided the famous Douglas cause against the legitimacy of the claimant, the first Lord Douglas: the other judges having been equally divided in opinion, seven to seven. *His* view had been previously supposed to be otherwise; but when the final judgment (afterwards reversed by the House of Peers) was given, he stated that he had “got a new light” on the subject. He was consequently very obnoxious to the mob, who took a warm interest for the claimant; and on the afternoon of the day, a concourse of people surrounded his door, and broke his windows. His Lordship appeared at one of these, and civilly inquired of the assailants why they did so? To which a wag in the crowd replied:

“Your Lordship has said you have ‘got a new light,’  
As your windows are broken, ’twill shine in more  
bright.”

After the Lord President’s death, the house came to be occupied by a Mr. Spottiswoode, an ironmonger; on which change of tenants, the following distich was made, it is said, by Henry Erskine, then Dean of the Faculty of Advocates:—

“This house, where last a lawyer dwelt,  
A smith does now possess.  
How naturally the Iron Age  
Succeeds the Age of Brass.”

Edinburgh.

“*I do not pin my faith upon his sleeve.*”—The singularity and *apparent* irrelevancy of this saying has induced me, for want of better evidence, to hazard the following conjecture:—In feudal times, and at later periods, when heraldry was a social science, and persons of family were known by their arms, or cognisance or crest, commonly called their *badge*, as well or better than by their *names*, it was the practice for their servants and personal attendants to wear sewed or pinned on their *sleeve* the cognisance of their master on a round silver plate, like our watermen of the present day. But in times of feud or party strife these badges were sometimes forged or fabricated for the occasion. A knowledge of this fact might lead a person to say, “I do not pin my faith on his

G.



sleeve;" i. e. I do not believe the evidence of his sleeve, as to the party to which he belongs: hence the common acceptance, "I do not believe the fact on his evidence." E. G. B.

*An Aristocratic Handwriting: Doff.*—The following extract shows that, in 1724, a badly-written scrawl was considered an evidence of gentle blood:—

"The *Badness of the Hand* put me in Doubt at first, whether the Letter came from a *Man of Wit*, or a *Man of Quality*; but by the good Sense and good Spelling he cannot be a *Lord*."—(*The Humorist; being Essays upon Several Subjects*. 3rd edition. 1724. p. 123.)

At p. 184. in the same book we have the etymology of *doff*, expressed by the way in which the word is printed:—

"I wou'd not d'off my Hat, because they belong'd to *Popish Idolatry*."

CUTHBERT BEDE.

*An Obvious Misprint.*—Permit me to point out a remarkable instance of the above in my own letter, published in "N. & Q." (2<sup>nd</sup> S. vi. 95. line 8. col. 1.), where I am represented as being engaged in the extraordinary occupation of "*framing my views*." I need scarcely say that the distinction of having my "*views*" included in the portfolio of "N. & Q." is quite sufficient for my ambition; and that I had no idea of having them "*framed*,"—a sort of *suspended* animation which even the *proofs* that support them would scarcely merit. What I wrote was, that I would have "*pressed my views*" or opinions on the particular subject under discussion with more confidence, had I known they were in accordance with those of the distinguished writer and critic to whom I alluded.

D. F. MC CARTHY.

### Minor Queries.

*Abp. Sharp: Lord Melfort.*—Can any of your readers inform me whether either of the two following MSS. are in existence, or accessible to the student?

1. The MS. Diary of Archbishop Sharp (of York), from which his Life was compiled by his son, Archdeacon Sharp.

2. The MSS. of Lord Melfort's Letters to Robert Nelson, stated by Birch (*Life of Tillotson*) to be then in the possession of Philip Carteret Webb, Esq. C. F. SECRETAN.  
Westminster.

*Colonel Horton, the Parliamentary.*—Jeremy Horton, a colonel in the Parliament's service, certainly died in the spring or summer of 1647, and the probate to his will is dated December 2, 1647. He, I presume, is the Colonel Horton who, according to Clarendon, attempted Donnington Castle in 1644. But what relation does he bear

to the Colonel Horton so conspicuous in South Wales in May, 1648?—at whose death, in Ireland, in 1649, Cromwell magnifies his "courage and integrity" (see Carlyle, and all the histories of the time). Jeremy Horton appointed a nephew, William Horton, his executor. Was this William the colonel who fought in Wales and Ireland, and was nominated a "King's Judge?"

Both the Hortons aforesaid are always spoken of in the newspapers and histories as "Colonel Horton" without a Christian name, which argues that there were not two contemporaneously. Even in the *Commons' Journals*, where Colonel Horton's services in 1648 are so particularly noticed, and 1000*l.* a-year settled on his brigade, the Christian name never occurs. Pray illuminate me. J. W.

*John Bull.*—Can any of your Oxonian readers inform me of the college, degree, works, or any particulars of an able biblical scholar who gives his name to a MS., "John Bull, 1816"?

JAKOB ULMEN.

*Benselyn, Bensley.*—Would R. T. (who communicated respecting the Rev. R. Talbot, 2<sup>nd</sup> S. iii. 255.) be so kind as to inform me whether the Institution Books to which he refers give any, and what, further particulars respecting the two individuals following?—

"John Benselyn, of Hapton, Priest, Rector of Thorp-Parva, 1390 (March 8), ob. 1420."

"Richard Bensley, instituted to the Rectory of Caversfield, Bucks, in 1582."

TEE-BEE.

*Queen's Picturer, 1642, &c.*—The following is an extract from the Civil War Tracts, dated Wednesday, August 17, 1642:—

"This day it was reported to the House that at the Queen's Picturer in London, hath been scene several meetings of about forty persons at a time, and the house by the trained band being begirt and entred, they privately conveyed themselves away; and narrow search being made about the house, they found a private way down into a vault under the ground, in which they might goe a quarter of a mile, leading them to the Thames side, where they might privately take boat and escape. That they found a maid in a place hid in the house, and being examined, she said she knew nothing of the cause of their meeting there, if she should die therefor. Upon which it was ordered strict watch should be kept about the house night and day, and the passage to the water underground stopped, which was done accordingly."

This curious extract suggests the following Queries: 1. Who was the Queen's Picturer? 2. Where was the house alluded to? E. G. B.

*Dr. Callcott's Glee, "O snatch me swift."*—Is there any clue to the authorship of the poetry of this celebrated glee? Mr. Horsley, in his memoir of Dr. Callcott, (prefixed to a *Collection of his Glees, Canons, and Catches*, published in 1824,) thus relates the story of that composition:—

"It now remains for me to speak of the Glee, 'O snatch me swift from these tempestuous scenes,' which I consi-

der the master-piece of my Friend's genius and science. For this admirable production we appear to be indebted to an accidental circumstance. The Doctor had agreed to accompany some friends to the Theatre, on an evening when a very popular Actor was to make his appearance; it therefore became necessary to obtain places on the opening of the doors. To lose an hour, in waiting for the commencement of the performance, was what my Friend could not think of; and, contrary to his usual custom, he was without a book in his pocket. Seeing, therefore, a second-hand volume of poems on a stall, he purchased it, and found therein the following beautiful lines, that gave rise to a composition, which, perhaps, may be called the first of its class:—

'O snatch me swift from these tempestuous scenes,  
To where life knows not what distraction means;  
To where religion, peace, and comfort dwell,  
And cheer, with heartfelt rays, my lonely cell.  
Yet, if it please Thee best, thou Power Supreme!  
My bark to drive thro' life's more rapid stream,  
If low'ring storms my destin'd course attend  
And ocean rages till my days shall end;—  
Let ocean rage, let storms indignant roar,  
I bow submissive, and resigned adore.'

The title of the book was, it appears, *Pleasing Reflections*, and it was published in 1788.\* A. R.

"*The Duke of Wellington's Despatches*," by Lieutenant-Colonel Gurwood.—At the commencement of a review of these important volumes, in *Blackwood's Magazine* for January, 1837, is the following note:—

"We have been informed within these few days, that Sir Frederick Adam has discovered three volumes of his Grace's letters in his own handwriting in the Mysore Residency. These letters embrace the period immediately subsequent to the Duke's taking the command of Seringapatam in 1799, up to his illness at Bombay in 1801. They are all addressed to Colonel Barry Close, and there appears to be only one of them which has found its way into print. Some of these are of the highest interest and importance, and they all afford proof, it is said, of the versatility and extent of the Duke's capacity."

Have these valuable documents been preserved? In whose possession are they? Is the public likely ever to be gratified with their publication?

J. M. G.

*Saint Sunday*.—In the collection of Wills, in the *Journal of the Surrey Archaeological Society*, p. 182., in one of Alice Nicoll, 1515, is this passage:—

"Also I bequeth to the ymage of Seynt Sondag v pound of wax for a tapier, to burne every Sondag in service time as long as it will endure."

Who is this saint, and what is his legend, and how would his name be latinised? A. A.

"*Treatise on the Sacrament*."—Who wrote *A Treatise, shewing the Possibility and Convenience of*

[\* The piece is taken from *Pleasing Reflections on Life and Manners, selected from Fugitive Publications*, 12mo., 1787. It occurs at p. 292., and is entitled "The Wish of a Man of Reflection: written in London," and makes twenty-two lines.]

*the Reall Presence of our Saviour in the blessed Sacrament*, &c., with a curious woodcut in the title, small 8vo., Antwerp, 1596. T. G. L.

*Mary's Abbey, Dublin*.—Is there any plan or map extant of the portion of Mary's Abbey, Dublin, where the Irish Parliaments assembled?

ABHBA.

*Quotations Wanted*.—

"Time doth transfix the florish set on youth,  
And delves the parallels on beauty's brow,  
Feeds on the rarities of Nature's truth,  
And nothing stands but for his scythe to mow."

Q. W.

"The world grew lighter as the monster fled," S. C.

"There'll be wigs on the green," H. H. D.

Who first used these memorable words:

"Prayer moves the hand that moves the universe"?

ABHBA.

"*Fortnight's Excursion to Paris*."—Who is the author of "Sketch of a Fortnight's Excursion to Paris in 1788," in the *Gent. Mag.*, 1797-98?

R. INGLIS.

*Algarotti*.—Who was the translator of *An Essay on the Opera*, by Algarotti, 12mo., 1767?

R. INGLIS.

*William Tyndale*.—Can you direct me to any information or illustration of Tyndale or his times, or of individuals connected with him, &c., developed since the publication of the Rev. C. Anderson's *Annals of the English Bible*, which supplies so much information on the subject?

S. M. S.

### Minor Queries with Answers.

*Hooker's "Ecclesiastical Polity"*.—Being the possessor of the very rare first editions of the first four, and also the fifth book of Hooker's famous work, I was pleased the other day to lay my hand on what seemed to be the first edition of the remaining three books, which it is well known from honest Izaak's account were not published in the lifetime of the author, but in 1648, some years after his death. To my surprise, however, I found the title-page running thus: *The Lawes of Ecclesiasticall Politie, the Sixth and Eighth Books, &c.*, with an apology in the introductory address "to the Reader" for the non-appearance of the seventh book: "the endeavours used" to recover which "had hitherto proved fruitlesse." This work is in quarto, and does not therefore correspond with the previously published volumes. Can any correspondent say when and how the seventh book was published? Lowndes says truly, that the first four books were published in 1594 (though the volume is undated); the fifth



book in 1597 (the date being in the title-page); but he is incorrect in saying "seventh and eighth books 1643, 4to." — besides leaving the sixth book quite unaccounted for. LETHREDIENSIS.

[When Mr. Keble published the first edition of Hooker's *Works*, he had not met with the edition of the Sixth and Eighth Books published in 1648, so that it would seem to be rather scarce. A copy was sold by Sotheby and Wilkinson on June 5, 1857 (see "N. & Q.," 2nd S. iii. 478.). The particulars relating to the manuscripts of the judicious Hooker — their fate and their perils — would be a curious but painful chapter in our literary history. It was on Dec. 28, 1640, when Archbishop Laud was committed to the Tower, that his library, containing Hooker's manuscripts, was made over to the custody of Prynne, his inveterate opponent. From him it passed to the notorious Hugh Peters, by a vote of the Commons, June 27, 1644. About four years afterwards, and on the very eve of the martyrdom of Charles I., the Sixth and Eighth Books of *The Ecclesiastical Polity* were given to the world, and announced as "a work long expected, and now published according to the most authentic copies." We are told of six transcripts with which the edition was collated. It is perplexing to understand when these copies got forth, and how they were all alike deficient in the Seventh Book, which the setter forth of this edition declares to be irrecoverable. No trace of the lost Book appears until 1662, when Dr. Gauden, recently promoted to the See of Worcester, set forth a new edition of *The Works of Mr. Richard Hooker*, and augmenting it by this Seventh Book. He distinctly says, "The Seventh Book, by comparing the writing of it with other indisputable papers, or known manuscripts of Mr. Hooker's, is undoubtedly his own hand throughout." It is gratifying to find that the recent learned and able Editor of Hooker's *Works* favours its genuineness by internal evidence, notwithstanding it bears marks of hasty writing. See Mr. Keble's valuable Preface to the Third Edition, 1845, and an interesting article on Hooker in D'Israeli's *Amenities*, ii. 335.]

*Cricket.* — When, and where, originated the game of cricket, and what is the etymology of the term? The game, it is said, is almost, if not quite, unknown on the Continent. Perhaps the recent visit of the Duc de Malakoff to Lord's Ground, and the presentation there made to him of a complete set of bats, balls, &c. may eventuate in his countrymen borrowing this sport, as well as horse-racing, from us. LEFEBVRE.

[The game of cricket, which is peculiar to our island, has been derived from the Saxon *Crice* or *Creag*, a crook'd stick or club. Like other British sports, it has undergone considerable modifications, more particularly in the past fifty years, and hence the difficulty of determining the precise date of its origin. Doubtless cricket was played in some rude form as early as any game of ball, or even before balls were made, with cats or bits of stick. (Vide Dr. Jamieson's *Etymological Dict.*, art. Cat and Dog, pp. 76. 83.) Strutt, in his *Sports and Pastimes*, could discover no earlier notice of it than that by D'Urfe, in his *Cambro-British doggerel* (1719): —

"Hur was the prettiest fellow  
At foot-ball or at cricket,  
At hunting-chase, or prison-base,  
Cot's plut, how hur could nick it!"

Milton's nephew, however, Edw. Phillips, directly refers to the cricket-ball in his *Mysteries of Love and Eloquence*

(1685), which is probably the first mention of the word in its modern English form by any author in present use. Strange to say the game is omitted (as known, at least, by its present name) both in the *Schedule of Sports*, drawn up by command of James I., and in the recapitulation of popular amusements in Burton's *Anatomy of Melancholy*. The poets of the sixteenth and seventeenth centuries are likewise mute on it. But in the *Gent. Mag.* for March, 1788, a correspondent writes that, "in the Wardrobe Account of the 28th year Edw. I. (1300), published by the Society of Antiquaries, among the entries of money issued for the use of his son Prince Edward in playing at different games, is the following item: — 'Domino Johanni de Leek, Capellano domini Edwardi filii ad creag' et alios ludos per vices, per manus proprias apud Westm. 10 die Aprilis. 100 S.' " And the same writer adds in a note, "Mr. Barrington has suggested that cricket is alluded to under two Latin words, denoting the ball and bat sport, in a proclamation of Edw. III. (1363); as also in a statute, 17 Ed. IV. (1477), by the pastime of *handyn and handout* (*Archæol.* vii. pp. 50. 378.)" Consult also Blaine's *Encyclopedia of Rural Sports*, Lond. 1852, and the *Cricketer's Manual*, by "Bat," Lond. 1851.]

*Hackney Worthies.* — Can any of your readers refer me to any notices of Sir Thomas Player and Sir Stephen White, both of Hackney? Their arms are given in Gwillim's *Heraldry*, at pp. 113. 133. A. A.

[Sir Thomas Player, Chamberlain of the City of London, was one of the City members both in the Westminster and Oxford parliaments, 1678—79. Pepys, in his *Diary*, has the following entry under Mar. 14, 1665-6: "Thence to Guildhall, in our way taking in Dr. Wilkins, and there my Lord [Brouncker] and I had full and large discourse with Sir Thomas Player, the Chamberlain of the City, a man I have much heard of, about the credit of our tallies, which are lodged there for security to such as should lend money thereon to the use of the navy." On May 8, 1683, Sir Thomas Player was fined 500 marks for being concerned in a riot at Guildhall at the election of sheriffs on Midsummer-day, 1682. (Echard, *Hist. of England*, iii. 671.) He is accused of libertinism in a pasquinade entitled *The Last Will and Testament of the Charter of London*, 1683, in which occurs the following bequest to him: "To Sir Thomas Player I leave all the manor of Moorfields, with all the wenches and bawdy-houses thereunto belonging, with Mrs. Cresswell's [who kept a noted bagnio] for his immediate inheritance, to enjoy and occupy all, from the bawd to the whore downward, at nineteen shillings in the pound cheaper than any other person, because he may not exhaust the chamber by paying old arrears, nor embezzle the stock by running into new scores." (Somers's *Tracts*, by Scott, viii. 392.) Dryden has likewise gibbeted him in *Absalom and Achitophel*: —

"Next him, let railing Rabshakeh have place,  
So full of zeal he has no need of grace;  
A saint that can both flesh and spirit use,  
Alike haunt conventicles and the stew's."

Sir Thomas Player was buried at Hackney, Dec. 9, 1672. (Lysons' *Enviroms*, ii. 497.) The only notices of Sir Stephen White that we can discover relate to his pious gifts to the parishes of Hackney, Bocking, and Braintree. See Robinson's *History of Hackney*, ii. 375., and *Report of Charity Commissioners*, xxxii. pt. i. 774. 780. Sir Stephen White was buried at Hackney, Dec. 26, 1678.]

*Pitfield of Hoxton.* — The usual tradition in Shoreditch is, that the person who bore this name,



and gave it to Pitfield Street, was a poor cow-keeper, who afterwards made a large fortune by the sale of milk. Is this the same person as Sir Charles Pitfield of Hoxton, whose arms are given in Gwillim, p. 158., azure, a bend engrailed between two cygnets royal, argent, gorged with ducal crowns, with strings reflexed over their backs, or? He says Sir Charles "is descended of the ancient family of the Pitfields of Symonsbury, in the county of Dorset." A. A.

[The arms described by Gwillim are certainly those of Sir Charles Pitfield of Hoxton, who resided there in a large brick house long since demolished; and who bequeathed, by his will dated October 16, 1680, to the parish of St. Leonard, Shoreditch, an acre of land for the benefit of the poor, &c. Now, as Pitfield Street stands upon a portion of the land left by Sir Charles, it most probably was so named as a memorial of his pious gift. It seems very doubtful whether Pitfield the cowkeeper was in any way related to the family of Sir Charles; for this celebrated dairyman was living in 1746, at which time the Hoxton estate had descended to Mary Pitfield, the great-granddaughter of Sir Charles, who subsequently married Humphrey Sturt, Esq., M.P. for Dorsetshire. In those blessed old times, when, as Sir John Fortescue has it, "the might of the realm of England standeth upon archers," the lovers of the long bow erected in the Finsbury Fields certain wooden pillars at varying distances, which they called *marks*. In these marks, and in the privilege of access to them, the Artillery Company had a paramount claim. Now in the story of the cowkeeper, as narrated by the Hon. Daines Barrington (*Archæologia*, vii. 56.), there is a little obscurity. He tells us that, "so late as 1746, the Artillery Company obliged a cowkeeper of the name of Pitfield to renew one of these marks, and caused it to be inscribed, *Pitfield's repentance*." We find, however, that one of the marks bearing the name of Pitfield appears in a plan of the Finsbury Fields published in 1737. So that, after all, it would seem that the cowkeeper had defaced a mark erected by some descendant of the family of Sir Charles Pitfield. But this is a point some Toxophilite may be able to clear up.]

### Replies.

#### FORGED ASSIGNATS.

(2<sup>nd</sup> S. vi. 70.)

Some account of this alleged forgery is given in Cobbett's "Paper against Gold," a series of letters written chiefly from Newgate in the years 1810—11, but not concluded until 1815. About the beginning of May, 1811, reports were circulated that a vast number of forged notes on the Bank of England had been imported from France and Holland, where they were manufactured for the express purpose of deranging our finances. The report was circulated chiefly through the country papers, being carefully excluded from the London daily journals. From this circumstance Mr. Cobbett takes occasion to justify the French Government, asserting that our own Government had done the same in 1791, and that this was but a fair reprisal. He then (p. 316.) broadly asserts

that counterfeit French paper-money was fabricated in immense quantities, and alleged that from the speeches in the English Parliament, the Government of England at that time looked upon the debasement of those assignats as the sure means of subverting the new order of things in France. This, however, is only assertion, no proof being brought forward by Cobbett that either of the Governments sanctioned such forgeries; neither has he given any one particular speech in the house upon the subject. Certain statements, however, had been made upon a trial in 1795, before Lord Kenyon, which at first sight appear indeed to give some foundation to the assertions referred to by E. C. R.; at all events they show us whence the report had its origin.

*Espinasse's Reports*, Mich. Term, 36 Geo. III. 1795, are cited by Cobbett. I give the extract at length:—

"Strongitharm against Lakyn. Case on a Promissory note.—Mingay and Marryat for the Plaintiff; Erskine and Law for the Defendant.—The acceptance and endorsement having been proved, Erskine for the defendant stated his defence to be, that the note was given for the purpose of paying the plaintiff, an engraver, for the engraving of copper-plates upon which *French assignats* were to be forged, and contended, that as the consideration of the note was a fraud, it contaminated the whole transaction, and rendered the note not recoverable by law.—Caslon, an indorser of the note, called as a witness, proved that the defendant, having it in contemplation to strike off impressions of a considerable quantity of assignats to be issued abroad, applied to him for the purpose of recommending an engraver, representing to him that they were for the Duke of York's army. He applied to Strongitharm, who at first declined the business totally, but being assured by the witness that it was sanctioned by Government, at length undertook the work.

"Lord Kenyon said, if the present transaction was grounded on a fraud, or contrary to the laws of nations, or of good faith, he should have held this note to be void, but it did not appear that there was any fraud in the case, or any violation of positive law. Whether the issuing of these assignats for the purpose of distressing the enemy was lawful in carrying on the war, he was not prepared to say; or whether it came within the rule *an dolens an virtus quis in hoste requirit*? But let that be as it might, it did not apply to the present case. The Plaintiff supposed that they were circulated by the authority of the higher powers of this country, and he therefore did not question the propriety or legality of the measure. His Lordship declared his opinion therefore to be, that the Plaintiff was entitled to recover. The jury found accordingly."

Now upon this trial rests the whole case, so far as the charge against the English Government is concerned; and very insufficient evidence it is to receive such a charge upon; it was not even attempted to be shown on behalf of the plea in defence that the employer of the engraver was an accredited or known agent for the Government in any transaction whatever, which is what we may feel assured such a man as Erskine would have at once done, could it have been done. That a vast



number of assignats were forged and circulated at that time there is no doubt; there is also no question as to such forgeries being of English execution; but we shall require much more than this trial (which is the only evidence brought by Cobbett in support of the charge) to convince us that the English Government ever resorted to a step so dishonourable and also impolitic as to employ engravers to forge the paper-money of another kingdom.

JOHN JEWELL PENSTONE.

Stanford in the Vale, Berks.

I take it this anecdote is derivable from that most prolific of all sources, the voluminous writings of the celebrated and insinuating pseudologist "IT-IS-SAID," who, one regrets to see, aided by the notorious Mr. Potts of Eatonswill, has been most malevolently busy with many of the worthiest of our men of mark, living and dead. In this special instance let us try and reduce fiction to fact. On the determination of the Constituent Assembly to issue assignats, it was required to have printed an enormous quantity of this representative paper (no less than four hundred millions were struck off on April 19, 1790), involving the necessity of an immense number of engraved copper-plates from which to print them. And as there was no method then, as now, of taking from an original hardened steel-plate duplicates in soft steel afterwards hardened, and thus securing that each (like our postage stamps for instance) should be *pro re* identical, the revolutionary government adopted the singular project of employing artists to engrave *three hundred facsimiles*. This excessively ingenious idea of the ruling powers, however, was plainly open to the objection that other native and less scrupulous "artists" could have no difficulty in engraving more assignats which should be equally as much facsimiles as the government's three hundred: that they did so is matter of history; and equally so that the bank authorities could not — as it was not in the nature of things possible they should — be able to tell their own from the unauthorised ones, the natural sequence was utter want of confidence in them. To remedy the evil, they in their emergency hit upon the more sensible plan of engraving a plate in *intaglio*, from which they took in *relief* copper punches, called *mother-punches*. They then struck from the latter many hundred *daughters*, which last, printed from in the usual manner of copper-plates, possessed the required advantage of being all perfect facsimiles of their intaglio progenitor.

It was on the failure of the first-mentioned issue of assignats, with a lack of ingenuousness perhaps not now much to be surprised at, nor at all inconsistent with the known acrimonious sentiments of some of their body towards this country, that some of the revolutionists deemed it

an act — to attribute such failure to the agency of Pitt's government deluging their country with forged instruments, — a charge against "the pilot that weathered the storm" assuredly resting on no better foundation than that of the editor of *The Anatomy of the Mass*, 1561, who attributed the fifteen pages of errata (a tithe of his text) to the artifice of Satan!

W. J. STANNARD.

Hatton Garden.

There can be no reasonable doubt of the correctness of what E. C. H. says he has "heard asserted" on this subject; though probably not "any of your readers" can say "what ground there is for this anecdote," farther than its general belief at the time, as I well remember. I have now before me five of the forged assignats. They were struck off on thin sheets of a white-brown paper; each sheet containing eight, at least: four of mine are yet on the same piece of paper.

They have engraved borders,  $\frac{1}{4}$ ths of an inch deep,  $4\frac{1}{2}$  inches wide, and  $2\frac{1}{2}$  inches high, exclusive of the line all round the outside, and that up the right and left hand within. In a central compartment of the upper side of the border are the words

"Loi du 24 Octobre, 1792,  
L'an 1<sup>re</sup> De La Republique."

And in a similar compartment in the border below, the words

"La loi punit de mort le contrefacteur,  
La nation récompense le dénonciateur,"

each compartment being flanked by small emblematical figures.

The assignat within the border reads thus: —

"Domaines nationaux.  
Assignat  
de dix livres,  
payable au porteur.  
Caisaud.  
Série | 10 | 36<sup>me</sup>."

the figures "10" being white on a dark ground, within a wreath, supported by draped female figures, winged, with trumpets. The name, *Caisaud*, is a signature imitated: on one side of which is impressed on the paper a figure of liberty, supporting the cap on a spear, and resting her left hand on a Roman fasces, but which has *not* (as far as I can see) the usual axe-head, the diabolical use of which has stamped the French revolution with infamy. I cannot name the figure on the other side, but it seems to hold an inverted torch.

P. H. FISHER.

Stroud.

#### ARMS OF BRUCE.

(2<sup>nd</sup> S. v. 236. 264.)

In connexion with this subject, a few remarks as to the descent of the old Scottish *Earls of Car-*

rick may perhaps not be unacceptable; they are extracted from a MS. work I am at present compiling, chiefly on the plan of the late Sir N. H. Nicolas's *Synopsis of the Peerage of England*, and giving the dates of creation, descent, &c., of every Scottish title of peerage which has existed since the accession of King Malcolm *Céan-mhór*, A.D. 1057, — a desideratum in our genealogical literature which I hardly feel capable of supplying, at least with the resources available in India, and removed as I am from all public libraries and kindred sources of reference. But I must remark that there is actually no *Peerage of Scotland*, worthy of the name, in respect to accuracy or research, in existence at the present day: —

“CARRICK.

*Earls.*

- I. 1185. 1. Duncan Mackdowall, eldest s. and h. of Gilbert, Lord of Galloway (s. of Fergus, first Lord, or Prince of Galloway, on record, *anté* 1142, ob. 12 May, 1161), resigned his claims to that lordship on his father's death, 1 Jan'y, 1185, at the desire of King William the Lion, and in favour of his cousin, Roland (who, consequently, became Lord of Galloway, and ob. in Dec. 1200): created Earl of Carrick, co. Ayr, in Sept. 1185, by King William; ob. post 1201.

- II. 12... 2. Neil Mackdowall, s. and h., — ob. 23 June, 1250, s. p. m.

*Countess.*

1250. 3. Marjory Mackdowall, dau. and h. She m. 1<sup>o</sup>, *anté* 1255, Adam de Kilconeth, who ob. 1270, s. p.; and 2<sup>o</sup>, in 1273, Robert de Brus the elder, who survived her, — ob. cir. 1292.

*Earls.*

- III. 125-. . Adam de Kilconeth, jure uxoris, ob. 1270, s. p., at the siege of Acre, in Palestine, during the Crusade.

- IV. 1274. 1. Robert de Brus, jure uxoris; s. and h. of Robert de Brus, fifth feudal Lord of Annandale, and ‘competitor’ for the Crown of Scotland, 1286-92 (ob. Nov. 1295), became Earl of Carrick on his marriage, but resigned the dignity in favour of his eldest son, 1293, and ob. 1304.

- V. 1293. 2. Robert de Brus, the younger, s. and h., succeeded on his father's resignation; and having been crowned King of Scots, 27 March, 1306, as Robert I., this earldom became *United to the Crown*.

- VI. 1314. 3. Edward Bruce, Lord of Galloway, created Earl of Carrick, cir. 1314, by his elder brother, King Robert I., crowned as King of Ireland in May, 1315; and killed at the battle of Dundalk, 5 October, 1318, s. p. l.

- VII. 1318. 4. Robert Bruce, Lord of Liddesdale, nat. s., on whom the earldom was bestowed by his uncle, K. Robert I., after his father's death in Ireland, on which the dignity had again become *United to the Crown*, for want of legitimate heirs. Ob. 12 Aug. 1332, s. p., at the battle of Dupplin.

- VIII. 1332. 5. Alexander Bruce, brother and h. (being also a natural son of King Edward Bruce).

Ob. 20 July, 1333, s. p. m. sup., at the battle of Halidon-hill.

*Countess.*

- II. 1333. 6. Elinor Bruce, only dau. and h. She m. 1<sup>o</sup> Sir William de Cuninghame, Knt., of Kilmaurs; and 2<sup>o</sup>, Sir Duncan Wallace, Knt., (which latter, however, does not appear to have had the title in right of his wife, though she is still styled Countess of Carrick in a charter of K. Rob. II. to herself and her husband). Ob. post. 1374 (and in the reign of K. Robert II. as appears from charters).

*Earls.*

- IX. 1361. William de Cuninghame, jure uxoris: and confirmed in the dignity by King David II., an. 33<sup>o</sup>: as he appears to have had no issue by this (his second) with the Countess of Carrick, the dignity again became *United to the Crown*, cir. 1368.

- X. 1363. 1. John Stewart, Lord of Kyle, eldest s. and h. of Robert, the Steward of Scotland; created Earl of Carrick 22 June, 1363, by his grand-uncle, King David II.; and, on his father's accession to the throne of Scotland as King Robert II., in 1371, he resigned the earldom, and obtained a new charter of the dignity to “himself, Annabella his wife, and the heirs of their bodies in fee,” 1 June, 1374: succeeded to the crown in 1390 as King Robert III., when the title descended to his eldest son.

- XI. 1390. 2. David Stewart, Prince of Scotland, s. and h., became Earl of Carrick on his father's accession to the throne; created also Duke of Rothesay 28 April, 1398; and ob. 26 March, 1402, s. p.

- XII. 1404. 3. James Stewart, brother and h., Prince of Scotland, 1402: created Earl of Carrick 10 Dec. 1404, by his father K. Rob. III.; suc<sup>d</sup> to the throne as King James I. in 1406 (though not crowned till 21 May, 1424, owing to his captivity in England), when this dignity finally merged in the crown; and has ever since been always borne by the heir-apparent to the throne of Scotland, from 1430 to 1566; and by the Prince of Wales since the union of the two crowns in 1603. The present possessor of the title, H. R. H. Albert Edward, Prince of Wales, is the *thirtieth* Earl of Carrick, in direct succession from the original creation of the title.”

A. S. A.

Barrackpore, E. I., June, 1858.

PHOTOGRAPHY.

*Direct Carbon Printing.* — Having been the first to communicate to you the particulars, so far as divulged, connected with the discovery of *Direct Photographic Printing in Carbon* by Mr. John Pouncy of Dorchester, may I beg of you to transcribe from Saturday's *Times* the following remarkable attestation thereof from the organ of the French Society of Photographers, as communicated to that journal by M. Horace M. Moule, but the original of which I have perused?

“The subjoined extracts from the *Bulletin de la Société Française de Photographie* will be interesting to all prac-



tioners of the art. I will briefly state what occasioned the remarks of which they form a part.

"Mr. John Pouncy, of High West-street, Dorchester, was accepted in June last as a competitor for the 8,000*l.* prize offered by M. le Duc de Luynes for the best specimen of photographic printing in carbon. This prize will be adjudged next year, and meanwhile the Duke has submitted all the processes and specimens which he has received to the examination of a commission appointed by the French Photographic Society.

"Several of these specimens, &c., were brought before the notice of the July meeting, the *Bulletin* of which has just been issued. Mr. Pouncy's proofs, as will be seen below, had been submitted to the severest possible tests, and had successfully resisted all. The following extracts from the minutes will now speak for themselves:—

"M. Girard communicated to the society some information regarding the positive proofs which Mr. Pouncy has obtained by means of a new process, and which have been sent by the author with a view to their competing for the prize of the Duc de Luynes.

"About four months since certain photographic journals in England, and more especially that conducted by Mr. Thomas Sutton, have been employed in considering a process hitherto kept a secret and discovered by Mr. Pouncy, of Dorchester—a process from which photographic proofs may be obtained, the blacks of which are drawn in carbon.

"In one of the numbers of this journal, Mr. Sutton, who had had an opportunity of examining the proofs, pronounced the opinion that they were produced *bonâ fide* from carbon. . . . M. Girard added that it had seemed interesting to him to examine these proofs without delay and without waiting for the labours of the society to commence, that thus no one might be left in needless suspense. According to his tests they are the legitimate results of carbon—they have resisted a long immersion in concentrated nitric, or hydrochloric, acid; in aqua regalis; in cyanide of potassium; in cyanide of potassium strengthened with iodide; and, lastly, in alkaline sulphurets. Not one of these powerful agents has influenced them in the least."

"We have thus a problem solved in photography, a most important desideratum gained; for, whatever may be the artistic value of Mr. Pouncy's proofs, here is one plain fact—he has printed photographs in carbon, and his prints have resisted the most powerful known tests in chymistry. Now, the process by which these results have been achieved has been secured by a provisional patent since April last. In a very short time the inventor—a hard-working, practical photographer—will have to decide whether the patent shall be proceeded with or not. Meanwhile, the process might be purchased. Is it possible that so valuable an invention will be lost to the English public, and all for want of a wealthy patron of photography to step forward and secure it?"

I myself know enough of the nature of Mr. Pouncy's process to be able to warrant its indelibility.

SHOLTO MACDUFF.

### Replies to Minor Queries.

*The Salutation Tavern* (2nd S. vi. 33.)—The *Salutation* is still in existence. The proper sign is the "Salutation and Cat,"—a curious combination, but one which is explained by a lithograph, which some five years ago hung in the coffee-room, and was presented to the late proprietor by, I believe, one of the Ackermanns. An aged

dandy is saluting a friend whom he has met in the street, and offering him a pinch out of the snuff-box which forms the top of his wood-like cane. This box-nob was, it appears, called a "cat"—hence the connexion of terms apparently so foreign to each other. Some, not aware of this explanation, have accounted for the sign by supposing a tavern called "the Cat" was at some time pulled down, and its trade carried to the *Salutation*, which thenceforward joined the sign to its own; but this is improbable, seeing that we have never heard of *any* tavern called "the Cat" (although we do know of "the Barking Dogs") as a sign. Neither does the *Salutation* take its name from any scriptural or sacred source, as the *Angel and Trumpets*, &c.

The late landlord preserved a tradition of the house to the effect that Sir Christopher Wren used to smoke his pipe there whilst St. Paul's was in course of rebuilding.

More positive evidence had he to show of the "little smoky room at the *Salutation and Cat*,"\* where Coleridge and Charles Lamb sat smoking Oronoko and drinking egg-hot†; the first discoursing of his idol, Bowles‡, and the other rejoicing mildly in Cowper and Burns, or both dreaming of "Pantisocracy, and golden days to come on earth."§

It is strange that the old tavern has been overlooked by London topographers. Talfourd mentions it as "in the neighbourhood of Smithfield," a very vague description. The quiet unassuming entrance is No. 17. Newgate Street.

ALEXANDER ANDREWS.

*Ancient Jewish Coins* (2nd S. vi. 12.)—I am afraid that D. I. D. I. (p. 59.) is in error in supposing that these were first coined about 143 B.C. by Simeon, Prince of Judæa. It is a curious fact that though the majority of the Jewish coins known were formerly ascribed to Simon Maccabæus, there are none of them which, with our present knowledge, can with any degree of certainty be attributed to him, as all the coins bearing the name of Simon must be brought down to the age of Barcochab, the leader of the revolt of the Jews against Hadrian. There are, however, coins known of Jonathan and John Hyrcanus, the predecessor and successor of Simon Maccabæus, so that the Jewish coinage certainly bears date previous to the concession of the right of coinage to Simon by Antiochus. M. de Saulay, in his *Récherches sur la Numismatique Judivique* (Paris, 1854, 4to.), is inclined to carry back the earliest shekels to the pontificate of Jaddua, a contemporary of Alexander the Great; and

\* Lamb to Coleridge, Talfourd's *Life and Letters of Lamb*, vol. i. pp. 14, 15.

† Same to Same, *Ibid.*, pp. 41—43.

‡ Same to Same, *Ibid.*, p. 54.

§ Elia to Southey, *London Magazine*, October, 1825.

there is nothing in their appearance or fabric that would necessarily imply a later date. Nothing, however, can at present be affirmed with certainty as to the era when the Jewish coinage originated. C. M. A. would do well to consult M. de Saulay's work, and some remarks upon it in a late number of the *Numismatic Chronicle*. J. E.

*Swift Family* (2<sup>nd</sup> S. vi. 69.) — MR. PEACOCK will find some very interesting details respecting the grandfather of the Dean, his wife, family, &c., in Walker's *Sufferings of the Clergy*, ed. 1714, part II., p. 361. This supplies some interesting particulars of his ejection from Goodrich, of which place he was vicar. *The Beauties of England and Wales* (for Goodrich, see the volume of Herefordshire), also furnishes farther details of the vicar, and the anecdote of his humorous manner of presenting 300 broad pieces of gold to the king at Ragland. It also mentions that he was accustomed, after ejection from his living, to travel about among his former parishioners, administering the eucharist from a chalice he carried with him. This afterwards was presented by his grandson, the dean (1726), to the parish, and is used at the present time in administration of the sacrament. On the base of this cup is the following inscription: —

"Jonath. Swift, S. T. D. Decan. Eccles. S<sup>t</sup>i Patr. Dubl<sup>n</sup>, hunc Calicem Eccles. de Goderidge sacrum voluit."

Underneath the base is the following: —

"Tho. Swift hujus Eccles. Vicar notus in historiis ob ea quæ fecit et passus est pro Car<sup>o</sup> I<sup>mo</sup>. ex hoc calice ægrotantibus propinavit. Eundem Calicem Jonat<sup>h</sup> Swift, S. T. D. Decan. Eccles. S<sup>t</sup>i Patr<sup>is</sup> Dubl<sup>n</sup> Thomæ ex filio nepos huic Eccles. in perpetuum dedicavit  
1726."

In the same parish, a house of old construction is still associated with the family, and said to have been built "soon after the troubles," and occupied by one of the vicar's sons. S. M. S.

*Query as to a MS. Work by Milton* (2<sup>nd</sup> S. vi. 84.) — Milton, who "sung himself from 's cradle to his tomb," is fast receiving the honours so long overdue to his transcendent merits. In Dr. Adam Littleton's *Latin Dictionary* (5th edition, 4to., London, 1715), after acknowledging and enumerating the authorities employed in his laborious compilation, it is said: —

"We had by us, and made use of, a manuscript collection, in three large Folios, digested into an alphabetical order, which the learned Mr. JOHN\* MILTON had made out of Tully, Livy, Cæsar, Sallust, Quintus Curtius, Justin, Plautus, Terence, Lucretius, Virgil, Horace, Ovid, Manilius, Celsus, Columella, Varro, Cato, Palladius: in short, out of all the best and purest Roman authors."

He says also that he seldom omitted to name

both the author and the place whence he fetched his authorities: —

"This," he says, "was known to be Stephens's method, and the same may be seen in Mr. Milton's manuscript, and the same may be seen by the curious or doubtful."

This manuscript, though used by Littleton in his *Dictionary*, must have been, even after his using it, an invaluable Latin Lexicon, drawn from such pure sources by such a scholar as Milton.\* Can any of your readers favour me with any information as to the whereabouts of this manuscript? JAMES ELMES.

*Unlucky Days* (1<sup>st</sup> S. vii. 232.; viii. 305.; xi. 203.) — A beautiful illuminated Latin MS., in the library of W. H. Wade-Gery, Esq., at Bushmead Priory, Bedfordshire, affords two or three various readings. As to Jan., Feb., April, May, June, and Nov., it agrees with viii. 305.; as to March and Dec., with vii. 232.; as to Aug., with xi. 203. July reads "*Tredecimus*;" September, "*Tertia Septembris: et septima (et vii.) fert mala membris*;" October, "*Tertius et denus virtutibus est alienus*."

Is it known why these days, or any of them, were deemed unlucky? JOSEPH RIX.

*Madrigals* (2<sup>nd</sup> S. vi. 90.) — It is surely to be lamented, that in publishing such a query, J. M. G. did not give his full name and address.

I, too, possess "valuable information" which my friend Mr. Pearsall left behind him; but should object to communicate it to any anonymous Querist.

However, on the subject of *madrigals*, much may be seen in *Felix Farley's Newspaper*, Jan. 2 and 9, 1858, written long ago by Mr. Pearsall; and also six very amusing and instructive letters of his on musical composition in the *Bristol Journal*, May, 1839, addressed to the students of the Royal Academy of Music. Why he assigned the credit of these to William Cobbett's assumed name, I know not.

Mr. Pearsall was sixty-two when he died, strangely omitted in the *Gent. Mag.*: though it appears in the slips I had worked off, as also the names of his children by his wife Eliza, daughter of William Armfield Hobday of London, Gent.; viz. Robert Lucas, who has served in the Austrian army, and is lately married to a daughter of the late Lieut. Hamilton Finney; and two daughters, Elizabeth Hill, married in 1839 to Charles Wyndham Stanhope, Esq., and Philippa Swinnerton, lately married to — Hughes, Esq., barrister.

H. T. ELLACOMBE.

Clyst St. George.

*Interment in Church Walls* (2<sup>nd</sup> S. v. 275.) — These are said traditionally to be the tombs of

\* Vide Nichols's *Literary Anecdotes*, v. 210.; and "N. & Q." 2<sup>nd</sup> S. iv. 183. — ED.]

\* Littleton dedicated his *Dictionary* to Charles II., but does not appear by this expression to fear praising the poor blind regicide, as the illustrious poet was after called.



persons who died excommunicated, and thus the sentence, which denied burial "either in the church or in the churchyard," was evaded. One of the Stanley family, who is known to have been under the censures of the church, is buried exactly under the centre of one of the thick walls at Manchester cathedral; an arch being thrown over so that the tomb may be seen on each side. A similar story occurs in the *Merry Deuill of Edmonton*: Maister Peter Fabell covenants with the evil spirit, "when I am buried, either within the church, without the church, in the church-porch, churchyard, street, field, or highway, take thou my soule." When old age overtakes him, "he went, and digd his deathbed in the church wal, and there rested day and night, bartly praying and repenting him of all the euill he had committed." The consequence is the devil, finding the letter of the bond against him, is compelled to quit the field, and let him die in peace.

A. A.

*Bulgarian, &c., Names* (2<sup>nd</sup> S. vi. 69.)—The language spoken by the Bulgarians and their Turkish conquerors is Slavonian, according to Malte Brun. The termination *ovo* or *ova* does not appear to be from the Slavonic plural *ov*, but is a favourite one, as in Russian *golova*, head; *zabava*, entertainment; *koroleva*, queen; *slovo*, word; *tshuvstvo*, sentiment; *korova*, cow, &c., and in particular the genitive singular of all words forming *ego* or *ogo* is pronounced *evo* or *ovo*, as *moevo*, son's; *odnovo*, one's; *kovo*, of whom; whilst the same termination is spoken as it is written in the accusative, *moego*, *odnogo*, *kogo*. A rationale for such idioms cannot probably be discovered. It is erroneously stated in the "Bible of every Land," that the Bulgarian affixes the article to the termination of words, for it possesses no article. This mistake appears to have arisen from confounding the language of the Bulgarians (=Vulgarians, coming from the Volga in the fifth century), with that of their conquerors, the Turks (A.D. 1360), whose language is a compound of Arabic, Persian, and Tatar; the first prefixing the definite article *al*, the Persian affixing the indefinite article *i*, and the Tatar, like the Slavonian, having no article, but supplying its place by varying the termination (*i.e.* by inflexion and declension). This will also account for similarity of terminal syllables.

T. J. BUCKTON.

Lichfield.

*Physicians' Fees* (2<sup>nd</sup> S. v. 495.)—In a work entitled *Levamen Infirmi*, written about 1700, the usual fees to physicians and surgeons at that time are thus recorded:—

"To a graduate in physic, his due is about 10s., though he commonly expects or demands 20s. Those that are only licensed physicians, their due is no more than 6s. 9d., though they commonly demand 10s. A surgeon's journey is 12d. a mile, be his journey far or near. Ten groats to set a bone broke or out of joint; and for letting of blood,

1s. The cutting off or amputation of any limb is 5l., but there is no settled price for the cure."

R. W. HACKWOOD.

*Derivation of "Caste"* (2<sup>nd</sup> S. vi. 98.)—There can be little doubt that we derive *caste* from the Sp. and Port. *casta*, through the Fr. *caste*. But are not all these words traceable to the Latin?—*Casa* is in Latin a hut, cottage, or shed, and in mediæval Latin a house of any kind (from Heb. כֶּסֶה, to cover). Hence *casati*, servants who lodged on the premises, and *casata*, a homestead, a household, a family. In Italian, *casata* is a family, lineage, or race; and from this Italian word, dropping the second *a*, appears to be derived the Sp. and Port. *casta*. *Casta*, it is to be observed, has properly much the same meaning as the It. *casata*, "A race, lineage, particular breed, or clan."

THOMAS BOYS.

*Chestnut in Britain* (2<sup>nd</sup> S. v. 10.)—A friend has just sent me the following passage from vol. lxii. of the *Quarterly Review*, p. 335. It is from a review of Loudon's *Trees and Shrubs of Britain*:

"In the interesting historical introduction the difficulty respecting a well-known passage in Caesar's *Commentaries* is happily explained. Caesar says, that he found in Britain all the trees of Gaul except the *abies*, which was supposed to mean the *Scotch fir*, and the *fagus*, which is generally considered to be the *beech*. Now as the *Scotch fir* and the beech are undoubtedly to be found wild in various parts of Britain, and as the beech, in particular, abounds in Kent, the very county through which Caesar passed, this passage has thrown commentators into despair. Mr. Loudon cuts the Gordian knot, by showing that the *abies* of the Romans was the *silver fir*, and the *fagus* the sweet chesnut, neither of which trees grow wild in Britain."

This is cutting the knot with a witness!—as if Caesar did not know the difference between *Abies* and *Pinus*; between beech-mast and Castanea nuceæ, which last formed, as they do still, such an important part of the food of the Italians. But the fact is, though the beech abounds in Kent, it is only in the chalk districts near Sevenoaks, &c. In the weald, and on the clays, it is scarcely ever found; while chestnut grows freely everywhere. If the Romans had proceeded due westward from Folkstone, and turned to the north to cross the river before coming upon the Bagshot sand district, they would neither have observed the fir nor the beech, at least in any conspicuous quantity, though a few miles away in either direction would have shown them plenty of both. A. A.

*Roses and Lances blessed by the Pope* (2<sup>nd</sup> S. vi. 49.)—Princesses were not alone favoured with "*la rose bénite*." Heylin says:

"Sergius IV. (1009) was the first that on Christmas night, with divers ceremonies, did consecrate swords, Roses, and the like, to be sent as tokens of love and honour to such Princes as deserved best of them, or whom they desired to oblige. Thus Leo X. sent a consecrated Rose to Frederick, Duke of Saxony, requesting him to banish Luther; and Paul III., an hallowed sword to



James V. of Scotland, to engage him in a war against Henry VIII."

R. W. HACKWOOD.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

We have before us a long array of goodly volumes, "yclothed in black and red," waiting for notice. Foremost among these, we may mention a new volume issued by the *Surtree Society*, namely, *The Acts of the High Commission Court within the Diocese of Durham*. They are extracted from two volumes: one of Acts, extending from 1628 to 1639; the other of Depositions, extending from 1626 to 1638; preserved among Dr. Hunter's MSS. in the library in the Dean and Chapter of Durham. Our readers may readily imagine what an insight this volume furnishes into the usages of the Church and of Society during the period to which it relates; while, as the editor, Mr. Hylton Longstaffe, well observes, "the very proceedings of the High Commission must be read with interest." The volume, which is very carefully edited by Mr. Longstaffe, is one altogether strikingly illustrative of a state of things which has now long passed away, and its publication is alike creditable to the *Surtree Society* and its editor.

The North Country Antiquaries have been very active of late. Mr. Ingledeu, whose name has frequently appeared in our columns, has published a handsome volume illustrative of *The History and Antiquities of North Allerton in the County of York*. The work is the result of many years' industrious research, and the public and private history of North Allerton, its antiquities, public buildings, registers, folk lore, are duly recorded in a way to gratify its inhabitants, and the curiosity of all who are interested in the history of this ancient town.

**BOOKS RECEIVED.** — *Translations from the German*, by Thomas Carlyle. This, the last issued volume of Mr. Carlyle's collected works, contains his admirable *Translations from Musæus, Tieck, and Richter*. We know no translations at all comparable to these for conveying to the reader, not the words only, but the very spirit of the German originals.

*Manual of Sepulchral Memorials*, by the Rev. E. Trollope, F.S.A. An admirable collection, not only of designs for monuments, but of appropriate inscriptions. Mr. Trollope has paid great attention to the subject — one on which the public taste requires still to be greatly improved.

*Roman Sepulchral Inscriptions, their Relation to Archaeology, Language, and Religion*, by John Kenrick, M.A. This little volume originated in two papers read before the Yorkshire Philosophical Society, and carries out very successfully its design of showing how the labours of the antiquary connect themselves with the history of manners, institutions, and opinions.

The very curious Commonplace Book of worthy Master Hilles, with all its quaint illustrations of the social condition of the times in which he flourished, to which Mr. Froude has called attention in this month's *Fraser*, has been for some time before the *Camden Society* with a view to its publication; and it would probably have appeared before this, under the superintendence of a very competent editor, Dr. Rimbault, but for some difficulty in getting a transcript.

The second and remaining portion of Dr. Bliss's extensive library is now being dispersed by Messrs. Sotheby and Wilkinson. The sale commenced on Aug. 9, and closes on Aug. 18. The Catalogue is a literary curiosity,

as the books are all arranged *chronologically*. I. Books printed at Oxford, from A.D. 1585 to 1857. II. Works illustrative of Oxford and Oxfordshire. III. Versions of, and Commentaries on, the Psalms of David, chronologically arranged. IV. Books printed in London in the three years preceding the Great Fire, in which many of the copies are presumed to have been destroyed. V. CHARACTERS: a most extraordinary series of Humorous Publications, arranged in chronological order. On Aug. 19 and 20, will be sold Dr. Bliss's Collection of Autograph Letters, containing the greater portion of the Ormonde Correspondence; numerous historical documents *temp.* Charles I. and Charles II.; and a collection of original Charters from King John to Queen Elizabeth, with the seals.

It is rumoured in literary circles that preparations are being made at the Ashmolean Museum, Oxford, for the reception of a considerable portion of the manuscript treasures of Sir Thomas Phillipps, of Middle Hill, Bart., indisputably the finest collection possessed by any private gentleman in this kingdom.

Many of our literary friends will miss an old familiar face in the Reading Room of the British Museum. Mr. John Graham died on Monday last, August 9, at his residence in Noel Street, Islington, aged 57. His father was editor and original proprietor of the long-established and still flourishing paper, *The Bristol Mercury*. Mr. Graham was first employed in the British Museum on March 4, 1833; and in 1847, we find him as Second Superintendent. He was a good Greek and general scholar; was well acquainted with the contents of the Museum Library; and ever ready to facilitate the researches of literary students.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

MONA ANTIQVA RESTAURATA. By Rev. H. Rowlands. Dublin. 1723. Or, 2nd edition, London, printed by H. King, Southampton Street, Strand, 1766.

LIFE OF LORD LOVAT. By Duncan Forbes.

VALFV'S SHAKESPEARE. Vols. I. and III. London. 1832.

Wanted by *Thos. James*, Bookseller, Southampton.

GLANCE BEHIND THE GRILLS OF FRANCE. By the Author of "Flemish Interiors."

Wanted by *Messrs. Bell & Daldy*, 186, Fleet Street, London, E.C.

### Notices to Correspondents.

W.'s Query has brought us the information that the Rescue Society has several stations for girls from twelve to eighteen are instructed in domestic matters; and also of the St. Andrew's Home, Great Yeldham, Essex, which has, among other excellent objects, that of providing a Training School for Girls intended for service.

F. S. A. has probably overlooked the articles on the commencement and ending of Sunday in our list S. IX. 193. 281; & 38.

ACHE, *Concept*, in his Progress of Error, refers to Anthony van Leeuwenhoek, a celebrated Dutch philosopher, who particularly excelled in microscopical observations: he was born at Delft in 1632, and died 1723.

R. INGLIS. "The Patriarchs," a sacred drama, is by Rev. Wm. Shepherd. — *Passing Thoughts* in Verse, &c. 1834, contains a Prologue, Songs, and Epilogue to "Bombastes Furioso," as played at Mrs. —'s at the Charterhouse. Also a scene from *Metastasio*, almost literally translated.

ERRATUM. — 2nd S. vi. p. 78. col. ii. lines 46, 47., for LEVVRÉAN read LEVVREAN.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for *Six Months* forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the Editor should be addressed.



LONDON, SATURDAY, AUGUST 21. 1859.

## Notes.

## THE ROOD-LOFT.

Any attempt to give a precise history of the Rood-loft, with a nominal reference to the particular purposes for which it was originally designed, and to which it was subsequently applied, would be necessarily incomplete without some short reference to the ambon from which they derived their origin.

The curtain typifying the veil of the Temple, and which screened the celebrantes in the chancel from the people in the nave, has long passed away, and left no trace beyond a record; but the division of a church defying all ocular communication, is occasionally maintained, as in the church of "Notre Dame de Consolation" at Vilvord.

The ambon is one of the earliest appendages of the many appliances which in different ages have been deemed necessary for the due observance of the rites and ceremonies of the Christian churches. Although it was destined for the full display of the Roman services, it must now be numbered with the things that were, to be followed by a far more gorgeous substitute.

The author of the *Archéologie Chrétienne*, Oudin, at page 118., says—

"A peu près au milieu de la grande nef se trouvaient l'ambon; c'étaient des espèces de petites chaires destinées à la lecture des Évangiles, des Épîtres, des Livres de l'Ancien Testament, à la récitation des diptyques et aux prédications des évêques; on les trouve indiquées comme placées au milieu de l'église. Il y a quelque fois plusieurs ambons dans une même basilique; on en voit où il s'en rencontre trois: l'un pour récitation des Prophéties et de l'Ancien Testament; le second, communément à gauche, pour la lecture de l'Épître, et le troisième à droite pour l'Évangile; lorsqu'il ne s'en trouvait qu'un, d'après Ducange, il y avait deux degrés dans la partie supérieure, l'un, plus élevé, destiné à la lecture de l'Évangile; l'autre, placé un peu plus bas, où on lisait l'Épître; d'après le P. Cahier, la distinction des fonctions y était signalée extérieurement par le cérémonial. Contrairement donc à l'opinion de Fleury, l'ambon était le chœur proprement dit, puisque le concile de Laodicée y place les chaires, en nous donnant lieu de reconnaître que ce mot indiquait souvent tout l'espace occupé par le clergé des ordres inférieures."

Schayes, in his *Histoire de l'Architecture en Belgique*, says on the same subject, at p. 126. vol. ii. :—

"Les jubés formant l'entrée du chœur n'apparaissent que vers la fin du xiii<sup>e</sup> ou au commencement du xiv<sup>e</sup> siècle. Ils remplacèrent alors les ambons et servirent primitivement à la lecture de l'épître et de l'évangile: ce ne fut que plus tard qu'ils reçurent une autre destination, et que l'on y plaça l'orgue et les chantes, lorsqu'il n'y avait pas de tribune on tête de la nef. Ils se composaient généralement de trois ou de cinq arcades couvertes en guise de portes, surmontées d'une plateforme et que fermaient des portes à claires voies, en bois, en bronze ou en fer. Ces portes étaient garnies de rideaux qui se tiraient

pendant la célébration de la messe, comme antérieurement ceux du ciborium. Souvent il n'y avait d'ouvert que l'arcade centrale; le fond des arcades latérales étaient muré et on y adossait des autels."

The projecting compartment in the rood-loft at Merevale in Warwickshire over the entrance to the choir bears out the general description of the ambon, and appears designed to typify the passage from this to a better world.

It is doubtful whether an example of an analogium now exists, and the question whether it formed part of the rood-loft, or was a detached construction, and became the precursor of the modern pulpit, is difficult, if not impossible, to determine.

The *Dictionnaire d'Archéologie Sacrée*, adopting the words of Durandus in the *Rationale Officiorum*, says,

"The analogium is so named because the word of God is from thence read or preached to the faithful."

Hart, in his *Ecclesiastical Records*, p. 224., says,

"The analogium was a reading-desk of Spanish metal cast, on which was placed the martyrology or breviary; and the lessons relating to the Saints were read from it."

In the *Encyclopédie Méthodique*, under the word jube, is the following passage referring to the ambon :—

"In place of an isolated tribunal they constructed an elevation at the entrance of the choir, and made it a part of the building, placing spiral steps on either side. Thus the jube was an arcade separating the nave from the choir."

In continuation, the jube is styled "an elevated tribune upon which they sing morning lessons on fêtes, and read the Epistles and Gospels."

In the *Dictionnaire d'Archéologie Sacrée* already quoted, it is stated under the word jube, "this name was given to that part of the sacred building from the first word which the deacon or reader pronounced when he asked the benediction of the bishop or priest,

"Jube domine benedicere."

But it has been suggested that these words were addressed to the Deity, and give to "jube" the meaning of "velis." The sentence would then be

"Be pleased, O Lord, to bless us."

In the article "Clôture du Chœur," it is stated,

"In the front part there is a jube which enabled the Epistles and Gospels to be read on an elevated place, so that those who were present might take part in the ceremonies."

The position of the desk over the entrance to the choir agrees beautifully with the typical character of church architecture in which the choir stands for heaven, and the nave for the world. By the study of God's holy word the Christian passes safely from probation to reward.

In the *Architectura Canonica*, the author, giving a description of primitive Christian churches,

says, the third division was the "Sanctuary," separated from the nave by "lattices" called *cancelli*, from whence our word "chancel." The not unfrequent custom of glazing these lattices has by no means passed away, but one reference will be sufficient. In the chapel to the Convent of the Barnardines at Bornham on the Scheldt the organ is placed on the rood-loft, and the lattice-work beneath is glazed for the convenience of the ordinary worshippers, who are not permitted to enter the chancel, or what is now more generally called the choir. Thus in effect they see and hear alike indistinctly, but the primary object is apparently attained.

The construction of the rood-loft, to which the present screen formed the frontage, was probably a portion of the duties imposed upon the inmates of the monasteries; and, it may be readily conjectured, were first erected in the chapels of their own convents, and were afterwards admitted in the cathedral, collegiate and parish churches. The monks were conversant with the arts in Flanders, which may in some measure account for the superior style of the decorations lavished upon this comparatively modern addition to our English churches. To elevate their own sacred observances by mysterious seclusion, and to raise to the utmost all devotional veneration, these barriers were constructed all gorgeous without, to prompt the feelings of the people to hallow the holy rites within.

Fosbroke, in his *Antiquities*, treats on the later ages of the rood-loft, and brings forward the more practical purposes to which it was applied in reference to the formule. The position of the rood was the most prominent, and as the people in general could not see the high altar, it was on that object they directed their eyes in adoration at the moment the sanctus bell announced the elevation of the Host. The fact is established, that the figures upon the loft varied as much as the figures painted on the panels beneath; perhaps more scriptural, but less illustrative of miracles and martyrlogy.

"Rood-lofts, or galleries, were built across the nave, at the entrance of the chancel or choir, for the images of the Crucifixion, Mary and John, and sometimes rows of Saints on either side, and where the musicians played. There is a remarkable similarity in the style of rood-lofts. The gallery is commonly supported by a cross-beam richly carved with foliage, sometimes superbly gilt, and underneath runs a screen of beautiful open tabernacle work. One at Honiton, in Devonshire, precisely resembles that engraved by Sir R. C. Hoare. Mary and John were not always the images which accompanied the crucifix, for we find the four Evangelists substituted instead. At Gilden Morden, in Cambridgeshire, the rood-loft is very long and complete; having a double screen, forming two pews, about six feet square, on each side of the passage to the chancel; the upper parts of light open Gothic work of the 15th century; the lower part is painted with flowers and figures of Edmond and Erken-

wold, with their names and inscriptions added." — *Encyclopædia of Antiq.* i. 97., ed. 1825.

The following quotation from the *Antiquities of Durham* throws additional light on the purposes to which the rood-loft was applied:—

"Also, on the back side of the said rood, before the 'quire' door, there was a loft, and the clock stood in the south end thereof. Underneath the loft, contiguous to the wall, was a long form, reaching from one rood door to the other, whereon men rested themselves to say their prayers and hear divine service."

As the last days of these venerated barriers draw near, so are the notices of the latest writers made available. Martin, who lived at the time of the Reformation, describes in a narrative form the exact state of the parish church of Long Melford, in Suffolk, with all its furniture, decorations, books, vestments, plate, and ceremonies as he remembered them; and among other items, we read as follows:—

"There was a fair Rood-Loft, with the Rood, Mary and John on every side, with a fair pair of organs standing thereby, which loft extended the breadth of the Church; and on Good Friday a Priest, then standing by the Rood, sang the Passion: the side whereof, towards the body of the Church, in twelve partitions in board, was fairly painted with images of the twelve Apostles."

The same author, in reference to the utensils and furniture belonging to Melford church, among other things, while on the subject of the copes and vestments, names: "A cope of red silk for Good Friday, with vestments of the same."

Chambers, in his *Norfolk Tour*, (vol. i. p. 236.) in speaking of the vestments and utensils which belonged to Wytechingham Church, enumerates "twenty-four candlesticks of laton for the rood-loft."

Many opinions founded on scriptory gatherings, or the more questionable authority of tradition, may be with advantage recorded as illustrative of the written positions already quoted.

The loft is believed by some to have formed a beat, walk, or tramp, and was occupied by the sacrist, who gave intimation to the people of what was passing within the chancel, and guided their adorations.

Another opinion prevails, that the loft was occupied by the serving man, whose duty it was to ring the sanctus bell, when the priest pronounced the "Ter Sanctus," to draw attention to that more solemn office, the canon of the mass, which he was now about to commence. The bell suspended for this purpose is retained in few churches, but it is to be found at Long Compton, Whichford, and Brailes, in Warwickshire, where this bell is still preserved, hung in an arch at the apex of the nave, with the rope hanging down between the chancel and the nave.

The loft was too small to admit the representation of a mystery, but it is very probable the



influence of scenic effect was attempted, and varied in the different localities, — as the tearing of the veil which shrouded the rood on the first dawn of Easter Sunday.

To what extent the uniformity of the services was carried, is now probably a question which it is impossible to determine; but it must be doubted whether it really existed as in the example at Ranworth, in Norfolk, where one of the most beautiful and perfect lofts remain: there also is preserved a very perfect lectern of the same date, where, on the opposite side to the stand, there is still legible the square-formed notes of a chant with the following words, which were repeated at the end of the Epistle and Gospel by the choristers: thus proving that, at least in that church, neither readers nor choristers were upon the loft: —

"Glori—a—tibi—domine,  
Qui—natus—es—de—virgine  
Cum—sancto—spiritu  
In sep'terna secula.—Amen."

Probably the only existing example of the rood-loft being applied to decorative purposes at stated periods in the churches of England, is described at p. 11. of the *Architectural Antiquities in the Neighbourhood of Oxford*, where, describing the church of Charlton-on-Otmoor, it is stated: —

"On this rood-loft a garland is placed, from immemorial custom, on May-day, strung upon a wooden cross, which remains in the position of the ancient Holy Rood until the following year, when the flowers and evergreens are again renewed."

The steps to the loft are either built to wind round a column, or were cut in the solid wall, and were not unfrequently in an exterior turret; but were always too narrow to admit the ascent of a procession, or even a priest fully robed, and which it is not improbable the newel form was adopted purposely to prohibit.

H. D'AVENEY.

#### MILTON AND FATHER PAUL.

I do not find that the commentators have pointed out the source of the singular lines in the *Par. Lost*, viii. 82, 83. Yet no one who considers the strong attractions which the bold and eloquent *History of the Council of Trent* must have possessed for the author of *Areopagitica*, and observes the exact verbal correspondence of the two passages cited below, will doubt that Milton was indebted here to Father Paul: —

"or if they list to try  
Conjecture, he his fabric of the heav'ns  
Hath left to their disputes, perhaps to move  
His laughter at their quaint opinions wide  
Hereafter, when they come to model heav'n  
And calculate the stars, how they will wield  
The mighty frame, how build, unbuild, contrive  
To save appearances, how gird the sphere  
With centric and eccentric scribbled o'er,  
Cycle and epicycle, orb in orb."

"Fù da alcuni faceti detto, che se gli astrologi, non sapendo le vere cause de' moti celesti, per salvare le apparenze, hanno dato in eccentrici, et epicali, non era maraviglia, se volendo salvare le apparenze de' moti sopra-celesti, si dava in eccentricità d'openioni." — *Hist. del Conc. Trid.*, Lond. 1619, p. 222.

The allusion is well explained in "The Life of Samuel Fairclough," p. 184. (printed in Samuel Clark's *Lives of Sundry Eminent Persons*, Lond., 1683, fol.): —

"He could never expect to see or find peace on earth amongst men, until the spirits of men were so acted by the Spirit of God, as the spheres are said (in the old philosophy) to be acted above by angels, where all the little smaller epicycles and circles of every particular orb do all give themselves up wholly to the conduct and motion of the larger and greater spheres; and truly (said he) it is this, which (according to that hypothesis) doth make the sweetest music in heaven."

J. E. B. MAYOR.

St. John's College, Cambridge.

#### COLD HARBOUR.

With a view of placing the evidence on this much-disputed subject in a more accessible form in "N. & Q.," I beg to enclose a list of the Cold Harbours I have recorded up to the present time. This will be found to include the Rev. Mr. Hartshorne's list of about eighty in the *Salopia Antiqua*, and all those referred to in "N. & Q.," the *Gentleman's Magazine*, and the *Archæologia*, and many others. In most cases the names have been obtained by me primarily from the Ordnance Survey, and other topographical sources; and the comparison with Mr. Hartshorne's list was a subsequent measure. It is possible that in some few instances the same Cold Harbour may be found repeated by mistake.

The examination I have made of this subject in this more extensive survey brought me to the same conclusion as Sir Richard Hoare, Mr. Fosbroke, Admiral Smyth, the Rev. Mr. Hartshorne, Mr. Albert Way, and Mr. Benjamin Williams, that the Cold Harbours are in Roman situations. I have marked some in the following list with R.

With regard to the meaning of Harbour, I have no difficulty in adhering to the old school of Lye and Junius, but I am not able to arrive at a decided opinion as to the meaning of Cold. That it is neither Celtic nor Latin I have no doubt, nor that it is a Germanic word. I incline to the opinion that it means *empty* or *abandoned*; but it is difficult to apply a definite meaning to Cold as a prefix, which is applied to so many Roman sites besides harbours; and I am unable to satisfy myself as to the application of the prefix Chil and that of Windy, more particularly in Windy Harbour, which in some shires replaces the denomination Cold Harbour. The subject is beset with difficulties until a large mass of facts can be ac-

cumulated and classified on the terms Cold, Chil, Windy, and generally on topographical nomenclature.

The places are here classified by counties, as being more convenient for reference:—

Bedfordshire	R.	Cold Harbour, Biggleswade.
"	R.	" Dunstable.
"	R.	" Harrold.
Berkshire	R.	" Stadhampton.
"	R.	" Wallingford.
"	R.	" Wantage.
Buckinghamshire	R.	" Aldbury.
"	R.	" Barton Hartshorn.
"	R.	" Fenny Stratford.
"	R.	" Gayhurst.
"	R.	" Great Marlow.
"	R.	" Great Missenden.
Cambridgeshire	R.	" Arbury.
Cornwall	"	" Gwinear.
"	"	" Ladock.
"	R.	" Trewednaack.
Derbyshire	"	Cold Arbour, Dethwick.
"	R.	Cold Harbour, Wormhill.
Devonshire	R.	" Bampton.
"	R.	" Dolton.
"	R.	" Modbury.
"	R.	" Uffculme.
Dorsetshire	"	" Poorstock.
"	R.	" Stanton St. Gabriel.
"	R.	" Wareham.
Essex	R.	" Maldon.
"	R.	" Purfleet.
Flintshire	"	" Rhydlan.
Gloucestershire	R.	" Dursley.
"	R.	" Kingscote.
"	R.	" Newent.
"	R.	" St. Briavel's.
"	R.	" Stoke Gifford.
"	R.	" Stretford.
"	R.	" Wick.
"	R.	" Pill, Caerwent.
"	R.	" Reen, Berkeley.
"	R.	" Oxenhall.
Hampshire	R.	Cold Arbour, Andover.
"	R.	Cold Harbour, Broughton.
"	"	" Emsworth.
"	R.	" Fareham.
"	"	" Gosport.
"	R.	" Havant.
"	R.	" Hungerford.*
"	R.	" East Stratton.
"	R.	" Lower Wullop, Winchester.
Herefordshire	R.	" Stretford.
Hertfordshire	R.	" Berkhamstead.
"	R.	" Harborough Banks.
"	"	" St. Alban's.
"	R.	" Ware.
"	R.	" North of Do.
"	R.	" Watford.
Huntingdonshire	R.	" Alconbury.
"	R.	" Tempsford.
Kent	R.	" Addington.
"	R.	" Aldington.
"	R.	" Aylesford.
"	"	" Bishopsbourne.
"	"	" Bridge.
"	R.	" Barham Downs.
"	"	" Chiselhurst.

Kent		Cold Harbour, Ditton.
"	R.	" Eltham.
"	R.	" Lympne.
"	"	" Lamberhurst.
"	R.	" Maidstone.
"	R.	" Newington.
"	"	" Northbourne.
"	"	" Northfleet.
"	"	" Penshurst.
"	"	" Sellinge.
"	"	" Stoke-in-Hoe.
"	"	" Sittingbourne.
"	"	" Sutton-al-Hene.
"	R.	" Trench.
"	"	" Tunbridge.
"	R.	" Woodnesborough.
"	R.	" Woolwich.
"	R.	" Wrotham.
"	R.	" Wye.
Lincolnshire	"	" Benington.
"	"	" Boston.
"	"	" Coates.
"	"	" Freiston.
"	R.	" Grantham.
"	"	" Grimoldby.
"	"	" Kirkstead.
"	R.	" Louth.
"	"	" Steingote.
Middlesex	R.	" London.
"	"	" Blackwall.
"	"	" Finchley.
"	"	" Hayes.
"	R.	" Kingsland.
Monmouthshire	"	" Magor.
Norfolk	R.	" Fordham.
Northamptonshire	R.	" Radstone.
Nottinghamshire	"	" Mansfield.
"	R.	" Newark.
"	"	" Shelton.
Oxfordshire	"	" Bicester.
"	R.	" Brill.
"	"	" Biddenham.
"	R.	" Chesterton.
"	R.	" Deddington.
"	"	" Oakley.
Radnorshire	R.	" Bailey Hill, Knighton.
Somersetshire	R.	" Ditcheridge.
"	"	" Fonthill.
"	R.	" Westbury.
Surrey	"	" Blechingley.
"	"	" Camberwell.
"	"	" Cranley.
"	R.	" Croydon.
"	R.	" Dorking.
"	"	" Leith Hill.
Sussex	"	" Arundel.
"	R.	" Bignor.
"	"	" Chiddingley.
"	"	" Dallington.
"	"	" Etchingham.
"	"	" Frant.
"	"	" Fittleworth.
"	"	" Iden.
"	"	" Wivelisfield.
"	"	" Worth.
Westmorland	"	" Underbarrow.
Wiltshire	R.	" Broad Blunsden.
"	R.	" Brokenborough.
"	R.	" Cricklade.
"	R.	" Marlborough.
"	R.	" Tetbury.

\* Hartshorne, *Salopia Antiqua*.



Wiltshire	R.	Cold Harbour, Trowbridge.
"	R.	Warminster.
"	R.	Westbury.
"	R.	West Lavington.
Worcestershire	R.	Droitwich.
Yorkshire	R.	Bishop's Burton.
"	"	Lessay.
"	"	Cold Arbor, Cottingham.

Those who examine the list of names here given, and apply Sir Richard Hoare's rule of identification, will find significant hints of Roman localities in Chester, Wich or Wick, Ford, Borough, Ridge, Street, Stone, Wool, Wye, Hunger, Ware, Hare, &c.

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#### TEETOTALISM.

I know not whether any notice has ever been taken in "N. & Q." of a passage in vol. vii. p. 202. contributed by "ROBERT SMART, Sunderland," where, instancing some "erroneous forms of speech," he observes:—

"The much used word Teetotal ought to be written Tea-total; it implies the use of tea instead of intoxicating liquors; that was its original meaning. Let us return to the proper spelling; better late than never."

The late Rev. W. J. Conybeare, in an article on "Teatotalism and the Maine Law," which appeared in the *Edinburgh Review* of July, 1854, and was republished in his volume of *Contributions to the Edinburgh*, makes substantially the same assertions:—

"The name Teatotal is said to have originated in the stammering of a speaker at a temperance meeting, who declared that nothing would satisfy him but tea-total abstinence. The audience eagerly caught up the pun, and the name was adopted by the champions of the cause. We observe that they have now taken to spell it Tee-total instead of Tea-total; but they had far better give up the name altogether. The pun no doubt is poor enough, but the new spelling makes the adoption of the term seem like absolute imbecility."

Now, what will your readers think when I assure them that not one of the above statements is correct? 1st. That the word in question was never spelt tea-total; 2d. That it never had the slightest reference to tea; 3d. That, consequently, it was never intended or accepted as a pun; and 4th. That the spelling has remained the same from the beginning. As to the use of tea, it is notorious that some persons having abandoned the use of intoxicating liquors, have also renounced the use of tea, believing that, though not comparable in mischievousness to alcoholic drinks, it is not so innocuous as cocoa, milk, or water. In Webster's *Dictionary* another set of errors makes its appearance. The first edition is without the word; but that of 1854, revised by the learned professors of Yale College, has "Teetotaler" with the following definition: "One who is pledged to

abstain from all intoxicating liquors. A cant word, formed by the initial letter of temperance and the adjective total." We should have expected in that case that as total-temperance was meant, the word would have been "totaltee," and not "teetotal." The simple facts are, that when the question of revising the old temperance pledge, so as to exclude all intoxicating liquors, was under consideration in Preston, a working man of the name of Richard Turner applied to the proposal, not a cant word, but one long in use as an idiomatic local expression,—the term "teetotal." He had probably heard and uttered it hundreds of times before, in the sense of "completely," "absolutely without any exception," or, as we sometimes say, "out-and-out." The formation of the word is clear enough, the first syllable "tee" being the mere duplication of the initial "t" of total, for the sake of greater emphasis and force. Its application to total abstinence from inebriating liquors was accidental, and the use of it by Richard Turner would probably have escaped observation had he not, through a habit of stammering, drawn the attention of the people to the distinction he was wishing to convey. No one would have been more surprised than he to learn that he was perpetrating a pun. If the origination of this term with its present meaning was strange, it is not less strange that it should have been so grossly misunderstood. When men of learning stumble in open day over a word which is the badge of millions of individuals, and of one of the greatest moral movements of the age,—a word which has always been spelt in one way, and the proper meaning of which has been explained in hundreds of speeches and scores of pamphlets,—are we not cautioned against a hasty confidence in the conclusions of even the ablest scholars on subjects confessedly recondite and obscure? DAWSON BURNS.

#### Minor Notes.

"The Florence Miscellany, 1785."—Amongst the books sold in the library of the late Mrs. Mostyn at Brighton (who had sate on Dr. Samuel Johnson's knee as the daughter of Mrs. Thrale, afterwards Piozzi), is an 8vo. volume bearing the above title, and containing verses by Mrs. Piozzi, Bertie Greathead, Robert Merry, William Parsons, Esq., printed at Florence for G. Cam, printer to his Royal Highness by permission. It is on very thick paper, and evidently intended for private distribution only. As everything connected, however remotely, with "surly Sam," is interesting to most English people, some account of this volume may be considered worth preservation in your pages. Mrs. Piozzi's contributions to the volume are nine: one stanza, in her translation of the

Marquis Pindemonti's Hymn to Calliope, is applicable to the present Indian war : —

"The voice from high,  
Resounding through our nether sky  
Defenceless Britain taught to dare  
And fix the sea, her seat of war ;  
Till Asia's prostrate pomp was seen  
Bending before old ocean's Queen,

For such was all controuling Heaven's command,  
Who sways by force the sea, with laws shall rule the land !"

Mr. Greathead's contributions are only six ; whilst Mr. Merry's number nineteen, and those of Mr. Parsons thirty-one ; verses by Italian writers, and music composed by Signor Piozzi, increase the size of this interesting volume to 224 pages.

E. D.

*Somersetshire Pronouns.*—Next to pronouncing *s* in the manner of *z*, the great point of the Somersetshire dialect is the inversion of nominative and accusative in *she* and *her*, *we* and *us*. But the inversion is not perfect in the other pronouns ; for though *I* is placed where *me* should be, there is *no vice versa*, or at least not a regular usage. The following perfect instance of the first inversions was related in my presence by the person who heard it. Some children were at play in a field, to whom a woman seemed to a passenger to be calling out violently. The passenger said to the children, "Do you not hear your mother calling to you?" and the answer was, "*Her* isn't a-calling of *we* : *us* doesn't belong to *she*." M.

*Indian Game Fowl.*—Now that the poultrymania of the last few years has to a great extent subsided, and Poultry Chronicles and Poultry "N. & Q.'s" thereunto attached have come to a perpetual end, it may not be thought out of the province of our own "N. & Q." to notice, as a matter of natural history, a breed of fowls kept up by a friend of mine in this locality which present characteristics very distinct from all the known species. They were brought from India in the same ship with the "baby elephant," I believe, and are represented as being kept by the Indian Rajahs for cock-fighting. They are of a cinnamon colour, not much larger than the Bantam fowl ; but with immensely strong yellow legs, and muscular development. In many points they resemble the "Cochin-China" in miniature, especially in the head and eye, and in their upright carriage. The cock's tail is scanty, and droops ; and the plumage of both sexes is of a remarkable close, solid texture, almost to the extent of that of the grebe.

Their weight, in comparison with their size, is enormous ; and their prowess and endurance in warfare is such, that all other fowls are invariably worsted. The hens fight as much as the cocks, and they are continually engaged in it.

I hope this imperfect description will be re-

cognised by some naturalist acquainted with India, who may be able to give us their proper designation. I should add, that they are now perfectly acclimated, and have bred freely. E. S. TAYLOR.

*The last Charge at Waterloo.*—In the accounts of the laying of the first stone of the new Adelphi Theatre by Mr. B. Webster on 15th inst. (July), we are told that

"At the moment of lowering the stone might be heard a bugle gallantly sounding a charge from an adjoining building, obedient to a preconcerted signal ; the bugle so sounded being the identical instrument that had given the signal for the last charge at Waterloo, and the lips awakening its spirit-stirring tones being the same lips which had performed that office in that critical moment, and now belonging to the respected door-keeper of the old Adelphi."—*Herald*, July 16, 1858.

R. W. HACKWOOD.

*Early Wheat, &c. :—*

"Abingdon market, Monday, July 19, 1858. To-day we had a sample of new wheat offering ; the whole of the piece carried and threshed ; quality fine, and the yield very good ; also some samples of peas, and several samples of new seeds. There will be a great quantity of corn carried this week if the weather keeps fine. The crops are remarkably good."

In the year 1811, reaping commenced in Kent on July 24 ; in 1818, in Surrey, on July 27 ; in 1819, on July 31 ; in 1822, on July 16 ; in 1825, on July 22 ; in 1826, on July 23 ; in 1828, on July 31 ; in 1831, on July 29 ; in 1833, on July 31 ; in 1834, on July 23 ; in 1835, on July 27.

R. W. HACKWOOD.

*Johnson's Epitaph on Goldsmith.*—Three strange mistakes are made in a translation of Dr. Johnson's Latin epitaph on Goldsmith, given in one of the numerous small editions of Goldsmith's *Life and Works*. The lines in the original stand thus :

"Natus Hiberniâ Fornîe Lonfordiensi  
In loco cui nomen Pallas."

The translation given is, —

"He was born in the Kingdom of Ireland,  
At Ferns, in the Province of Leinster,  
Where Pallas had set her name."

The translator calls Forney Ferns, Longford Leinster, and mistakes the name of the little Irish village, Pallas, for that of the goddess of wisdom and patroness of learning. ABHBA.

### Minor Queries.

*Gibbon's ludicrous Love Scene.*—What is the meaning of the following passage from the recently published *Life of Cardinal Mezzofanti*, by C. W. Russell, D.D., President of St. Patrick's College, Maynooth ? —

"In this year [1823], Mezzofanti made the acquaintance of the celebrated Duchess of Devonshire, during one of her visits to the north of Italy. The success of her magnificent edition of Horace's Fifth Satire — his journey to Brundisium — had suggested to her the idea of a



similar edition of the *Eneid*. The first volume, with a series of illustrations, scenical as well as historical (of Troy, Ithaca, Gaeta, Gabii, &c.), had appeared in Rome in 1819: *L'Eneide di Virgilio, recata in versi Italiani, da Annibale Caro*, 2 vols. folio. It was printed by De Romanis. The Duchess was the Lady Elizabeth Hervey, daughter of the episcopal Earl of Bristol; and after the death of her first husband (Mr. Forster) had married the Duke of Devonshire. She is the true heroine of Gibbon's ludicrous love scene at Lausanne, described by Lord Brougham, but by him related of Mademoiselle Susan Curchod, afterwards Madame Necker. See an article in the *Biographie Universelle* (lxii. p. 452.), by the Chevalier Artaud de Montor; also, *Critical and Miscellaneous Essays* (vol. i. p. 64.), by an 'Octogenarian,' (the late Mr. James Roche of Cork, the 'J.R.' of the *Gentleman's Magazine*, and a frequent contributor to the *Dublin Review*, and other periodicals), — a repertory of curious literary and personal anecdotes, as well as of solid and valuable information." — P. 259.

Does it mean that the Duchess of Devonshire, and not Mademoiselle Curchod, was the object of Gibbon's attachment? If so, the writer is clearly in the wrong. G. L. S.

*Dean Swift's Correspondence with Chetwode.* — Mr. Wilde, in his *Closing Years of Dean Swift's Life*, p. 29., makes mention of the Dean's correspondence with Knightly Chetwode, Esq., from 1714 to 1731; and expresses a wish that "our friend [Edward Wilmot Chetwode, Esq. of Woodbrook, Portlannington,] could be persuaded to publish this interesting correspondence." He adds, "it is a debt he owes to his ancestors, his country, and himself." Feeling the same wish as Mr. Wilde, I have thought it well to send a Note upon the subject, and hope the repetition of the wish may not be in vain. ABHBA.

*Parish Church of Donnybrook, co. Dublin.* — Considerable attention being now directed towards the preservation of monumental inscriptions, I am induced to put the following Query, in the hope of an answer from some one of your Irish correspondents. What became of the materials of the old parish church of Donnybrook, near Dublin? They were very improperly sold, I believe, about thirty years ago, shortly after the opening of the present parish church, and probably were soon beyond recovery. As there were several monuments in the interior of the building, not one of which was transferred to the new building, or (as far as I am aware) left behind by the purchaser in the graveyard, it is desirable to ascertain, if possible, whether they are still in existence. The yard is in use, and contains the dust of many well-known individuals, lay and clerical. Of the latter I may specify Archbishop King (ob. 1729), Bishop Clayton (ob. 1758), and Dean Graves, Regius Professor of Divinity (ob. 1829); in fact, as Archdeacon Cotton has well observed, "Donnybrook graveyard is rich in buried ecclesiastics." Tombstones, with full particulars (which will, I hope, be soon

placed on record, in compliance with the invitation of the Society of Antiquaries of London), cover the remains of Bishop Clayton and Dean Graves; but there is nothing to mark the grave of Archbishop King.

The large iron gates, I may add, serve to ornament and protect a neighbouring fruit-garden; but the fate of the monuments has so far baffled my inquiries. ABHBA.

*Murder in France.* — In the South of France, about fifteen years ago, a commercial traveller killed a man whom he had robbed, cut him to pieces, and packed them in a trunk. He was seized by the police while nailing it up, and singing "à la Grace, à la Grace," which in the newspaper account was called a hymn. Can any of your readers refer me to a contemporary, or an authentic report of this case? E. T.

*Sash Windows.* — What is the history and origin of these windows? The derivation of the word is no doubt the French *chassis*, a groove, or anything that slides in a groove. They seem first to have come into use after the great fire. But they must have been rare in Queen Anne's reign, as appears from the following advertisement in *The Tatler*, No. 178., May 27 to 30, 1710: —

"To be lett, in Devonshire Square, near Bishopsgate, a very good Brick House of 3 Rooms of a Floor, and a good Hall, with very good light and dark Closets, the whole House being well wainscotted, and *sash'd with 30 Sash Lights*, a very pleasant and convenient Office below Stairs, a good Yard, a good Vault for Wine, &c., with a very good Warehouse and Cellar for Merchandize. Enquire at the Baker's in Devonshire St., near the House."

A. A.

*Casts of Seals.* — As a few of my gutta-percha casts have lately split in several places, like a cracked shilling, and have thus become comparatively worthless, I would like much to know if there is any way for preventing such a mishap in future? Were they not so liable to be broken, sulphur casts are far preferable in many respects to gutta-percha ones. The latter require to be made pretty thick, else they are apt to curl up, and become very brittle; so it would be very desirable to know how they can be preserved from splitting, when made of a proper thickness.

Several of the casts which I have from time to time received from correspondents appear to be coloured throughout, green, brown, and other tints, and as none of them have become injured like the uncoloured ones, above referred to, some collector will perhaps kindly say how the gutta-percha is prepared, so as to have this apparently preservative colouring matter thoroughly incorporated with it, before the matrix is applied, and also what substances are used.

Are casts of the following seals in existence? and, if so, where can I obtain copies of them, as I would like much to add them to my collection?



The *ancient* seals of St. Alban's and its abbey, of Glastonbury and its abbey, of Knaresborough, of Malmesbury Abbey, and of Bury St. Edmund's.

Replies to the above Queries will greatly oblige  
ALMUIS.

*Decoration by Planting young Birch Trees.*—Passing through Tunbridge last week, I was surprised to find a number of young birch trees, or branches of birch trees, ten or twelve feet high, planted in the street like trees, before almost every house and shop. The waving boughs and the bright green leaves really made a very pretty decoration. On inquiry I found they were placed there on the occasion of the examination of the boys at the Public School, and the visitation of the Skinners' Company, under whose patronage the establishment has always been since its foundation; that the custom has existed time out of mind; that no other tree, or flower, or garland is ever used except the birch alone; and this is always planted like a growing tree. There is no tradition of the origin or reason of the custom, — though it seems probable that *birch* alone being used, that tree the horror of all boys, its scholastic use is pointed at. Can any reader of "N. & Q." cite a similar custom elsewhere, or enlighten us a little as to its history or origin?

A. A.

*Weloves and Roses.*—Capgrave, in his *Chronicle*, mentions the following curious circumstance under date A.D. 1338:—

"In that same yere weloves bore roses, rede and freche, and that was in Januarie."

Against this is his private mark placed, where he vouches for facts on his own authority.

What does he mean by "weloves bore roses?" The curious circumstance of that flower blooming in January is nothing in comparison with this.

R. W. HACKWOOD.

*Heraldical.*—Arms: azure, a chevron chequy, argent and gules. I shall be obliged by any one stating to what family the above belong. C. J.

"It is not worth an old Song!"—What could have given rise to this expression of contempt for any valueless article? It seems peculiar to the English, for the Scotch, Irish, and Welsh, have a great esteem for old songs. J. Y.

*Prisoners taken at Dunbar.*—It has been said that Cromwell sent several hundred Scotch prisoners taken at Dunbar to the fen country, where they settled permanently. Are any traces of this immigration to be found, such as their names, personal appearance, peculiar customs, or otherwise? T.

*Lord's Day, not Sabbath.*—In all Roman Catholic countries the first day is called the Lord's Day (Dominica), and the seventh the Sabbath

(Sabbate). This seems certainly to be the correct designation. Can your readers tell me why so many pertinaciously call the Lord's Day by the Jewish name Sabbath, and when it first became the practice? F. S. A.

*Nostradamus: Joachim.*—In 1<sup>st</sup> S. x. 486. you inserted a Query of mine as to a prophecy of Nostradamus and Joachim. The passage cited by H. B. C. (1<sup>st</sup> S. xi. 93.) renders it probable that the prophecy was invented by Marino. I have examined several editions of *Nostradamus* without success. When part of a Query is answered, the rest is liable to be overlooked: so perhaps you will allow me again to ask, Who was Joachim, or, as Marino calls him, the "Reverendo Abbate Gioacchino?" and where are his prophecies to be found? E. L.

*Alice de Hakeneye, or Hackney.*—In Strype's *Stow*, vol. ii. p. 168., is a curious account of the disinterment of the bodies of Richard Hackney and Alice his wife, in the churchyard of St. Mary at Hill in 1497; when the body of the latter was found perfect, after having been buried more than a century and a half. Richard was Sheriff of London, 1322. In Dugdale's *Account of Sopwell Nunnery*, vol. iii. p. 363., it is stated that after the death of Phillip, in 1330, the nuns unanimously elected Alice de Hakeneye prioress; but this coming to the ears of the Abbot of St. Alban's, to which monastery Sopwell was a cell, he ordered the election to be set aside, and appointed Alice de Pekesdene. Can any of the readers of "N. & Q." inform me whether this was the same Alice de Hakney (the word is spelt all sorts of ways)? and can they throw any light on a subject full of interest to the topographical history of both Hackney and Sopwell? A. A.

*Dover.*—Where shall I find any accurate drawings of the ancient architecture in Dover Castle, especially of the chapel in the keep? Where shall I find drawings and descriptions of Barfrestone church, near Dover? What is the history of the camp at Coldred, near Dover? E. F. D. C.

*"The Masque of Flowers."*—Is anything known regarding the authors of *The Masque of Flowers*, 4to. 1614. This masque was presented by the gentlemen of Gray's Inn, at the Court at Whitehall, in the Banqueting House, upon Twelfth-Night, 1613. The Dedication to Sir Francis Bacon is signed J. G., W. D., T. B. R. INGLIS.

*Threlkeld or Thirkeld Family.*—Is it known to what family belonged Edward Threlkeld, LL.D., who was Rector of Great Salkeld, Archdeacon of Carlisle, and Chancellor of Hereford in the reign of Queen Elizabeth? He was fellow of King's College, Cambridge, and, as Antony Wood says, so much admired in the University for his excel-



lent knowledge and eloquence, that he was thought to use the help of some good genius. His wife's name was Margery Leighton. A MS. of Erdeswick in the British Museum gives his arms: argent, a maunch gules, quartering argent, three stars gules; and the crest, a maiden looking over a tower wall.

I should also be glad to know who was the Rev. William Threlkeld or Thirkeld, who married the eldest daughter (and purchased the shares of the remaining co-heiresses) of Lancelot Threlkeld, Esq., of Melmerby. He held the rectory of Melmerby from 1684 to 1701, and is described as a collateral branch of the family. Was he identical with Wm. Thirkeld, M.A. (not of Oxford), who was Vicar of Bishopston in the county of Durham from 1681 to 1686? or with William, son and heir of Edward Thirkeld of Durham, Gent. (younger brother of Anthony Thirkeld of Dale, co. Cumberland), who entered his pedigree in 1666 (Dugdale's *Durham Visitation*)? The eldest son was then eighteen years of age. Any information tending to elucidate the parentage and descent of the above Edward and William Thirkeld would oblige  
E. H. A.

*Prince of Wales's Badge*, 1666. — In S. Nicholas' church, Ipswich, there is an escutcheon on the wall of the nave, on which is the Prince of Wales's badge, with the date 1666. How can this date be accounted for?  
HILTON HENBURY.

*Characters in Gulliver's Travels*. — Is there any sense to be made out of the proper names and other strange words which are scattered through *Gulliver's Travels*? If so, what is the key to the language of Lilliput, Brobdingnag, Houyhmnland, &c.?  
HILTON HENBURY.

*MS. Life of Dr. George Hickes*. — I was informed some years since, that the late Rev. Dr. George Townsend, Canon of Durham, possessed a MS. Life of Dr. George Hickes, formerly belonging to the library of the Rev. John Lewis, M.A., of Margate. Canon Townsend's library was sold by Puttick and Simpson in December, 1855. Was this MS. Life of Dr. Hickes sold with his other books; and if so, who was the fortunate purchaser?  
J. Y.

*Triptych at Oscott*. — At S. Mary's College, Oscott, there is a picture, of which I send you the description, in the hope that a notice of it in the "N. & Q." may lead to the discovery of its counterpart, if it exist in England.

It is one of the leaves of a triptych. On the side which would be seen when open are S. Antony, S. Ursula, and S. George. On the reverse is the kneeling figure of the Blessed Virgin, part of a representation of the Annunciation. It is surrounded by a framework, and its dimensions,

within this frame, are 5 ft. 6½ in. × 3 ft. 2½ in.; the frame being about 2½ inches wide.

At the top, in the framework, are the names of the painters:

"IOHANNES ET YVO STRIGEL."

Below the figure of the Blessed Virgin, on the panel, is an inscription in two lines:

"Anno dñi mcccclxv peuratōes ecclie pūt cū adiuvamie pducī viciūtib' comite hugone de mōrtfort et uxōe u' Elyza."

The counterpart would present the Archangel, the rest of the inscription, and perhaps some indication of the home of the painters. I do not remember having met with their names elsewhere.  
DANIEL.

*The City of Alclud*. — Can any reader of "N. & Q." throw light on the following passage from *The Descripcyon of Englonde* at the end of *The Cronycles of Englonde*, printed by Wynkyn de Worde, 1528? —

"Other men wolde suppose that Alclud was that cyte that now is called Burgham in the north Countree of Westmerlonde, fast by Comberland, and standeth upon the river Eden; the cite is there wonderly seen. Deme ye now where it is buylded."

Has this identity of Alclud and Burgham or Brougham been established by any subsequent writer?  
C. A.

### Minor Queries with Answers.

*Dormant Biography*. — Where can I find a biographical memoir of Mr. Samuel Chifney, who died about fifty years ago, and was well known in his day as the racing, or stud-groom of the Prince of Wales (George IV.)? He was author of a work entitled *Genius Genuine*, which sold at forty shillings, and which might be a high price for the work; but Sam Chifney, as he was called, was such an adept in all the recondite mysteries of the race-course, that the cost of the production was disregarded. Chifney rode a horse called *Escape* on two consecutive days' races, October 20 and 21, 1791. The results of these two days are too well known to be otherwise than ever-memorable in the annals of *jockeyship*. Contemporary with Chifney was Dick Goodison, stud-groom to William, fourth Duke of Queensberry; and in consequence of the termination of the two races above-mentioned, such animosity was engendered between these two persons that it could not be assuaged by their mutual friends; and, like the servants of the Montagues and Capulets, the two grooms meeting each other, some such dialogue passed as this —

Gregory. "Do you quarrel, Sir?"

Sampson. "If you do, Sir, I am for you; I serve as good a man as you." — *Romeo and Juliet*.

In short, such extreme hatred was only to be decided by a duel, not with pistols, but a down-



right pugilistic combat, which a newspaper of the day describes as follows:—

"Friday last the long-talked-of battle between the noted Dick Goodison and Sam Chifney took place. They fought for half an hour extremely well, when victory declared for Goodison, who won owing to the superior strength and length of his arms."

More of these two heroes and the race in question, perhaps, some readers of "N. & Q." would be so obliging as to supply. E.

[Very little appears to have been recorded of Samuel Chifney, *senior*, the celebrated jockey. He died Jan. 8, 1807, in the rules of the Fleet Prison, to which he had been confined some years for a small debt. His *Genius Genuine* was published (1804) chiefly in vindication of his conduct in reference to the two days' races above referred to, and contains "A Full Account of the Prince's Horse 'Escape' running at Newmarket." The work was "sold for the Author, 232. Piccadilly, and nowhere else. Price Five pence."—Richard Goodison, commonly known as "H—ll Fire Dick," was by birth a Yorkshireman, and first distinguished himself on the turf in 1777. He died about the year 1826, near Newmarket, where he cultivated successfully a very extensive farm.]

### Cinna: Panurge.

"Some think he writes Cinna, he owns to Panurge."—*Goldsmith*.

"Barré, in his strong language, spoke of a 'villain, a dirty scoundrel,' who wrote in the service of the government under the signature of Panurge or Cinna."—*Massey's History of England*, vol. ii. p. 99.

Who was the person alluded to by Colonel Barré, of such notoriety that his supposed presence at the feast where "the pasty was not," was held out as a compensation for the loss of Johnson and Burke? J. H. L.

[The individual was Dr. James Scott, familiarly called by Goldsmith "Parson Scott." After studying for a short time at Catherine Hall, he migrated to Trinity College, Cambridge, and gained three prize medals. In 1765, at the suggestion of the Earl of Halifax, he published some political letters, signed "Anti-Sejanus" in the *Public Advertiser*. For a short time he was lecturer at Trinity Church, Leeds, but returned to the metropolis, and wrote a variety of political pieces in the public journals under the signature of "Old Slyboots." In 1771, he was presented, through the interest of Lord Sandwich, to the rectory of Simonburn, in Northumberland. "I congratulate the ministry and the university," writes Nicholls to Gray the poet (April 29, 1771), "on the honour they have both acquired by the promotion of Mr. Scott; may there never be wanting such lights of the Church! and such ornaments of that famous seminary of virtue and good learning." During the contest of Lords Sandwich and Hardwicke for the Cambridge High Stewardship, when Scott was busy, as usual, in libelling for his profligate patron, Gray had described the infamous party-hack as hired to do all in his power to provoke people by personal abuse, yet "cannot so much as get himself answered." (*Works*, iv. 34; v. 135.) Soon after Dr. Scott's induction to Simonburn, he became involved in litigation with his parishioners; and a suit which he commenced against them in 1774, after having been carried on for twenty years, at an enormous expense on both sides, was at length disposed of by his consenting to relinquish the claim he had set up for the title of agist-

ment, on the defendants undertaking to pay 2,400*l.* towards the costs which he had incurred. Dr. Scott died at his house in Somerset Street, Portman Square, on Dec. 10, 1814, in the 81st year of his age.]

**Moonshine.**—Can any of your readers favour me with the origin, or probable origin, of the term "all moonshine?" A. G.

["Moonshine" is in old-fashioned and provincial English "an illusive shadow," "a mere pretence" (Halliwell, *Holloway*). The expression, "It is all moonshine," is now variously applied, whether as referring to empty professions, to vain boasts, to promises not trustworthy, to questionable statements, or to any kind of extravagant talk. There exist, in several languages, so many words of *lunar* connexion, all implying *variableness* or *inconstancy*, that possibly this phrase also, "It is all moonshine," may have been primarily employed to express some degree of *fickleness*, *caprice*; in allusion to the inconstancy or changeableness of the moon, or rather moonlight. When any one professes or promises great things, which we do not expect to see realised, we say, "It is all moonshine;" for moonshine is very shifty; one week we have it, another we have it not; nay, it shifts from night to night. "Lunes," in old English, are not only fits of insanity, but *freaks*. And the term "lunatic" itself did not properly signify a person always insane, but one who was mad at *intervals*, dependant, as was supposed, on the phases of the moon. This distinction is still very accurately maintained in Spanish philology: "Lunatico. El loco, cuya demencia no es continua, sino por intervalos que proceden del estado en que se halla la Luna." Hence also in French, modern and old: "Il a des lunes," he is *whimsical* or *fantastic*; "Tenir de la lune," to be *inconstant*, *mutable*; "Avoir un quartier de la lune en la teste," or "Il y a de la lune," he is *changeable*, *giddy*, *capricious*. In the "language of symbols," the moon is the emblem of *hypocrisy*, as in the following device:

"La Lune, avec ces mots,  
Mentiri didicit.

(Elle trompe toujours.)

Pour l'*hypocrisie*, dont la Lune est le symbole."

Menestrier, *Philosophie des Images*, vol. i. p. 266.

Another emblem is the following:

"La Lune.

Non vultus non color unus.

Pour une personne qui n'est pas sincère."—*Id.* i. 269.

"Moonshine," in conformity with these ideas, was probably employed originally in characterising the talk of persons too mutable to be relied on from one time to another.]

**Bishop Abbot's MS. Commentary on Romans.**—Is there not in the Bodleian Library a complete Commentary on the Epistle to the Romans, in MS., by Robert Abbot, Bishop of Salisbury? So says Erasmus Middleton, in his *Evangelical Biography*, vol. ii. p. 382. Is it not to be regretted that such a work by such a man should be lost to the public? ABHBA.

[The work is in the Bodleian, and consists of four volumes, Nos. 3638—3641, entitled "Rob. Abbot, Episc. Sarisb. Prælectiones sacre in S. Pauli Epistolam ad Romanos." It is written in a very clear hand, and filling 3692 pages in folio, 21 lines in a page, 8½ inches wide. The same library also contains the following MS.: No. 8120. "Collections out of Mr. Robert Abbot's Answer to D. Bishop."]



*Lady Ashburton.*—About thirty or thirty-five years ago, Lady Ashburton, a widow said to be possessed of a fortune of 200,000*l.*, made a great figure in the Northern metropolis. It was supposed that her fortune ultimately descended to Lord Cranstoun, to whom she was related. Who was the Lord Ashburton? Dunning, I think his name was. Of what family was she? T.

[The lady above referred to was Anne, widow of Richard Barré Dunning, the second and last Baron Ashburton of that family, who died at Friars' Hall, Roxburghshire, in February, 1823. She was the daughter of William Cunningham, of Lainshaw, Esq.]

*Tennis.*—Our English game of Tennis is identical with the French *Jeu de Paume*; but what is the meaning of the English name *Tennis*? It is old, being mentioned by Shakspeare, who must himself have been a tennis-player from the correctness with which he speaks the language of the game:—

"We're glad the Dauphin is so pleasant with us.  
His present and your pains we thank you for.  
When we have match'd our rackets to these balls,  
We will, in France, by God's grace, play a set  
Shall strike his Father's crown into the hazard.  
Tell him he 'ath made a match with such a wrangler  
That all the Courts of France will be disturbed  
With Chases."

And the *Cronycles of Englonde* (Wynkyn de Worde, 1528), speaking of the Dauphin's insulting present to Henry V., says, "And somwhat in scorne and despyte he sent to hym a tonne full of *tenes balles*." A PLAYER.

[Richardson, in his *Dictionary*, explains that the name of this game, Tennis, "is from the French *Tenez*, accipe, take—a word which the French, who excel in this game, use when they hit the ball." Dr. Richardson adds, "Skinner has two other conjectures not so plausible." See "N. & Q." 1<sup>st</sup> S. xii. 308.]

*Dr. Bongout.*—Who wrote *The Journey of Dr. Bongout and his Lady to Bath* in 177-. Dodsley, 1778? T. G. L.

[On the title-page of a copy of this work we find the following MS. note: "By Dr. Robert Bragg, well known to the connoisseurs in painting." This worthy, however, has not found a niche in any biographical dictionary, so that we shall be glad to have a few particulars respecting him.]

### Replies.

#### CATHEDRAL-SERVICE TRADITION.

(2<sup>nd</sup> S. vi. 109.)

I sympathise with Jacob, and hope he will condole with me; since on S. James' Day his cathedral-service and my parish-church tradition were identical—with private judgment. Private judgment could alone have guided one petty canon to have inserted the wrong lesson, and the other to have omitted the right collect, and both

to have mingled in one heterogeneous mass the key-notes of two different offices. It appears to me to be simply absurd to mingle what never could have been intended to be, and what never used to be, mixed. It may be a question with some persons whether the office for the Saint's day, or Sunday, be used: but I cannot understand any compromise between the two, proceeding upon principle. On the greater holy days, of course, the lesser saint's day office gives way. But if private judgment—which in some form or another answers most of JACOB'S QUERIES—prevail, the custom of the church carries no weight.

There is only one case which suggests itself to me, as in any degree lawful, in which the lessons for the Sunday and the office of Holy Communion for the saint's day might be used; and that is where Morning Prayer and Holy Communion are said at different hours, such as before and after breakfast. This I should not think advisable.

The two latest authorities I have at hand are Mr. Procter and Professor Blunt. With all admiration for the latter, neither of these writers are, I believe, eminent rubricians. It may not be amiss, however, to hear what they say. On the subject of Proper Lessons, the Professor "ventures to say thus much, that in *general* the weight of argument is on the side of adopting the lessons for the holy day. For, 1st, "on some Holy Days, e.g. the Epiphany, the Athanasian Creed is made to supersede that of the Apostles; and he argues from the Creeds to the Lessons, 2d, "on some, e.g. Conversion of S. Paul, there is no second lesson appointed, and the minister is driven for the second lesson, at least, to the saint's day." 3d. It is argued from the analogy of the rubrics of the state services. Still Mr. Blunt says there is a difficulty—of course he means the lessons from the Apocrypha. In the cases these are appointed to be read on a saint's day, he thinks, that from the analogy of the rule on which proper lessons are selected, that hesitation to adopt them may be reasonable. This is clearly opposed to his second great argument. He does not attempt to show that the church ever intended a mixture of services. Whilst upon no fewer than three saints' days, S. Peter, Conversion of S. Paul, and All Saints, which cannot I believe fall on any greater holy day, the church has deliberately selected special lessons from the Apocrypha and the New Testament, and the minister, to use the Professor's words, is driven to use the selected second lesson at the least. Unless then it can be shown—what I do not think can be proved—that the church sanctions an admixture of offices, the *onus probandi* that the selected saint's day lessons be not used, lies with JACOB'S and my own opponents. To my mind this consideration is final.

Mr. Procter takes the same line of argument from the Sunday lessons as Mr. Blunt, only with less



success. He apparently approves of conglomerate offices; at least, he does not condemn them; and asserts that the most usual mode of conducting service—i. e. modern irregular practice prompted by private judgment—is what JACON condemns.

It seems, then, that modern use and recent authorities are against us. Perhaps some one will enlighten us as to ancient and Catholic custom.

O. S.

On the subject of holy-days falling on Sundays, and the rules for the reading of the lessons, &c. in such case, your correspondent JACON will find the following in *Wheatly on the Common Prayer*, p. 190.:—

"In relation to the concurrence of two holy-days together, we have no directions either in the rubric or elsewhere which must give place, or which of the two services must be used. . . . For this reason some ministers, when a holy-day happens upon a Sunday, take no notice of the holy-day (except that sometimes they are forced to use the second lesson for such holy-day, there being a gap in the column of second lessons in the calender), but use the service appointed for the Sunday; alleging that the holy-day, which is of human institution, should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory; for though the observation of Sunday be of divine institution, yet the service we use on it is of human appointment. Nor is there anything in the services appointed to be used on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the services appointed for the holy-days. What slight, therefore, do we show to our Lord's institution, if, when we meet on the day that He has set apart for the worship of Himself, we particularly praise Him for the eminent virtues that shined forth in some saint, whose memory that day happens to bring to our mind? Such praises are so agreeable to the duty of the day, that I cannot but esteem the general practice to be preferable, which is, to make the lesser holy-day give way to the greater; as an ordinary Sunday, for instance, to a saint's day; a saint's day to one of our Lord's festivals; and a lesser festival of our Lord to a greater: except that some, if the first lesson for the holy-day be out of the Apocrypha, will join the first lesson of the Sunday to the holy-day service: as observing that the church, by always appointing canonical Scripture upon Sundays, seems to countenance their use of a canonical lesson even upon a holy-day, that has a proper one appointed out of the Apocrypha, if that holy-day shall happen upon a Sunday."

M. C. H.

In the *Clerical Papers*, edited by the Rev. W. H. Pinnock (Cambridge, 1853) pp. 368—372., your correspondent will find the opinions of various bishops and eminent writers, with regard to the concurrence of holy days, given at full length. The following directions of Dr. Mant, Bishop of Down and Connor, seem to have been followed at the Abbey:—

"In the case of the Lord's Day concurring with a Saint's day, I prefer the First Lesson for the latter, unless it be from the Apocrypha, when the Sunday Lesson from a Canonical Book may on the whole be preferable. . . . When a Saint's day coincides with the Lord's Day, I

prefer the Collect for the former. The reading of both Collects is not agreeable to the provision of the Church." —*Hor. Lit.* pp. 45. 48.

The late Bishop of London, however, in his Charge for 1842 (p. 65.) recommends the use of the Lessons for the Sunday, the Collects for both days, and the Epistle and Gospel for the Saint's day.

RESUPINUS.

#### FOTHERINGAY CASTLE AND CHURCH.

(2nd S. vi. 91.)

In reply to the inquiries of MR. STAUNTON, I beg to mention that I visited the site of Fotheringay Castle in May, 1857, and May, 1858. The quotation which he has referred to, relative to the fetterlock, appears substantially, although in other words, in Camden's *Mag. Brit.*; but there is a slight want of accuracy in Camden's stating that, when Edward of Langley rebuilt the castle, he made the keep in the form of a fetterlock: "the highest fortification, commonly called in castles the *keeps*, in the form of a fetterlock." The lofty circular mount, where the keep once stood, yet remains; and it does not differ from those which may be seen in many other places where keeps of castles were formerly standing. It was not the keep, but the Castle of Fotheringay, which was built in the form of a fetterlock. All the walls of the castle have been completely demolished, the stonework has been removed, and it is believed that the Talbot Inn at Oundle, which is evidently of the age of James I., who demolished the castle, was built with the stones from it.

Sufficient remains of the earthworks and ramparts of the castle, however, are yet there (except on the side (western) nearest to the village of Fotheringay, (where they have been levelled within the memory of persons now living,) to show that the castle was built in the form of a fetterlock, with a flat face or portion on the side (westward) nearest to the village, and circular on the eastward portion. A very small mass of masonry, a few feet long, lies near the river, and seems to have slipped or been thrown down from the outer wall.

I cannot reply to the part of the inquiry as to where a view of the castle (as I presume in its original state) can be seen, for I never saw one.

The church of Fotheringay must once have been a magnificent edifice; but at present all that remains of it is the nave with its side aisles, and the tower, which are very beautiful. The nave is now used for divine service. The church contains a very handsome and large stone font, apparently of the early part of the fifteenth century; which is not only an object of interest from its beauty, but as King Richard III. was born at Fotheringay on October 2, 1452 (see *William of*



Wyrcester), it is only a reasonable inference that he was baptized at that font.

When the chancel was destroyed, the bodies of Richard Duke of York, Cecily his Duchess, and Edward Duke of York, his uncle, were removed from the places in the church where they had been originally deposited (wrapped in lead), and were interred near the present altar, and monuments of plaster (now whitewashed) were erected over them by the order of Queen Elizabeth. A correct description of them is given in Gough's *Additions to Camden*, except that the inscriptions are at present quite legible, and not, as there stated, almost defaced.

On the left (north) side of the altar, when facing it, are the armorial bearings of Richard Duke of York, impaling those of his Duchess, and the following inscription:

"Richard Plantagenet, Duke of York, Nephew to Edward Duke of York, and Father to King Edward 4<sup>th</sup>, was slain at Wakefield in the 37<sup>th</sup> year of Henry 6<sup>th</sup>, 1459,\* and lies buried here with Cecily his wife—

Cecily, Duchess of York, Daughter to Ralph Neville, first Earl of Westmoreland."

On the monument on the right side of the altar are the armorial bearings of Edward Duke of York, and the following inscription:

"Edward Duke of York was slain at the battle of Agincourt, in the 3<sup>d</sup> year of Henry 5<sup>th</sup>, 1415.

"These monuments were made in the year of our Lord 1573."

There is not any monument, or inscription, to the memory of Edmund Earl of Rutland; whose body was, with that of his father, Richard Duke of York, first interred at Pontefract, and afterwards removed and interred in Fotheringay church.

RICHARD BROOKE.

Canning Street, Liverpool.

#### LORD LYTTLETON'S VISION.

(2<sup>nd</sup> S. v. 165.)

I know not whether the enclosed version of Lord Lyttelton's apparition has ever appeared in print. I copied it from an old MS. account (at least fifty years old) of a gentleman in this county at whose house I have lately been staying, and whose mother was a collateral descendant of his lordship.

J. S.

Wirkworth, Derbyshire.

"The remarkable circumstances attendant on the death of Lord Lyttelton having been so variously represented, a statement of the relations may afford the public some degree of satisfaction, and tend to prove that the intervention of that Divine providence which governs the universe is not inconsistent with reason or truth. The authority of the narrative may be depended upon.

\* I am not able to account for the date 1459, as all the old writers, as far as I am aware, give the year 1460 as that in which the battle of Wakefield was fought.

"There was a gentleman of much respectability who had a residence at Clent, near Hagley Park, the seat of Lord Lyttelton. The family consisted of himself, wife, son, and four daughters, the eldest married, the others living with their parents. In June, 1778, the gentleman died, previous to which time Lord Lyttelton was in the habit of visiting the family, but afterwards appeared desirous of greater intimacy; to accomplish which he repeated his visits in the autumn, and made the young ladies a present of some elegant paraphernalia on New Year's day, 1779, with a letter subjoined, written in the phraseology of Scripture (of which the following is a copy), probably to ingratiate himself with the mother, who was a lady of exalted understanding and great dignity of manners.

"The 1st chap. of St. Thomas' Epistle to the Clentiles. 1st. Behold I will speak to you, oh daughters of Clent, in the language of wisdom, and give you understanding in the paths of peace.

"2nd. Look not, Eliza, upon men, yea upon the sons of men, with an eye of concupiscence, saying, I am not short-sighted; for verily the wicked will beware of the intentions of the heart.

"3rd. Take heed of thy ways, lest thou be like the foolish woman, even like Mary (*Mrs. Cameron*), who will repent as Magdalen repented.

"4th. Did she not turn away from her mother, even the mother who brought her forth, to seek after new conventions?

"5th. But be thou steady, like the cedar of Mount Libanon, that taketh not to the earth, but lifteth her tall head to the oaks.

"6th. As to thee, oh Christian! (*Mrs. Wilkinson*), remember after whom thou art called, and seek not thy cloak in the dark.†

"7th. Trust not thy cunning, for that which appeareth to thee wisdom, is but folly to the wise.

"8th. Go to, thou art brown, but thou art pleasant to look upon, and thy ways are full of pleasantness.

"9th. Thy eye is as the eye of the Basilisk, and it burneth like the red star in the tail of Sagittarius.

"10th. Thou dost excel all the daughters of the West in the works of thy needle, and thy voice is sweet in the ear.

"11th. When thou singest thy voice is like the voice of the nightingale when she mourneth for her mate by the river of Solon in the shady groves of Jehoshaphat.

"12th. Thy mother putteth her trust in thee, be thou to her a comfort when her heart is sad,

\* The married sister, who had acted imprudently.

† The circumstance of the cloak refers to a reply that Miss Christian made when interrogated respecting her absence, that she was looking for her cloak.



that she may boast of thee and say : I am the mother of Christian.

" 13th. Unto thee, oh Margaret ! thou rosebud of sweetness, peace be unto thee !

" 14th. Verily, thou art fresh as the dew that hangs on the lily in the morning, which is devoured by the greedy sun.

" 15th. Thy cheek is soft, even as the down of the plume which the cursed wash never invaded.

" 16th. Thy lips shed the perfumes of Arabia, and the fountain of health is in thy mouth.

" 17th. Thou art a daughter of the spring, and early dost thou put forth thy loveliness ; and many are the days thou shalt see.

" 18th. But mind, thou blossom of youth, the finest bud is the soonest blasted, and behold the ruffian winds prey on its sweets.

" 19th. Avoid thou the tempter in the wilderness, and cast thou the serpent under thy feet.

" 20th. For although thy words are fierce and violent, thy heart is soft as the plumes on the breast of the swan.

" 21st. Grow up yet a little and the sons of men shall be captivated by thy comeliness, and the great men of the land shall sigh for thy beauty.

" 22nd. Now unto thee, oh Mary, the mother of Eliza, of Christian, and Margaret, to thee be all honor and praise.

" 23rd. Thou dost hold up thy head in the Temple among the rulers of the people,—high is thy fame in the land, thy sentences are mighty and full of wisdom, like to the Proverbs of the son of Sirach.

" 24th. Behold ! thou art a woman of exceeding spirit, justice and temperance enlighten thy ways.

" 25th. Yet thou art a lonely and a widow woman, and the wickedness of man is against thee.

" 26th. Trust not therefore to thyself, but take unto thee a helpmate, for so the Lord has appointed.

" 27th. Then shalt thou be defended from the peril and dangers of widowhood, and shalt answer the end of thy creation.

" 28th. Trust thou to the honesty of a friend, and believe in the counsel of him who has understanding."

"The poor mother, not apprehending any disagreeable consequences, read the letter to her daughters, who were then of tender age, the youngest 15, the next 17, and the other 19 : which inadvertence (as the mother afterwards thought upon it) rested very much on her mind ; and from repeated attentions on the part of his lordship, familiar intercourse ensued, which terminated in the residence of the three young ladies at Hagley Park, quite contrary to the express command of their mother, whose delicacy was shocked at her daughters being under the

same roof with a man of Lord Lyttelton's character.

"In September his lordship's engagements requiring him to visit Ireland, Miss Christian, at his instigation, accompanied him, together with a lady of Irish extraction : this indiscretion greatly augmented the mother's afflicted state. About a month after that period, the two sisters, who had remained at Hagley Park during the absence of the party, went to meet them at a place where they were expected to land, and all came together to his lordship's town residence in Hill Street, Berkeley Square, where they continued till November. On the 26th of that month, about two in the morning, Lord Lyttelton was awakened by something like the fluttering of a bird among the curtains of his bed, which suddenly escaped, and the figure of a woman of majestic aspect (the very image of the mother of the young ladies, as declared by his lordship), made her appearance and told him to prepare for his departure for another world, for that *within three days* he should be with her in the state of the dead.

"This most extraordinary occurrence making a deep impression on the mind of Lord Lyttelton, he, early in the morning, communicated it to the ladies, who ridiculed what appeared to them the effect of a heated imagination ; and to divert his gloom proposed a visit to Epsom, where his lordship had a seat that he won from Lord Foley. Here they spent the night, and the following day returned to Hill Street, where a party was invited to meet them, and all the jocularity exerted on the occasion could not dissipate the anxiety of his lordship, though he affected to treat the circumstance with contempt, and exclaimed upon retiring, 'If I live over to-night, I shall jockey the ghost !' The young ladies accompanied his lordship to his room to notice some paintings, and presently retired, when, before they were undressed, a servant ran hastily to their door, demanding admittance, and declared that his lordship was dying. Before the ladies could reach the room, his lordship was speechless, and on their entry expired in great agonies. What render the circumstances still more remarkable is, that the next post brought the young ladies an account of their mother's death, who departed precisely at the time Lord Lyttelton saw the vision."

LEEK.

#### ANCIENT SEAL.

(2<sup>nd</sup> S. vi. 110.)

The seal in question is apparently an old talisman or magic seal ; many of the characters inscribed upon it corresponding to the attributes (in magic) of the planet Mercury. The square within a square certainly belongs to that planet, being termed "the seal or character of Mercury."



The metal of the seal itself, the young man bearded, the dog (sometimes biting his own tail), the rod or staff with serpents entwined (in H. T. W.'s seal, the branch with leaves springing up and spreading itself on each side of the man's head, may be the engraver's version of the said rod and winged cap of Mercury), are all in magic lore connected with the same planet. The inscription round the edge is a more difficult matter, at least so far as giving any meaning to it is concerned. Such seals always had an inscription round them, supposed to be the name of some spirit, good or bad, with some divine name "congruent with his spirit and office, to give it greater force and efficacy": these names being formed in various ways, according to certain or rather uncertain rules, which it would require a long course of study to understand at all. The general plan was similar to that of the Cabalists, viz. taking a sentence of Scripture, and putting together the first letters of each word to form a new word (as in the well-known instance of Maccabæus, from M, C, B, I, the first letters in the sentence, meaning, "Who is like unto thee among the gods, O Lord?") So *Jesu*, from a sentence meaning "Messiah shall come;" *Eliou* by a similar process, &c.). Sometimes the *last* letters were taken; sometimes the *middle* letters; or, as my author says, "a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters one by one, even as the seventy-two names of God are extracted from three verses of Exodus, the first and the last verses being written from the right to the left; but the middle contrariwise from the left to the right; and sometimes a word is extracted from a word, or a name from a name, by the transposition of the letters—as *Michael* from *Malachi*; sometimes by changing the alphabet, by which *Jehovah* may become *Kuzu*; sometimes, by reason of the equality of the numbers, names are changed, as *Metatron* for *Sadai*—the letters in both making up 314," &c. "And these (he very properly adds) are the hidden secrets concerning which it is most difficult to judge, or to deliver a perfect science; neither can they be understood or taught in any other language but the Hebrew." (Barrett's *Magus*, ii. 40.)

Another way of finding out the name of a spirit to any desired effect, is given by the same author (ii. 60.); which, though despairing of being able to translate, I am tempted to give *verbatim*:—

"Any celestial harmony being proposed to thee, to make an image or a ring, or any other work to be done under any constellation, if thou wilt find out the spirit that is the ruler of that work, the figure of the heaven being erected, cast forth letters in their number and order, from the degree of the ascendant, according to the succession of signs through each degree, by filling the whole circle of the heavens; then those letters which fall

into the places of the stars, the aid of which you would use, being according to the number and power of those stars marked without into number and order, make the name of a good spirit."

Again:

"What letters fall into the place of the aforesaid stars being marked and disposed, according to the order found out above in the stars, and rightly joined together according to the rules of the Hebrew tongue, make the name of a genius; to which, according to the custom, some monosyllable name of Divine Omnipotence, viz. *El* or *Jah*, is subjoined."

"The manner of making these rings is thus: when any star ascends in the horoscope (fortunately), with a fortunate aspect of conjunction of the moon, we proceed to take a stone and herb that is under that star, and likewise make a ring of the metal that is corresponding to the star; and in the ring, under the stone, put the herb or root, not forgetting to inscribe the *effect, image, name, and character*, as also the proper suffixes."—*Magus*, i. 95.

The object of making such seals is described in the following passage, which, as a curious specimen of a jargon not likely to be one with which many of your readers are familiar, I transcribe entire:—

"There are certain magic tables of numbers distributed to the seven planets, which they call the sacred tables of the planets; because, being rightly formed, they are endued with many great virtues of the heavens, inasmuch that they represent the divine order of the celestial numbers, impressed upon them by the *ideas* of the divine mind, by means of the soul of the world, and the sweet harmony of those celestial rays; signifying, according to proportion, supercelestial intelligences, which can no other way be expressed than by the marks of numbers, letters, and characters: for *material* numbers and figures can do nothing in the mysteries of hidden things, but representatively by *formal* numbers and figures, as they are governed and informed by intelligences and divine enumerations which unite the extremes of the matter and spirit to the will of the elevated soul, receiving (through great affection, by the celestial power of the operator), a virtue and power from God, applied through the soul of the universe; and the observation of celestial constellations to a *matter* fit for a form, the mediums being disposed by the skill and industry of the Magician.\* . . . The sixth table is of Mercury. . . . And from it is drawn a character of Mercury, and the spirits thereof; and if, with Mercury being fortunate, you engrave it upon silver, tin, or yellow brass, or write it upon virgin parchment, it renders the bearer thereof grateful, acceptable, and fortunate to do what he pleases; it brings gain, and prevents poverty; helps the memory, understanding, and divination, and to the understanding of occult things by dreams; but with an unfortunate Mercury does everything contrary to this."—*Magus*, i. 142.

I hardly need add, that *lege*, *tege*, mean respectively, "read, conceal." *Jehel*, the last name in the inscription, is very like *Jehiel*, which is one of the seventy-two names of angels of the class *Shemhamphoræ*: or, if we use a different division, *Segaiel* is not unlike *Sachiel*—the angel which governs Thursday. Perhaps some other contri-

\* Qy. Have we not had something like this in the productions of the modern "spirit-rappers"? Truly there is nothing new under the sun.



butor will be more successful in deciphering above than  
J. EASTWOOD.

# ARCHDEACON CORRIE OF CALCUTTA.

(2nd S. v. 132.)

The following particulars relative to the parentage, birth-place, and education of Dr. Corrie, second Archdeacon of Calcutta, and first Bishop of Madras and Ceylon, will supply the information required by T. HUGHES of Chester, and furnish him with some facts not given in the bishop's *Memoirs*, published by his brothers in 1847, or in any detailed printed biographical notice of the late prelate with which I have met. The data are extracted from my MS. *Hierarchy of Christendom, or Diptycha Ecclesie Universalis*, — a work upon which I have employed my leisure hours in India for several years past, but which is still far from complete, and containing the *Fasts* of the church in Great Britain and its colonies from the introduction of Christianity into England to the present time, thus forming a *Bri-tannia Sancta*.

*Daniel Corrie*, LL.D., of Scottish parentage and origin, born April 10th, 1777, at the parochial schoolhouse of Ardehatten, in Lorn, county of Argyle, N. B. His ancestors were natives of Dumfries-shire, his paternal grandfather having been a miller, in which humble, though respectable position he held the lease of the cornmill of Duncow, in the parish of Kirkmahoe, about five miles from the town of Dumfries. His father, John Corrie, studied divinity at the University of Edinburgh, and held the post of schoolmaster of the parish of Ardehatten, in Argyleshire, where he married a Miss McNab, (who died Feb. 10th, 1798), and the future bishop was born; as above stated. Mr. Corrie, shortly afterwards, resigned his school, and removed, with his wife and children, to the paternal roof at the mill of Duncow, Daniel receiving his earlier education at the parish school of Kirkmahoe. Mr. Corrie, leaving his family in Dumfries-shire, next proceeded to England, and having obtained an introduction to Dr. Pretymann\*, then Bishop of Lincoln, was, after due examination of his qualifications as "a literate person" (and *licentiate* of the Presbyterian Church of Scotland), ordained by that prelate, who gave him the curacy of the parish of Colsterworth, near Grantham, in his diocese, where he resided for many years; and it is probable that his son's education was continued at the ancient endowed grammar-school of Grantham (founded 1528). The Rev. John Corrie became, subsequently, Vicar of Osbournby, also in the diocese of Lincoln, and Rector of Morcott, in the diocese of Peterborough, both livings of

considerable value; but he appears to have chiefly resided at Colsterworth, in Lincolnshire, until his death, which occurred at a very advanced age, in April, 1829, before his eldest surviving son had been elevated to the episcopate. Daniel spent the first seventeen years of his life at home, and the succeeding four, 1794 to 1798, principally in London and its neighbourhood with a friend, who had expressed an intention of providing for him in life; but after his mother's sudden death, he returned to his father's roof in May, 1798, and removed in October following from Colsterworth to Grantham. In summer of 1799, he was entered at Clare Hall, Cambridge, and went into residence there in October of the same year: at Christmas, 1800, he was appointed to an exhibition at Trinity Hall, and removed thither in January, 1801. After keeping the usual number of terms at the University of Cambridge, Mr. Corrie was ordained Deacon, June 13th, 1802, by his father's former patron, the Bishop of Lincoln, to the curacy of Buckminster in Leicestershire; subsequently he was also nominated Curate of Stoke Rochford, which latter curacy he held till his acceptance of an Indian Chaplaincy. In Easter term, 1804, he returned to Cambridge for the purpose of keeping his law exercises, and was admitted to the degree of LL.B. in Easter term, 1805: he had been ordained Priest, June 10, 1804, at Buckden, by the Bishop of Lincoln, Dr. Tomline. Having been appointed a Military Chaplain on the Bengal Establishment of the E. I. Company, he quitted Stoke early in 1806, and embarked from Portsmouth, March 30, landing in Calcutta Sept. 20 following. He was successively Chaplain at Chunar, 1807; Cawnpore, 1810, and Agra, 1812, after which he was absent in England on furlough from January, 1815, till August, 1817: then Chaplain at Benares, 1818, and Senior Residency Chaplain at Calcutta, 1819. During the vacancy in the see of Calcutta, caused by the death of Bishop Middleton in July, 1822, followed by that of its first Archdeacon, Dr. Loring, in September following, Mr. Corrie was nominated, by the Governor-General, one of the two Ecclesiastical Commissioners or administrators of the bishopric, until the arrival of Bishop Heber, in October, 1823, who immediately appointed him Archdeacon of Calcutta, and his institution took place on the 20th of that month. It fell to Mr. Corrie's lot, as Archdeacon of Calcutta, to administer the vacant see, as Ecclesiastical Commissary of the bishopric, on three subsequent occasions, — after Bishop Heber's death, from May, 1826, to January, 1828; after Bishop James's resignation and death, from August, 1828, to December, 1829; and finally after Bishop Turner's death, from July, 1831, to November, 1832. In 1833 he was nominated Bishop of the newly erected see of Bombay, and proceeded to England for consecration, leaving Bengal, Nov. 12, 1834,

[\* Afterwards Tomline.]



and landing in England, Jan. 13, 1835—after an absence from that country of eighteen years since his last visit—when he found that his destination was Madras, instead of Bombay, as first proposed. He was created LL.D. of Cambridge, by royal mandate, June 11, 1835, and consecrated on Trinity Sunday following, in the private chapel of Lambeth Palace; he sailed from England on the 19th of the same month, June; landed at Madras, October 24 following, and was installed in St. George's Cathedral, as first Bishop of Madras and Ceylon, on the 28th of that month. Bishop Corrie died at his episcopal residence, in Madras, Feb. 5, 1837, in the 60th year of his age, thirty-fifth of his ministry, and second of his episcopate. On the evening of the day of his decease, his remains were interred in the Cathedral burying-ground, where a monument has since been erected to his memory, executed by Mr. Henry Weekes.

Though this biographical notice has assumed rather too extended proportions, it should be mentioned, in conclusion, that Bishop Corrie married at Calcutta in Nov. 1812, Elizabeth, only child of Mr. William Myers, house-builder and architect of Calcutta, by which lady, who died at Madras Dec. 21, 1836, he left only one surviving daughter, Anna, who is married to Captain George James Walker, formerly of the 13th Regiment of Dragoons, and has issue. Mrs. Corrie's mother married, secondly, John Ellerton, Esq., Indigo manufacturer, of Maldah, in Bengal, and after long surviving her second husband, died at the advanced age of eighty-six, on the 20th of last January, in the Bishop's Palace, Calcutta. This venerable lady—*Hannah, Mrs. Ellerton*—whose high character and extensive charities had gained for her universal respect and esteem, during the very long period of her residence in Calcutta, was considered to have been the "oldest inhabitant"—European—of Bengal, if not of British India; as she had been resident in this country since the viceroyalty of Warren Hastings, having landed in Calcutta, at the age of six years, in 1778. She had resided in Bishop's Palace for many years, and it is probable that the shock which she had so recently experienced through the death of her old and attached friend Bishop Wilson (on the 2d of January, in his eightieth year), hastened the event, which could, however, hardly be called premature, though until the month of her death she had enjoyed almost unvarying good health. Mrs. Ellerton always said that her own and Bishop Wilson's death would occur almost together, and her presentiment proved correct, as she only survived him eighteen days.

I shall end this *Note*, as it must be called, I suppose, by a *Query*. What were Bishop Corrie's family arms? I have been unable to discover them.

A. S. A.

### Replies to Minor Queries.

*Pilgrims' Tokens* (2<sup>nd</sup> S. vi. 32.)—D. S. will find some admirable articles on this subject in Roach Smith's *Collectanea Antiqua* (vol. i. p. 81. and vol. ii. p. 43.); and another by the same author in the *Archæological Association Journal* (vol. i. p. 200.). Engravings of several tokens will be found in other volumes of the *Journal*, and some notes upon them in the *Archæological Institute Journal* (vol. vii. p. 400.). An article by Mr. Haigh, in *The Numismatic Chronicle* (vol. vi. p. 82.), may also be consulted. I am not aware of any books having been written on this subject.

J. E.

*Rastell Family* (2<sup>nd</sup> S. iii. 208.)—If your correspondent G., who made some inquiries respecting the family of Rastell, would send his address to J. R., Post Office, Cambridge, he would meet with some information on the subject. The subject being connected with a private family, is of no interest to any one except the writer of the *Query*.

*Geraldine of Desmond* (2<sup>nd</sup> S. vi. 108.)—A friend of mine possesses a MS. account of this branch of the family, written I should say about the commencement of the last century. It contains a very full history of the family, and is replete with genealogical information. Some years ago (as the owner informed me) it was borrowed by Sir William Betham, who had a copy made which he highly prized. I had the MS. for some time in my own possession, and made a copy of that part relating to the White Knight, which is now amongst my collection. Should Mr. WARD consider my copy worth his perusal, I shall feel the greatest pleasure in forwarding it to him. I beg to enclose my address.

R. C.

Cork.

*Paintings of Christ bearing the Cross* (2<sup>nd</sup> S. v. 378. 424. 505.; vi. 57.)—I am surprised at not having seen mentioned among the paintings of this subject enumerated by your correspondents, the remarkable tempera picture attributed by its owner, Mr. Brett, to Raphael, but considered by Mr. Scharf, and I believe with good reason, to be more probably the work of Cima da Conegliano. The colouring was, like tempera pictures generally when they have lost their original varnish, very light in tone, but at the same time exquisitely pure, and the expression was most touching. Dr. Waagen, in his note upon the picture when exhibited, though he placed it under the name of Cima da Conegliano, says, "I do not venture to give a name to this picture, but it is a work of noble and fine sentiment." THOMAS J. GULLICK.

*Sir John Temple* (2<sup>nd</sup> S. v. 274.)—Sir John Temple, Knt., Master of the Rolls in Ireland, 1640—1644, was born in 1600, and died in 1677.



On the breaking out of the Rebellion of 1641, of which he afterwards became the historian, he signed, as privy councillor, the royal proclamation, and induced the Protestant merchants to provision Dublin Castle in prospect of a siege, upon the then very slender credit of government; but, opposing the cessation of arms in 1643, he was imprisoned till exchanged as a republican sufferer on the part of the parliament, in whose service, and that of Cromwell, he continued, with the exception of his being one of the "secluded members," for voting for the king's concessions. On the Restoration in 1660 he was continued, or rather restored, to his office as Master of the Rolls, and was appointed Vice-Treasurer of Ireland, 26th Nov. 1673, which appointment he held till his death, four years subsequently. His eldest son, Sir William Temple, had a reversionary grant, after his father's decease, of the Mastership of the Rolls; was created a baronet and privy councillor, and is well known for his learning and diplomatic abilities; he died in 1700, at the age of seventy-one. From Sir John's second son, Sir John Temple, who was successively Solicitor-General, 1660; Speaker of the Irish House of Commons, 1661; and Attorney-General, 1690; dying 10th March, 1704, aged seventy-two, is lineally descended the late Premier of England—Viscount Palmerston; who might probably be able, if applied to, to supply the data required by B. P. W. as to Sir John Temple's place of death and interment, &c. I regret that I am unable to give more than the above information. A. S. A. Barrackpore.

*Pensions granted by Louis XIV. to Literary Men* (2<sup>nd</sup> S. vi. 89.)—*Pro tanto*, the following extract from Usher's works by Elrington (vol. i. p. 223.) may interest J. M. H.:

"In *Œuvres d'Alembert*, tom. ix. p. 224, the following account is given: Le Cardinal de Richlieu, sensible à toutes les espèces de gloire, ou, si l'on veut, de vanité, avoit aussi voulu, pour se faire panegyriste dans toute l'Europe, donner des pensions à quelques savans étrangers. Il en offrit une au savant Usserius, Archevêque d'Armagh, en Irlande, et tres peu riche, tout Archevêque qu'il étoit, car l'opulence, disoit-il, est réservée aux prelates catholiques. Usserius, au lieu d'accepter la gracieuse proposition du Cardinal, lui envoya des levriers, espèce des chiens qui est excellente en Irlande; cette fière et plus haute réponse dégoûta le ministre de faire à d'autres des pareilles offres, et de s'exposer à un pareil remerciement."

CLERICUS (D.)

*Coathupe's Writing Fluid* (2<sup>nd</sup> S. vi. 119.)—I was intimate with the inventor, and for the last twenty years I have used it constantly in my laboratory, and with unvarying success. The formula for making it, which I have for years past published in my *Literary and Scientific Register and Almanac*, is as follows, and I have never found any difficulty in its preparation:—

"B. Shellac 2 oz., borax 1 oz.; distilled, or rainwater

18 oz.; boil the whole in a closely covered tin vessel, stirring it occasionally with a glass rod, or a small stick, until the mixture has become homogeneous; filter, when cold, through a single sheet of blotting-paper. Mix the filtered solution, which will be about 19 fluid ounces, with 1 oz. of mucilage of gum-arabic, prepared by dissolving 1 oz. of gum in 2 oz. of water, and add pulverised indigo and lamp-black *ad libitum*; boil the whole again in a covered vessel, and stir the fluid well, to effect the complete solution and admixture of the gum-arabic; stir it occasionally while it is cooling, and, after it has remained undisturbed for two or three hours, that the excess of indigo and lamp-black may subside, bottle it for use."

The above ink, for documentary purposes, is invaluable; being, under all ordinary circumstances, indestructible. It is also specially adapted for laboratory use. J. W. G. GUTCH.

*Carbon Ink* (2<sup>nd</sup> S. vi. 48.)—A correspondent of *The Builder* in September, 1855, says:—

"Until a better substitute can be found I strongly recommend the universal use of Indian ink in preparing all manuscripts intended to convey information to future ages. It is well known that all the inks in common use are far inferior to those used by the ancients—that our modern inks soon become pale, and in the course of time almost, if not entirely, invisible. It is a patent fact that Domesday Book, after the lapse of nearly eight centuries, is in a much better state of preservation than the state papers of the period of our last two kings. The inks used by our forefathers, I believe, contained carbon; and as that substance is the base of Indian ink, all documents prepared with it must, from the indestructible property of the carbon, remain unchanged so long as they can be preserved from damp and other destroying influences; and I am not aware of any plan so likely to secure their preservation as that I have adopted."

R. W. HACKWOOD.

*John Bull* (2<sup>nd</sup> S. vi. 131.)—In Michaelmas Term, 1811, John Bull passed in the first class, In Literis Humanioribus, and In Disciplinis Math. et Phys. He was at Christ Church College, the Sub-librarian of the Bodleian, afterwards Regius Professor of Hebrew, and Canon of Christ Church.

C. W. STAUNTON.

*George Henderson* (2<sup>nd</sup> S. vi. 12.)—George Henderson, farmer at Kippetlaws, had a son named William, who was for many years a schoolmaster in Dunse, and died there in 1810. He left two sons, 1. George, a baker in Dunse, who died some years ago, leaving two sons, one of whom is a baker in Lambeth. 2. William, who was bred a tobacconist, and settled in Newcastle; he is dead, but left a family. I observe from old deeds of lands in Greenlaw parish, that, about the end of the seventeenth century, the then proprietor spelt his name "Hennysone," which his grandson altered to "Henderson." M. G. F.

*Charron on Wisdom* (2<sup>nd</sup> S. vi. 33.)—This translation was formerly much read and quoted, and reached several editions. Mine has the engraved title-page, "Gulielmus Hole fecit, 1658; London, printed for Luke Fawne at the Parrot in St. Paul's Churchyard." The plagiarisms



from Montaigne are very considerable. For particulars of the translator, Samson Lennard, "Blue-mantle Pursuivant," see Bliss' *Wood's Athenæ*, vol. iii. p. 748., Noble's *College of Arms*, p. 250. Col. Stanley's copy of the original work in French, an Elzevir 12mo., sold at his sale for 2*l.* 10*s.*

E. D.

*Game of "One-and-Thirty"* (2nd S. v. 276.404.)—The game which the English call *rouge-et-noir* is the French game of *Trente-et-un*, by which second name it has always been known in France, and never by the first. See the Dictionary of Games in *Encyclopédie Méthodique*. This French game contains a common principle with the games of Faro and Basset, once so well known in England. But, like those games, the interest is all in the question, which wins? and the details have no amusement. It is therefore very unlikely that any game which was popular among children could have been the *Trente-et-un* here described.

A. DE MORGAN.

*Preservation of Books against Dust* (2nd S. vi. 38.)—Several thousand volumes having been under my care for some years past, I have been much interested by the recent Notes on "Dust on Books." In a town residence this insidious and troublesome foe seems quite irresistible. Even in mahogany cases, with sides and back also, and glass doors in front, kept constantly locked, I find it penetrates. The best method towards resisting it has seemed to be, laying along the top of every row of books (which should be almost entirely level) a piece of stiff brown paper-millboard, &c., which completely covers the upper edges of the books, and comes a *very* little over them in front. These can be from time to time removed, dusted, and replaced; for it is surprising how *soon* the dust appears. Without this precaution, I have found *no benefit* from the plan MR. LIMNER names, of affixing falls to the edge of the book-shelves; though I believe his plan of drawing blinds down in front of the case, would be of service in any place where the books are exposed to the sun, which soon fades the colour of the bindings.

I have thought that books bound in morocco, or calf, are *much more susceptible* in general of damp, mould-spots, &c., than those in cloth or the half-binding formerly used. Perhaps some correspondent can account for, or say if experience elsewhere corroborates, this?

S. M. S.

*Portraits of Turner* (2nd S. vi. 49.)—In reply to the inquiries concerning the portraits extant of the late Mr. Turner, the artist, I can I think supply a satisfactory answer. I believe there are only three: the first and best, by the late Chas. Turner, sells for 1*l.* 1*s.*; a small full-length sketch by Count D'Orsay, price 1*l.* 1*s.*; and a head when young by Daniell sells for 7*s.* 6*d.* These are all I have ever seen or heard of. J. W. G. GUTCH.

*Private Baptism* (2nd S. vi. 110.)—It is a natural feeling of reverence which prompts the destruction of a vessel once used for baptism in a private dwelling, lest it should hereafter be made to serve other purposes; and I know many clergymen who, in the case of poor people, always break the basin they provide, and furnish them with another of a similar description. But the most obvious, and now usual, manner of overcoming the difficulty, is, for the minister to take with him a small cruet to hold the water, when he is called upon to administer the sacrament of baptism privately.

PRESB. ROFFEUS.

In reply to CLERICUS RUSTICUS, my own experience would say that it is not customary to destroy the "basin," nor ought it to be customary to use a "basin." To avoid the difficulty which he seems to feel, may I suggest that he would find it convenient to use, for the containing of the water at the administration of private baptism, the same cup which he uses for the containing of the wine at the public or private administration of the other sacrament?

A RURAL DEAN.

I saw private baptism twice performed by a learned, very virtuous, and very sensible divine, now dead. The basin that contained the water was sent back to its ordinary use. He who used it was too virtuous, even in this slight matter, to mislead by directing attention to the basin; and too sensible to suggest any feeling of superstition in or after the ceremony by any notice of the crockery.

T. F.

It is the custom of some clergymen to destroy the vessel which has been used on such occasions, for the purpose of preventing its application to profane uses. It is not at all a general custom; and the better plan is for the clergyman to carry with him a small silver shell which will hold about as much water as is necessary to *pour upon* the infant or person baptized. If any water remains, it should be thrown on the fire, or poured on to the earth outside the house. HILTON HENBURY.

*Stage Coaches termed Machines* (2nd S. vi. 12.)

—In answer to JAYDEE's Query, I would state that the earliest instance I recollect of stage coaches being so called is in the 1st edition of Anstey's *New Bath Guide*, printed in 1766, where are the following lines:—

"E'en tho' I'd the Honour of sitting between  
My Lady Stuff-Damask and Peggy Moreen,  
Who both flew to Bath in the London Machine."

Letter XIII. p. 93.

F. A. CARRINGTON.

Ogbourne St. George.

*Tunbridge Wells* (2nd S. vi. 81.)—Birkenwasser is still made in the Hartz, and very good it is too.

R. S. CHARNOCK.

Gray's Inn.



*The late Dr. Shuttleworth: Right and Wrong* (2<sup>nd</sup> S. vi. 135.) — It so happens that one can trace the history of the sentence inquired for very easily. Aulus Gellius (lib. xvi. cap. 1.) writes: —

“Adolescentuli cum etiam tum in scholis essemus, ἐνδουμάτιον hoc Græcum, quod apposui, dictum esse a Musonio philosopho audiebamus; et quoniam vere atque luculente dictum, verbisque est brevibus et rotundis vinctum, perquam libenter meminimus. Ἄν τι πράξεις καλὸν μετὰ πόνου, ὃ μὲν πόνος οἴχεται, τὸ δὲ καλὸν μένει ἂν τι ποιήσης ἀσχορὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ οἴχεται, τὸ δὲ ἀσχορὸν μένει. Postea istam ipsam sententiam in Catonis oratione, quam dixit Numantia apud equites, positam legimus: quæ etsi laxioribus paulo longioribusque verbis comprehensa est, præ quam illud Græcum, quod diximus; quoniam tamen prior tempore, antiquiorque est, venerabilior videri debet. Verba ex oratione hæc sunt: ‘Cogitate cum animis vestris: si quid vos per laborem recte feceritis, labor ille a vobis cito recedet, bene factum a vobis dum vivetis non abscedet; sed si qua per nequitiam nequiter feceritis, voluptas cito abibit, nequiter factum illud apud vos semper manebit.’” (Ed. Tauchm.)

The saying is repeated by Hierocles, in his commentary on the golden verses of Pythagoras (p. 134., ed. Needham), with some verbal alterations. And, as we might expect to find, so expressive a sentence did not escape the notice of one who was so careful in observing the wisdom of the ancients, and applying it to the illustration of Christian truth, as Bp. Taylor. It occurs three times in the *Life of Christ*, vol. ii. pp. 519. 540. 721. (Eden's edition); and in *Sermons*, vol. iv. p. 29. E. M.

*Jo. Miller* (2<sup>nd</sup> S. vi. 32.) — One of the editions wanting in Mr. Gibson's list is in my possession: it is the 8th, with large additions (pp. 208.); prefixed is a full-length portrait of Miller as Sir Joseph Wittol in the *Old Batchelor*. It is apparently new, bound in clean parchment, and clasped. A MS. note records that at Bindley's sale Messrs. Longman bought his copy of the first edition for 11*l.* 5*s.* E. D.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

“Truth is strange, stranger than Fiction,” was the saying of Byron; and few, we think, will read the short biographical sketch prefixed to *The Poetical Works of Alfred Johnstone Hollingsworth, with Memoirs of the Writer*, Edited by Dr. George Sexton, F.R.G.S., without admitting the accuracy of Byron's observation. The book is altogether a great literary curiosity. There are abundant traces of deep poetical feeling in Hollingsworth's “Childe Erconwold,” and no less evidence of his acquaintance with the literature and antiquities of the Germanic and Scandinavian races. One consequence of this study is the Anglo-Saxon character of the language, — a character calculated to repel readers who are only familiar with what Dr. Sexton calls “the barbarous jargon — semi-Latin cum French which prevails so extensively in our literature.” But let such readers not be discouraged. Let them master this peculiarity, and they will be rewarded by the perusal of a dramatic poem —

abounding in faults unquestionably — but as unquestionably rich in poetic excellences.

Although marked “printed for presentation only,” we trust Mr. Gilbert French will excuse our calling attention to his interesting essay on *The Origin and Meaning of the Early Interlaced Ornamentation found on the Ancient Sculptured Stones of Scotland, Ireland, and the Isle of Man*. The theory which Mr. French advances is an extremely ingenious one. It is supported with considerable ability; and is advanced with a modesty which prepossesses us in its favour. It is one which certainly deserves the serious attention of archaeologists.

We are indebted to the Rev. W. E. Heygate for a very good historical tale, *The Scholar and the Trooper; or, Oxford during the Great Rebellion*. As might be expected, Mr. Heygate takes a warm Oxford view of the eventful period which he describes; but the book will be found, even by those who may not share that view, to furnish a capital picture of the feelings of the time, and to give very accurate information as to the condition of Oxford, its inmates, and to the localities of the various battles and skirmishes which took place in that neighbourhood during the civil wars.

Our photographic friends will, we are sure, share the satisfaction with which we announce that Dr. Diamond has been appointed Secretary of the Photographic Society. Dr. Diamond is eminently a practical photographer; some of his discoveries have been among the most useful which have been produced; and they have always been unreservedly communicated to his brother photographers. The appointment, therefore, is one which the Doctor has well earned, and the Photographic Society has done itself credit by this recognition of his services to the Art.

We are informed that the volumes of *Original Papers illustrative of the Life of Sir Peter Paul Rubens both as an Artist and a Diplomatist*, preserved in H. M. State Paper Office, collected and edited by W. Noel Sainsbury of H. M. State Paper Office, will be ready for subscribers early in November. The Appendix will contain entirely new facts respecting several of the most celebrated artists of their day; also the correspondence of that great patron of the arts, Thomas Earl of Arundel, and others, which will, we are sure, be read with the deepest interest by all who take any delight in the History of the Fine Arts.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

CORY'S ANCIENT FRAGMENTS. 8vo.

MATHER'S NEW ENGLAND. Folio.

ASIATIC RESEARCHER. 12 Vols. 8vo. Of Vols. XI. and XII.

NIMROD ON HISTORY AND FABLE. 4 Vols.

Wanted by C. J. Skeet, Bookseller, 10. King William Street, Strand.

#### Notices to Correspondents.

SIR THOMAS PLAYER. In our notice of this *Hackney* worthy (ant. p. 133.) we have unfortunately attributed the shortcomings of Sir Thomas Player, jun., to his father, who was personally known to Pepsy, and was buried at Hackney, Dec. 3, 1672. It was his son, who was also chamberlain, that was gibbeted by Dryden. Sir Thomas Player, jun., died Jan. 13, 1685.

M. N. O. The query should be sent to the Gardener's Chronicle.

Answers to other correspondents in our next.

ERRATUM. — 2nd S. vi. p. 79. col. l. 1. 51., for “Elliot” read “Ellison.”

“NOTES AND QUERIES” is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11*s.* 4*d.*, which may be paid by Post Office Order, in favour of MESSRS. BELL AND DALRY, 186. FLEET STREET, E.C.4; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.



LONDON, SATURDAY, AUGUST 28, 1858.

## Notes.

## HUDIBRASTIC COUPLET.

On turning to the General Index to the First Series of "N. & Q.," p. 110., I find that ten articles have been printed on the well-known lines—

"For he that fights and runs away,  
May live to fight another day."

Our literary detectives, however, have failed to discover the hiding-place of this pugilistic fugitive. Lowndes, in his *Bibliographer's Manual*, edit. 1834, vol. iii. p. 1252., and Mr. Peter Cunningham (*Hand-Book of London*, edit. 1849, p. 602.), both refer us to Sir John Mennis's *Musarum Deliciæ*, 12mo., 1656, p. 101., as containing them. Mr. Cunningham, however, in the new edition of his *Hand-Book*, 1850, has wisely qualified his statement, and now tells us, at p. 364., that "Sir John Mennis is said to have written this famous couplet."

But not to stop here, MR. T. H. RILEY (1st S. x. 135.) will not permit the editor of "N. & Q." (1st S. vii. 298. 346.) to deprive Sir John Mennis of the authorship, for he assures him (writing in August, 1854) that he has a distinct recollection of having read the lines in 1841 in a copy of the *Musarum Deliciæ*, 1656, in Sion College. With the assistance of the respected librarian, I have carefully examined the old as well as the new Catalogue, and cannot discover that any early edition of this work was ever in the library. It is true I found a small volume by Sir John Mennis, but published anonymously, entitled *Wit Restor'd in Severall Select Poems not formerly publish't*. London, 12mo. 1658, where at p. 33. occur the following lines, which may probably be those that MR. RILEY had read thirteen years before:—

"Saying, Fight on my merry nien all,  
And see that none of you be taine,  
For I will stand by and bleed but a while,  
And then will I come and fight again."

Has not Lowndes betrayed us into a wrong scent? and that instead of looking after the early editions of the *Musarum Deliciæ*, the quotation may more probably be found in some early edition of *Hudibras*. What increases the probability is the fact, that in the *Grub Street Journal* of May 13, 1736, I find the following parody on these very lines; and from the way in which they are quoted, one can almost fancy that the writer had *Hudibras* open before him: for he says, "According to the *Hudibrastic* method of reasoning—

"The coiner that extends a rope  
To coin again can never hope;  
But he that coins and gets away,  
May live to coin another day."

Hence I would suggest to the fortunate possessors of the early editions of *Hudibras* a careful examination of that portion of the work (Part III. canto iii. ver. 243.) where a similar passage occurs in the later editions:—

"For those that fly may fight again,  
Which he can never do that's slain."

The first edition of Part I. is dated 1663, but that it was published in December, 1662, we learn from Pepys's *Diary*, as well as from Marriot's advertisement in the *Publick Intelligencer* of Dec. 23, 1662. Pepys, under Dec. 26, 1662, has the following gossiping note:—

"To the Wardrobe: hither come Mr. Battersby; and we falling into discourse of a new book of drollery in use, called *Hudebras*, I would needs go find it out, and met with it at the Temple: cost me 2s. 6d. But when I come to read it, it is so silly an abuse of the Presbyter Knight going to the wars, that I am ashamed of it; and by and by meeting at Mr. Townsend's at dinner, I sold it to him for 18d."

Pepys, however, soon discovered that his judgment was at fault; for wherever he went he found *Hudibras* the common talk of the metropolis, so that six weeks afterwards we find him jotting down the following note:—

"Feb. 6. 1662-3. To a bookseller's in the Strand, and there bought *Hudibras* again, it being certainly some ill humour to be so against that which all the world cries up to be the example of wit; for which I am resolved once more to read him, and see whether I can find it or no."

It may be convenient to give a *seriatim* list of the Three Parts as they appeared, as printed in the new edition of Lowndes's *Bibliographer's Manual*, i. 335. :—

"Part I. 16mo. 'London, printed in the year 1663,' Without printer or publisher's name, and presumed to be spurious.

"Part I. small 8vo. Lond. Printed by J. G. for Richard Marriot, 1663, with Imprimatur Jo. Berkenhead, Nov. 11, 1662.

"Part I. 16mo. with exactly the same imprint and imprimatur as the preceding.

"Part II. small 8vo. Lond. Printed by T. R. for John Martyn and James Allestry, 1664, with Imprimatur Roger L'Estrange, Nov. 5, 1663.

"Part II. 16mo. with the same imprint and imprimatur.

"Part II. *Spurious*, under title of 'Hudibras, the second part.' Lond. printed in the year 1663.

"Part III. small 8vo. Lond. printed for Simon Miller, 1678.

"Of this there is only one ostensible edition, but there are two states of it under the same date. The earlier has five lines of *Errata* at the end; the later has the corrections inserted, and on the back of the title, 'Licensed and entered according to the Act of Parliament for printing.'

*Hudibras*. SECOND EDITION. The First and Second Part (in one volume), corrected and amended, with several additions and annotations. Lond. Printed by T. N. for John Martyn and Henry Herringman, 1674, small 8vo. 412 pages. The Third Part. Lond. Printed for Robert Horne, 1679, small 8vo. 254 pages.

"Hudibras, in three Parts. Lond. 1710. 18mo. 3 vols.

"Hudibras, in three Parts, with annotations, 1726. 12mo. 6s.

"Hudibras, in three Parts, with large Annotations and a Preface by Zachary Grey, LL.D. Cambridge and Lond. 1744. 8vo. 2 vols."

J. YEOWELL.

#### PROVOST MARSHAL OF MUNSTER.

The following abstract of the will of Nicholas Pett, Provost Marshal of Munster in the reign of Queen Eliz., containing an account of the personal and real property of this functionary, together with the particulars of his official costume and armour, may be of interest to some of the readers of "N. & Q." The will was executed Aug. 26, 1572, and proved Sept. 4, same year. A contemporary copy is preserved in the *Dioc. Reg. Cork*.

"My body to be buried in Christ Church, wh'n the Queens Mat' hyghnes Cyttye of Corck. I appointe my bro'r John Pett my h., and, in his absence, my friend barnabe Dale. *It.* I give to Mr hayson, apothecarie, dwelling upon the bridg of bristowe, in England, two chife horses, collored rone, w<sup>th</sup> all their furnitor. *It.* to my son Will. P. a chife horse, collored grey, and xx<sup>li</sup> to be paid out of my entertainment. *It.* to my man, John bell, that nowe waits upon me, a grey horse and a black hackney, and xxxs. *It.* to Edw<sup>d</sup> Castelny a pece of sylver bieng here w<sup>th</sup> me at Cariglyn. *It.* to barnabe Dale a square table, &c., and a young cowe for his wife Katherine. *It.* to my maid, Anstas, two cows and a caulfe, vz. one brended cowe, and an other w<sup>th</sup> pure white leggs, and two goats, and fower sheepe, and a black puke coat clothe. *It.* to my bro'r John Pett a nywe gowne bieng colored black. A violet cloke, leid w<sup>th</sup> gold lace, and a pair of bryches of the same color, being leid w<sup>th</sup> gold lace, more a peir shamois host, leid w<sup>th</sup> black lace, and a service book, all this bieng in Waterford in the hands of Richard Cusac. *It.* to s'd John the lese and forme of the late Religious house of Ballybegg, in as ample a manner as I have. *It.* to s'd J. 3 nywe shurts w<sup>th</sup>out bands. *It.* I have, bienge in Dublin in the hands of Maur' Peutney, a black truck chest w<sup>th</sup> two locks, wherine lieth my Auncient, and the warrant of my entertainment and a hernalers. *It.* to John Wager, now waiting upon Sir Henry Sydney Knight, a dublett yerkenfacon of blywe velvett, bieng leid w<sup>th</sup> gold lace, and a pere of breeches sutable to the same. A hatt lyned w<sup>th</sup> velvett, a capp of velvet, bieng nywe w<sup>th</sup> a black fether, bieng in my crest; a pece, a sword, a Targett, a dagger, my coat of fenc, my skull and my spear bieng at Corck, ballybegg, and Cariglyn; more 3 shurts being at Corck. *It.* to Jasper Wager s'vant to S<sup>r</sup> Warham Sentlegier, Knight, 3 yards of striped canvass, an Irish sword, a targett, and ij skulls; a skull and ij daggers, vz. a little one and a great; a fowling pice that barnabe dale hath in pledg of a fyld pece w<sup>th</sup> I borrowed from him upon ij years past, w<sup>th</sup> lies from me in Dunganvan in keeping in Moash hores house w<sup>th</sup> theas pells, a flask, a touchbox, a skoull, and a targett. To Meanes, my horseboy, xxxs. To my little boy galyglas xxxs. To my other horseboys, half-crownes a pice. To barnabe dale all my hand locks and irons, and 2 peire of shares; more to my s'd maid Anstas, a chest that I have; and to Adey Wager, ij dosen napkins."

R. C.

#### REMAINS OF JAMES II.

Even in points of minor importance, it is desirable that your historical notes (especially when republished, as in your valuable *Choice Notes*), should be strictly accurate: I therefore write to call your attention to a seeming inaccuracy in a note at p. 124. of that selection, in which an account is given of James II.'s monument at S. Germain.

A reference to Rivington's *Annual Register* for 1824 (p. 202.\*), will show that the inscription commencing "D. O. M. Jussu Georgii IV.," was engraved on a tablet in front of a so-called altar in which the remains of the king ("unexpectedly discovered," according to the same authority,) were temporarily deposited until the completion of the church, which was then in course of restoration. The words, "Dépouilles mortelles de Jacques II. Roi d'Angleterre," as given in *Choice Notes*, are evidently not correct; the inscription, as given in the *Register*, being:—

"Ces Despouilles Royales  
Sont ici déposées  
En attendant  
Qu'elles soient placées  
Dans un  
Monument plus  
Convenable, quand la  
Nouvelle Eglise  
Sera construite."

I should add, that this temporary "altar-tomb" is said to have been placed, not in the uncompleted church, but in some building of a temporary nature used as a chapel while the church itself was rebuilding. J. H. B.

#### ORDER OF ST. STANISLAUS: SIR WILLIAM NEVILLE HART.

I send you a copy of a document in my possession, the diploma for a knight of the Order of St. Stanislaus, given by Stanislaus Augustus, the last king of Poland, to William Neville Hart. If you consider it of sufficient interest, you are most welcome to publish it in your Notes. The original bears the sign manual of the king.

"Stanislaus Augustus, Dei Gratia Rex Poloniae, Magnae Dux Lithvaniae, Russiae, Prussiae, Masoviae, Samogitiae, Kijovae, Volhyniae, Podoliae, Podlachiae, Livoniae, Smolensiae, Severiae, Czerniechoviaeque.

"Universis et singulis quorum interest, aut quomodolibet interesse poterit, notum facimus. Postquam ad Regni Gubernacula, ita disponente Numine, concordibus Polonae Lithvanieque; Gentis suffragilis feliciter eveci sumus, confestim studio bene-meritis de Nobis et Republica decorandi, bene meritos excitandi Ordinem S<sup>i</sup> Stanislai Episcopi et Martyris totius Regni et Nostri Patroni, seorsivo Nostro Diplomate Die vii Maji Anno Domini MDCCXLV<sup>o</sup>. constituimus. Cum itaque Generosus Guilielmus Neville Hart Anglus, meritis et virtutibus quae ipsum commendant, pollere dignoscatur, Nosque Eum Gratia Nostra



dignum esse judicaverimus. Eundem ordine præfato S<sup>i</sup> Stanislai condecorandum et numero Ipsius adnumerandum adscribendumque esse censuimus: Uti de facto, cum omnibus juriis, prærogativis ad mentem præfati Diplomatici Institutionis ad extrema vitæ sue tempora, condecoramus, adnumeramus et adscribimus. Quod omnibus quorum interest ad notitiam deducendo, Extraneos amice requirimus Subditis vero Nostris mandamus, ut præfatum Generosum Guilielmum Neville Hart pro Equite Ordinis S<sup>i</sup> Stanislai habeant, nomen, et agnoscat. In ejus rei fidem præsentem manu nostra subscriptas, Sigillo Nostro Communiri jussimus. Datum Varsaviæ Die xxvii Mensis Decembris Anno Domini MDCXCIV<sup>o</sup>. Regni vero Nostri xxxi<sup>o</sup>.

"STANISLAUS AUGUSTUS, Rex.

"Diploma pro Equite Ordinis S<sup>i</sup> Stanislai  
Eppi et Martyris Generoso Guilielmo  
Neville Hart, Anglo, datum."

King Stanislaus also conferred on William Neville Hart the Order of the White Eagle, and appointed him Chamberlain at his Court; but when he received this appointment, and how long he held it, I have not been able to discover: perhaps some of the readers of "N. & Q." can give information on this point. On his return to England, in the year 1795, he received permission from King George III. to wear the insignia of the Order of St. Stanislaus, and to assume the appellation appertaining to a Knight Bachelor of the United Kingdom. Are any particulars known of the *Travels* of Sir W. N. Hart? From a memorandum which I have in his handwriting, it appears that immense numbers of his Journals, Histories, Papers, &c., containing accounts of the interesting events of which he was a witness in Russia, Austria, Poland, Prussia, Germany, Saxony, &c., as well as valuables collected during his thirty years' travels, were destroyed by the fire at Roseneath Castle, the seat of the Duke of Argyll, where he was staying, in the year 1802.

The years during which he travelled must, I think, have been between 1770 and 1800.

H. C. HART.

### Minor Notes.

*Margate One hundred and twenty Years Ago.*—Joseph Ames went to Margate in the year 173– (the last numeral is cut off); and as there were no *Margate Guides* published in those days, he bought a copy of the second edition of Lewis's *History of the Isle of Tenet* (4to. 1736), and, after putting in it a few notes and drawings, and emblazoning some of the coats of arms, gave it to the Society of Antiquaries. From this volume I have extracted the following Note, in which Ames describes what Margate was at the time of his visit:—

"The Town of Margate is 72 Post Miles from London, 16 from Canterbury, and 6 from Sandwich. The Canterbury Stage Coach is the nearest, which is 18s. for a single person. There are Hoys which go weekly to London to carry Passengers and Goods. The Passage is 2

shillings a Head; and since the Physicians have of late years prescribed drinking and bathing in Salt water, this town is much resorted to on that account; there being a fine sandy beach, and a flat shore, where at all times of the Tide the Machines or Bathing Waggons can drive a proper depth into the Sea for the accommodation of y<sup>e</sup> Bathers. The Prizes of Provision, as Mutton, Beef, Lamb, and Veal, is from 3 pence to 3 pence half Penny the Pound; Butter 8."

(He then gives a sketch of Margate Pier and Harbour; very prominent in the foreground of which is a drawing of a bathing machine, probably the earliest extant picture of one.)

"The above is a view of the Machine to bath with; it contains a room to undress and dress in, with steps to go down into the Sea; will hold 5 or 6 People. There are Men and Women Guides, who, if desired, attend. The price is 4 shillings a week, or 17. 1s. for six weeks, and you pay the Guide for every attendance. They drive into the Sea till it is about breast high, and then let down the Screen, w<sup>ch</sup> prevents being seen, under which you go down the Steps into a fine sandy bottom."

T.

*Registers of Windsor Parish Church.*—The following extracts from the Registers of Windsor parish church may interest some of your readers:—

- "1574. George Myllwarde mar<sup>d</sup> Alyce Montague.
- 1594. Mr Will. Bridges mar<sup>d</sup> M<sup>rs</sup> Eliz. Millwarde.
- " Mr Richard Catesbye. Buried.
- 1595. Mr John Whorewoode mar<sup>d</sup> M<sup>rs</sup> Anne Goodyer.
- 1597. Mr Francis Whitton mar<sup>d</sup> M<sup>rs</sup> Anne Nayler.
- 1612. Edward Forth, gent. Buried.
- 1636. Bapt. William, son to M<sup>r</sup> Isaac Walton and Rachell, his wife.
- 1638. Henry ffayrefax mar<sup>d</sup> frances Barker.
- 1640. Bur<sup>d</sup> Thomas Billingsley, gent.
- 1646. Bur<sup>d</sup> Martin Eldred, A.M., et Coll. Jo. apud Almam matrem Cantab. socius.
- 1651. Bur<sup>d</sup> Anne Potter, dau. to Christopher Potter, late Deane of Worcester.
- 1652. Bur<sup>d</sup> M<sup>r</sup> Nathanael Eldred.
- 1653. Mar<sup>d</sup>, M<sup>r</sup> George Cuthbert of Willoughby, co. Lincoln. Mar<sup>d</sup> Jane, daugh. of W<sup>m</sup> Mattingley, of Cookham, Berks."

R. C. W.

*Cherbourg: Origin of the Name.*—Will any of your readers favour me with the derivation of this word? Its termination, which is *conclusive* enough, and sufficiently indicates its fortified characters, is the Greek *νυργος*, Lat. *burgus*, a tower or fort, a collection of such buildings constituting the German *burg*, Eng. *burgh* or *borough*. I have seen the origin of this seaport traced, as in *Chertsey* (at which point Cæsar is supposed to have crossed the Thames) to that emperor's name, but *Cæsar's burgus* is at best a conjectural etymology, and certainly not a satisfactory one. The first syllable can hardly be said either to denote its geographical position: *Cher*, so called from the river of that name, being a *central* department of France, and the *Dizette*, at whose mouth the arsenal is situate, not one of its affluents even. Query, was *Cher-bourg* a name be-



stowed in anticipation of its imperial favour, the *pet-fortification*? or was its *prefix* designed as a verbal reproach to future ministers of finance for their *lavish expenditure* of the public money in the construction of its gigantic works? The Cherbourg *breakwater*, one of the many conceptions of *Vauban's* engineering genius, has required for its completion since 1783, the year of its commencement, a no less sum than 67,300,000 francs.

F. PHILLOTT.

*Butler and Waller: Howard's "British Princes."*

—In Rev. G. Gilfillan's edition of Butler (Nichol, Edinburgh, 1854, vol. ii. 167.), are inserted, amongst the *Genuine Remains* of that poet, some lines "To the Hon. Edward Howard, Esq., upon his Incomparable Poem of 'The British Princes,'" commencing:—

"Sir, you've obliged the British nation more,  
Than all their bards could ever do before."

In Edmund Waller's *Poetical Works*, under the same editorship (1857, p. 152.), we have some lines "To a Person of Honour, upon his incomparable, incomprehensible Poem, entitled 'The British Princes.'" This latter poem is, with a very few verbal alterations, or rather variations, in the collocation of words *identical* with the former; to which we are referred by a foot-note, "See our edition of 'Butler.'" Yet there is no reference whatever to the discrepancy of statement regarding the authorship. In Butler, the lines are immediately followed (p. 169.) by "A Palinodie to the Hon. Edw. Howard, Esq., upon his incomparable Poem on 'The British Princes.'" Qu. 1. To which poet are the lines in question to be ascribed?

2. What excuse can be offered for such culpable carelessness on the part of an editor? The good print and paper of this edition make it acceptable to one, like myself, of failing eyesight: but as to the "*explanatory notes*," announced on the title-page, why, the only comfort is, that they are *so few*. Take a specimen, from the very first page of the volume, above referred to. Butler says:—

"The learned write, an insect breeze  
Is but a mongrel prince of bees,  
That falls before a storm on cows," &c.  
*Hudibras*, Part III. Cant. II. 1.

On these plain words, which a plain body like myself would take as an allusion to the breeze, or brize, a kind of gadfly, the learned editor profoundly remarks (*without Italics*):—

"'Prince of bees:' breezes often bring along with them great quantities of insects; but our author makes them proceed from a cow's dung, and afterwards become a plague to that whence it received its original."

To say nothing of the *grammar* of this sentence, think of the nonsense of it! O that Mr. Bell's edition of the *Poets* were equally adapted to the visual infirmities of

ACHE!

*The French Tricolor.*—The tradition in France as to the adoption of this flag, is, that it originally was the field of the arms of the Orleans family, which was made up in fact of the red of the ancient oriflamme, which was, gules, semée of lys, or; of the arms of Valois, azure, semée, in like manner; and of Bourbon, argent, semée of the same. As the Orleans claimed to be descended of all three branches, they took for the field of their escutcheon their three tinctures, and blazoned them "tierce in pale azure, argent, and gules, semée of fleur-de-lys, or." The tradition is, when Philip of Orleans threw himself into the arms of the republicans and called himself L'Egalité, he caused the fleur-de-lys to be erased from the escutcheons which were stuck up in the Palais Royal. The field, being left, it was identified with his name, and by degrees became the Republican flag. The time is surely not so far distant but some person can be found who could inform us if this story be correct; and if not, what really is the origin of the adoption of this flag by the French nation. I doubt whether my informant is correct as to the national drapeau being always the arms of the reigning dynasty, and hope some of our heraldic friends will throw light upon the matter.

A. A.

"*Pepys's Diary*": *De Foe*.—I hope the editor of the new edition of this charming work will give us, in the fourth and last volume, which is still due, the portrait of Pepys by Hales.\* That by Kneller, prefixed to the first volume, shows us the writer when he was advanced in life, and as he no doubt appeared on great occasions, when he put on a solemn and stately aspect. But Hales's portrait shows the Pepys we are so familiar with, in all the full vigour of his roystering days. Mr. Peter Cunningham, the owner of the original painting, has already published an engraving from it in his *Story of Nell Gwynne*.

Can any of your readers inform me what has become of the original painting from which the portrait of De Foe is engraved which illustrates this new edition of Pepys? And is it the same head as that prefixed to De Foe's *True Collection of the Works of the Author of the True-born Englishman*. Mr. FORSTER probably could answer my query.

JAYDEE.

*Death of a Centenarian.*—The following is an extract from the *Nottingham Journal* of July 16:

"*Newark. Death of a Centenarian.*—Buried, by the Rev. S. Rogers, on Sunday last, at the parish church,

[\* As the editor of the present edition retains Lord Braybrooke's note (under date 11 April, 1666), in which he stated "his impression that the picture is not Pepys's, but the copy of the portrait of Mr. Hill the merchant, Pepys's musical friend," mentioned 16 May, 1666, Mr. Bohn could scarcely be expected to go to the expense of engraving it.—Ed. "N. & Q."]



Sutton upon Trent, at the great age of 113 years, Ann Hardwick. She was born at South Collingham in this county (Nottinghamshire), in the year 1745, and lived in the house in which she died the unprecedented period of 94 years, having entered it as a servant when 19 years old."

R. F. S.

### Queries.

#### THE DURYARDS.

Three country seats lying north of Exeter, along the new Tiverton road, are so called. The peculiarity of the name, and its triple application, caused me long ago to make inquiries as to its origin.

All I could learn, however, was that it had something to do with the Druids. Perhaps, among the numerous readers of "N. & Q.," this may meet the eye of one, acquainted with the subject, who will be kind enough to tell us whether anything authentic, and what, is known relative to it.

The literal translation of the word is sufficiently obvious: it being a compound of *dûr* or *dwr*, water, and *gard* or *garth*, an enclosure; either a garden, or fort, or any other enclosed space. Now I am inclined to think the Duryards were three forts, or entrenched camps, constructed for defence against some enemy on the opposite shore; but by whom I cannot offer an opinion, except that they were a Celtic people—possibly by the Cimbri against the ejected natives of the Stone-period—more probably by the Belgæ (apparently Celts) against the Cimbri or Cymri, whom, in their turn, they had driven across the Exe, and eventually drove across the Tamar.

The present valley of the Exe was no doubt in those remote times an estuary for some miles above the city; the tides flowing at least as high as Cowley Bridge, and probably much farther up the valleys of the Exe and the Creedy, which have their confluence here. We may presume that at low water it presented the usual appearance of most estuaries—mud banks, with the fresh-water winding through them in a tortuous shallow channel, offering no very formidable impediment to the passage of an enemy contemplating a razzia. In their descent to the shore, the invading force would undoubtedly file down the cwms or valleys, not only as more convenient than scrambling down the steep-wooded faces of the hills, but also as concealing their movements, numbers, &c. To such invasions it was necessary to establish military posts opposite the points of *débouchement*, and near such places as afforded a facility of landing. Such are the positions of the Duryards. Near each a depression in the line of cliffs or steep ground, extending from St. David's Hill to Cowley Bridge, offers the only landing-place; and opposite to each a cwm descends from the heights on the western side of the estuary.

I should observe that what appears to have been the site of the first, or "*the Duryard*," is now occupied by a place called Belmont; the ancient and rejected name having been adopted for a more modern house, somewhat in rear of it, and higher up the hill.

The third is called the "Great Duryard," and no doubt was a larger and more important work than the other two; not only because it was farther from support, but also as being opposite the great cwm descending from "Waddle-Down," and debouching at Ewick-Barton, down which it was reasonable to expect the more formidable force of the enemy would approach. Beyond the Great Duryard farther precaution was rendered unnecessary by the expansion and bifurcation of the estuary.

Having mentioned above the somewhat silly and unmeaning name of "Waddle-Down," perhaps the highest ground in the neighbourhood of Exeter, I would ask learned etymologists whether it is not a corruption of the old Anglo-Saxon name, "Wathol-down," "the wild-high hill?" A. C. M.

### Minor Queries.

*Sir John Franklin's Arctic Expedition.*—When the ill-fated "Erebus" and "Terror" left our shores on their memorable expedition, each ship was supplied with 200 tin cylinders for the purpose of holding papers which were to be thrown overboard at intervals, with the statement of the longitude and other particulars worthy of record, written in six different languages, and which were to be forwarded by the parties finding them to the Admiralty.

Can you or any of your readers inform me whether any of these cases have been found? It seems strange that out of 400 none should have fallen into the hands of those for whom they were intended. R.

*Darwin's Botanic Garden.*—In the *Saturday Review* of Aug. 14, it is said

"Yet many of the present generation may remember that Miss Edgeworth considers admiration of *The Botanic Garden* as the most obvious proof of poetic taste, and Lord Brougham still draws his favourite quotations from the repertory of coloured glass which appeared to his youthful eye a treasury of jewels."

Where does Miss Edgeworth advance the opinion given by the *Saturday Reviewer*?

On what occasion, save in his speech on the Steam Engine at Birmingham last summer, has Lord Brougham quoted *The Botanic Garden*?

E. B.

*Ancient Funeral Pall in the University Library, Cambridge.*—In the room below the public library at Cambridge where the Musical Library is kept, the ceiling is formed of a large piece of



tapestry, which is extended from wall to wall, and does duty in the place of whitewash. It is composed of cloth of gold (as far as I can make out), and its dimensions are about twelve feet by eight. Extending across its length and breadth are two cross-strips of crimson velvet about twelve inches wide, on which are embroidered portcullises and roses in high relief. An old catalogue of the pictures in the university library and the colleges describes it as a cloth or canopy which was carried over the head of Queen Elizabeth on her visit to the university. It strikes me that it must be a funeral pall, and that the badge indicates a connection with Henry VII. Is there any record of a funeral ceremony in King's College at his death? I believe the room in which it is now placed is on the site of the old King's College. The tapestry is not in a position which does credit to the Syndicate of the library.

HILTON HENBURY.

*Lynn Regis Monument in Barbadoes.*—In the island of Barbadoes at Holborn House, the residence of Mr. Grant, is a very remarkable marble tablet, three feet wide by five in length, representing the town of "Lyn Regis" in Norfolk, beautifully sculptured, bearing date 1687.

The arms engraved thereon are three boars' heads erased, with a cross-croset issuing from the mouth of each, and a Cupid with a mantle the crest.

About the year 1687 Holborn House was the seat of government; Sir Richard Dutton was the Governor, and Edwin Stede Deputy-Governor of the island.

Query. Can information be given as to whose arms the above are, and by whom, and under what circumstances, this tablet was erected? J. I.

*"Dean Swift's Seal."*—A friend has shown me a steel seal, apparently of the early part of the last century, engraved on three sides (moving on a swivel), with the following devices:—First side: A shield, quarterly; 1. and 4. On a chief three spread eagles; 2. and 3. On a chevron engrailed between three greyhounds courant, three pellets. Second side: On a torse, a demi-eagle, wings erect, and this motto, IN OMNIA PARATUS. Third side: Out of a mural crown, two naked arms, encircled with flames, holding a book; with the same motto. The former crest probably belongs to the first quartering; and the second, which is a remarkable one, perhaps to the second quartering. It appears to be of historical allusion,—Query, whether to the preservation of the holy scriptures from the flames of persecution? May I ask to what names these heraldic insignia belong? and whether to any connected with the celebrated Dean Swift.

J. G. N.

*The Terra-Cotta Busts of the Cæsars at Hampton Court.*—In a letter to the *Gentleman's Maga-*

*zine*, vol. xxiv., N. S., p. 594., Mr. Jesse says that the missing bust (the twelfth) "is in front of an inn at Titchfield in Hampshire." Have any of the readers of "N. & Q." seen this bust, and will they report upon its present state? T. T.

*Hartlepool Sepulchral Stones.*—When the Anglo-Saxon cemetery at Hartlepool was opened in 1833, it is said that a commercial traveller purchased one of the sepulchral stones. Is it still in existence; and, if so, where? DANIEL.

*Rev. Wm. Mason.*—This learned poet, having attained the age of seventy-two in full enjoyment of his eyesight, composed a sonnet of gratitude to the Almighty for this great and unusual gift. I have searched in vain for this effusion through several editions of his *Works*, and now hope that some more fortunate correspondent may rescue it from loss by transferring it to the pages of "N. & Q."

E. D.

*Cleopatra, Queen of Egypt.*—About five-and-twenty years ago, one Signor Micheli brought over to this country a very ancient encaustic picture of Queen Cleopatra, which was supposed to be a genuine portrait, painted by a Greek artist, and which the owner valued at 10,000*l.* He caused an engraving of it to be executed. Is the painting still in existence, or where may the print of it be seen? The title of the print was as follows:—

"Cleopatra, Queen of Egypt. The original, of which the present plate is a faithful representation, is the only known and hitherto discovered specimen of ancient Greek painting. It has given rise to the most learned inquiries both in Italy and France, and been universally admitted by cognoscenti, assisted by actual analysis of the colours, to be an encaustic painting. The picture is attributed to Timomachus, and supposed to have been painted by him for his friend and patron, Augustus Cæsar, 33 years before Christ, to adorn the triumph that celebrated his Egyptian victories over Antony and Cleopatra, as a substitute for the beautiful original, of whom he was disappointed by the heroic death she inflicted on herself. This plate is dedicated to the virtuosi and lovers of refined art in the British Empire by the Author, who is also the possessor of this inestimable relic of Grecian Art."

β.

*John McKeogh.*—I have a neatly written MS. volume, comprising *Compendium Logica* and *Annotata Physiologica*, scripta a Joanne McKeogh Hiberno, Parisiis, Feb. 18, 1763. Was this John McKeogh the same as the Rev. John Keogh, the author of *Zoologia Medicinalis Hibernica* (8vo. Dublin, 1739)? or, if not (as I am inclined to think), who was he? ABHBA.

*When does the Fast of Lent conclude?*—In Roman Catholic countries the conclusion is at noon on the *Saturday* before Easter Day. I was at Naples on this day, and was surprised by hearing the cannon from San Elmo begin to fire exactly at twelve o'clock: they were responded to from



all the town. The people put on their holiday clothes, and went off to Sorrento and Castellammare in crowds. The fast was at an end. We often read accounts of persons refraining from all food from Good Friday till the end of Lent; by which many suppose from Thursday night till after mass on Sunday is meant. This would be a fast of two days and a half, or sixty hours, and would be a serious matter. It, however, turns out to be only thirty-six hours, which is quite another affair. What was the practice of the early Christians? F. S. A.

*Rock, or Roche, of Closworth, co. Somerset.*—Any information relative to this family, which was settled at Closworth, near Yeovil, in 1536 (see *Valor Ecclesiasticus*), and terminated in the person of John Helyar Roche, Esq., who died at Bath in 1854, aged ninety-one, will be acceptable, and especially as to the two following points:—

1. The inscription on the tomb of Acting-Judge-Advocate-Gen. Rock, who is buried either at Rouen (church of St. Ouen), or else at Caen in Normandy.

2. Richard Rock of Wells; died 1701, and buried in Wells Cathedral. He married Catharine, daughter of ——— Pearce, and widow of John Standish of Wells.

Perhaps your correspondent, IMA, would kindly lend his aid. R. C. W.

*Greek Pronunciation.*—How do we get our method of pronouncing Greek? I saw a little Greek girl a short time ago, who talked quite differently to our manner. For instance, in saying *ανθρωπος*, whereas we say *an* like *ban*, and *θρω* like *throw*, she said *an* like *cān't*, and the *θρω* quite short, *ανθρωπός* instead of *ανθρωπός*. E. F. D. C.

*Oxford Graduates among the Zouaves.*—The following strange statement occurs in Sir A. Alison's *History of Europe from the Fall of Napoleon in 1815 to the Accession of Louis Napoleon in 1852*, vol. vii. p. 529., 1858:—

"When they [the Zouaves] were transported to the shores of the Crimea, though the majority were French, they were rather an aggregate of the *dare-devils* of all nations. In their ranks at Sebastopol were some that held Oxford degrees, many those of Göttingen, Paris," &c.

What authority is there for this assertion respecting Oxford graduates? What were the names of those persons possessing Oxford degrees who fought at Sebastopol as Zouaves? JAYDEE.

*Manuscripts in Lismore Castle.*—The late Mr. Thomas Crofton Croker, in his *Researches in the South of Ireland*, p. 127., says,

"The manuscripts in Lismore Castle are frequently referred to by Smith, but I could learn nothing respecting them; my inquiries were answered by a positive assurance that no such collection ever existed; but from Dr.

Smith's character for correctness, as well as from the internal evidence of such parts as have been printed in his works, there can be no doubt of their authenticity. These manuscripts appear to have been title-deeds and letters of the Boyle family, the latter replete with extensive historical and biographical materials relative to the intrigues and troubles of 1641; and it is to be hoped were removed and preserved by order of the Duke of Devonshire, the present possessor of the castle."

Has anything been done towards the publication of these documents, in whole or in part, since the appearance of Mr. Croker's *Researches* in 1824? They appear to be highly interesting and important, and I shall be glad to hear about them. Their existence, I presume, is beyond denial.

ABHBA.

*Bruce at Bannockburn.*—In a recent publication (*Hawick and its old Memories*, M'Lachlan & Co., Edinb., 1858), the question is started what towns sent levies to assist Bruce at Bannockburn. The writer states that there is evidence of Jedburgh being one of these, but he does not name any others. Can any of your antiquarian readers supply this information? T.

*Winchester: Bicêtre.*—In *Nôtre Dame de Paris*, Livre 4<sup>me</sup>, c. 2., occurs the following passage:—

"C'était un moulin sur une colline, près du château de Winchester (Bicêtre)."

Can you inform me how the name of Winchester had got into the environs of Paris in the fifteenth century? And is *Bicêtre* a corruption of the former? IGNORAMUS.

*Names ending in -son.*—May I take the opportunity of inquiring how it happens that, of the numerous and common surnames in *-son* (as *Jonson*), so very few instances appear before 1600, and so many in Charles I.'s time? IGNORAMUS.

*Gray's Inn Pieces.*—In Farquhar's "Sir Harry Wildair," Act I. Sc. 1. (Leigh Hunt's *Dramatic Works of Wycherley, &c.*, Moxon, 1840, p. 543.), we have a notice of these (apparently) counterfeit coins:—

"Parley. Then give me earnest.

"Standard. Five guineas. [Giving her money.]

"Parley. Are they right? No Gray's Inn pieces amongst 'em?—All right as my leg."

Will any correspondent explain the allusion here? ACHE.

*Robert Peyton.*—In the Sale Catalogue of Dr. Bliss's MSS. occurs (lot 186.) Robert Peyton, *Of the Holy Eucharist*, dedicated to Henry Earl of Holland, Chancellor of the University of Cambridge. This note is added—

"With an autograph note from Sir Henry Ellis to Dr. Bliss, stating he was unable to trace who Robert Peyton, the author, was. The author, in his dedication, says, 'I have travelled many countries, seen many cities and



courts, served in Italy against the Turke and Spaniard, but by the blessing of God I officiat at God's altar," &c. The author was a Roman Catholic."

We take it that the author was the younger son of Sir John Peyton, Bart. of Isleham, Cambridgeshire, by Alice, daughter of Sir Edward Osborne (Lord Mayor of London 1585). He was elected from Eton to King's College, Cambridge, 1609, proceeded B.A. 16—, but did not commence M.A. till 1629. He has Latin verses in the University collection on the death of Henry Prince of Wales, 1612. In Harwood's *Alumni Etonenses* (212.) it is stated that he travelled into Italy, studied the law, and was a justice of the peace, but afterwards took orders. In Wotton's *Baronetage* (i. 31.), and Burke's *Extinct and Dormant Baronetage* (400.), he is erroneously called Fellow of *Queen's College*, Cambridge.

We hope through the medium of your columns to obtain farther information respecting this gentleman, especially the date of his death.

C. H. AND THOMPSON COOPER.

*Endowed Schools.*—Can any one of your correspondents inform me what is the present condition of the following endowed schools, which were (some fifty or sixty years since) among the most successful in England. They are, I believe, all greatly dependant on the good sense and friendly cooperation of the trustees, that is, the mayor and corporation of the several towns to which they belong. Much is now said about the importance of rural associations in the neighbourhood of schools. All these schools, though in towns, possess that advantage. The schools about which I would inquire are those of Exeter, Norwich, Tiverton, and Reading. If I am rightly informed, the two last are nearly extinct. E. C. H.

*Henry Holme.*—His *Manual of Prayers, Meditations, and Thanksgivings, with Verses of Man's Mortality and Hope of Resurrection*, 1690, forms lot 133. in the Sale Catalogue of Dr. Bliss's MSS. Is anything more known of the author? One of the name was of Trinity College, Cambridge, B.A. 1671, M.A. 1675. Another was Fellow of Trinity College, B.A. 1715, M.A. 1719, Taxer of the University, 1721, and B.D. 1727.

C. H. AND THOMPSON COOPER.

Cambridge.

*Sharpness Rock, Dover.*—Which of the several cliffs at Dover was named "Sharpness?" Before hanging was introduced as a punishment convicted females were thrown off from Sharpness, the Tarpeian rock of Dover. G. R. L.

*Edward Courtenay and his Twenty Arguments.*—I have a manuscript of some 150 pages, entitled :

"Twenty Arguments against the Oath of Allegiance, Propounded to Mr. Preston, and other Defenders of the said Oath, in satisfaction of a late bitter Provocation pub-

lished on that subject in the name of Mr. Howard. By a Lay-Catholicke. 'Jurabis in veritate et in iustitia, et in iudicio.' Jerem. iv. 2."

In a different hand is added :

"Composed by Edw. Courtenay, who died a Confessor in y<sup>e</sup> Comon Goale at Exon."

I shall be obliged to anyone who can tell me if this work was ever published? Who Edward Courtenay was, and the date of his death? and where I could see or obtain a copy of the pamphlet published in the name of Mr. Howard?

It may be observed that a *correct* quotation from the Prophet would not have afforded so apt a motto for the writer. The words of Jeremiah are :—

"Et jurabis; Vivit Dominus in veritate, et in iudicio, et in iusticia."

G. CHAPMAN.

*Samuel Grascome.*—What is known of this non-juring divine in addition to the notice of him in *The Life of John Kettlewell*, pp. 325—330? He died in 1718. Did he reside at Caen Wood, Hampstead, in 1703? J. YEOWELL.

*Post-man and Tab-man.*—Two barristers practising in the Court of Exchequer hold offices which are designated by these whimsical names; and by virtue of their offices have pre-audience in certain causes and at certain times. Can any of your correspondents tell me the origin of those offices, and their particular privileges, and who has the patronage of them? LEGALIS.

*Turges of Bristol.*—Is anything known of one "Dr. Turges of Bristol," living in 1689? R. C. W.

### Minor Queries with Answers.

*Scottish Book of Common Prayer in 1662.*—Public attention having been lately much called to the Book of Common Prayer of the Church of England, with the view of having the services abridged; and the repetition of the Lord's Prayer being commented upon, as one of the obvious redundancies, I beg to invite the attention of your readers to the following passage in a charge for "Discipline and for Worship" of Archbishop Leighton (then Bishop Leighton) to the clergy of the diocesan synod of Dunblane. The charge appears in my copy (the collection of the *Works* in one volume by Aikman, published in Edinburgh in 1839) to have been delivered in September, 1662, and under the second head, "For Worship," p. 338., the Bishop says, "Secondly, that the Lord's Prayer be restored to more frequent use; likewise the Doxology and the Creed." The time of this charge would be a little more than two years after the restoration of Charles II. (May 29, 1660), and on this I beg to inquire whether any



of your readers possess a copy of the Common Prayer then in use in Scotland, against which the good bishop inveighs? and whether it was published by authority? and whether, besides the points above referred to, it deviates from the Common Prayer-Book now in use in our church?

PHILO-LEIGHTON.

[In 1660, when episcopacy was restored in Scotland, the Common Prayer was not ordained to be used; but the public worship was to be conducted in the extemporary manner. The Book of Common Prayer sanctioned by Abp. Laud can hardly be said to have been used: it was silenced by a popular tumult, as soon as the attempt was made to introduce it, on July 23, 1637. Seven years afterwards a sort of remembrance of it was issued by the Kirk, entitled "The New Booke of Common Prayer, according to the Forme of the Kirke of Scotland, our Brethren in Faith and Covenant," 1644, with C. R. on the title-page, 12mo. It was a brief abstract of Calvin's Geneva Prayer-Book, derived through Knox's Book of Common Order, and contains the Apostles' Creed and Lord's Prayer, but not the doxology. It is probable that Bishop Leighton may have used this feeble production. Cf. Stephens' *Hist. of the Church of Scotland*, ii. 460., and Hall's *Fragment. Lit.* i. 85—98.]

*Private Chaplains.*—Will some reader of "N. & Q." kindly resolve the following questions?—

1. Can every peer appoint his private chaplain? if not, by what right do certain noblemen do so?

2. Can a commoner do the same?

3. If a commoner build a chapel in connexion with his dwelling, intending it for family worship according to the rites and ceremonies of the Church of England, could he call upon the bishop to consecrate it? or, would it be necessary to have the bishop's licence for its being used as a place of Divine worship? And would consecration, or licensing, throw such a chapel open to all who may choose to demand admission, although situated in the private grounds of an individual? M. C.

[All peers, as well as certain commoners, are allowed by law (according to their rank and office) to "retain" one or more private chaplains. Thus an archbishop may have eight; a Duke or Bishop six; Marquis or Earl five; a Viscount four; a Baron three; the Master of the Rolls, the King's Secretary, Treasurer, Dean of the Chapel Royal, and Almoner, each of them two; the Superior Judges, the Chancellors of the Exchequer and of the Duchy of Lancaster, the Attorney and Solicitor-General, &c. each of them "one chaplain having one benefice with cure," but who may be non-resident on the same. Chaplains "retained" by Peers of the Realm may purchase a licence or dispensation, and take two benefices with cure of souls, provided such benefices are not farther distant from each other than thirty miles.

Private chapels attached to the dwellings of peers or commoners need no consecration by a bishop: such places of worship are wholly independent of him; he neither grants a "licence" to the officiating chaplain, nor has he the power to "deprive" him. Such chapels being strictly private the public therefore cannot demand admission into them.]

"The Land o' the Leal."—Who wrote our much-admired lyric "The Land o' the Leal." It

has been generally, but erroneously, ascribed to Burns, among whose writings it has no place. As he does not even name the piece in his protracted correspondence with Thomson, in which he alludes to nearly all the gems of Scottish song, we may conclude it to have been published subsequent to his death in 1796. T.

[Wilson, in his *Songs of Scotland*, has the following note on this song: "This beautiful pathetic song is by many considered to have been written by Burns, and frequently do I receive requests to sing Burns's song of 'The Land o' the Leal'; it was written, however, by a lady, who has contributed many excellent songs to *The Scottish Minstrel*, under the signature of B. B. She still lives [1842], but has an objection to her name appearing in print as an author's. The song of 'The Land o' the Leal' was written, I believe, as the supposed dying thoughts of Burns, when bidding a last farewell to his Bonnie Jean." Consult also *The Select Songs of Scotland*, published by W. Hamilton, 1848, p. 202.]

*Bishop Kennett's Register.*—Was the second volume of this valuable work ever published? If not, where are the collections which the bishop made for it? HILTON HENBURY.

[The second volume of Bishop Kennett's *Register* is among his other numerous manuscripts in the Lansdowne collection in the British Museum. The Bishop's MSS., chiefly relating to Ecclesiastical History and the biography of churchmen, consist of 107 volumes.]

*Oast Houses.*—What is the derivation of the word *oast*? The word does not appear in Richardson's Dictionary; and though it does in Johnson's no derivation is there given. O.

[Todd says, "perhaps from the Latin *ustus*, of uro, to burn. In some places it is pronounced *oast*." Webster queries it from Greek *corra*, or Lat. *ustus*, a kiln.]

*Sir Thomas Scawen.*—Information of the date of the death of Sir Thomas Scawen, who was Alderman of Cornhill Ward, and had died before the end of the year 1748, will much oblige F. H.

[Sir Thomas Scawen died September 22, 1730. See Manning and Bray's *Surrey*, ii. 510.]

## Replies.

NEWTON'S APPLE.

(2<sup>nd</sup> S. v. 312.)

"Apples," says Phillips, "in Herbarism or simpling, are used, not only for the fruit of the apple-tree, but for all sort of round fruit." I have a book by a French philosopher to prove that the moon is an egg laid by the earth. Put these things together, and we may arrive at an understanding of the true conclusion, which is, that Newton's apple was the moon, and that he made use of no other. All who know the great first step in the verification of gravitation will see this at once.



To what your correspondent has given should be added that the very apple-tree from which Newton's apple fell — I mean Mrs. Conduitt's apple, not the moon — has been settled. The following is Sir David Brewster's note upon the subject (vol. i. p. 27.) : —

"Neither Pemberton nor Whiston, who received from Newton himself the History of his first Ideas of Gravity, records the story of the falling apple. It was mentioned, however, to Voltaire by Catherine Barton, Newton's niece, and to Mr. Green by Martin Folkes, the President of the Royal Society. We saw the apple-tree in 1814, and brought away a portion of one of its roots. The tree was so much decayed that it was taken down in 1820, and the wood of it carefully preserved by Mr. Turnor of Stoke Rocheford. See Voltaire's *Philosophie de Newton*, 3me part. Chap. iii., Green's *Philosophy of Expansive and Contractive Forces*, p. 972., and Rigaud's *Hist. Essay*, t. 2."

"Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it, therefore deny it not." I shall now proceed to some grave criticism upon the whole story.

First, was it an apple? This is very important. Voltaire only says, *les fruits d'un arbre*. Folkes certainly says, *pomum*, but this word is only some round fruit. Is it not Virgil who talks of the *poma* of a mulberry-tree? If Hegel could have thought objectively for a moment or two, he would have seized these points. Next, though the story is mentioned in the draft of the account sent to Fontenelle which is found in the Conduitt papers, it does not occur in the *éloge* which was the consequence. Now, looking at the fact that Fontenelle was a writer who loved anecdote, and was very unlikely to omit so possible and pleasant a story as that of the apple, there is strong presumption that either Mrs. Conduitt or her husband struck it out, and did not transmit it to Fontenelle. There is then nothing certain except that Newton's niece talked about some fall of fruit, and that we have recollections of her conversation by Voltaire and Folkes. If we remember how conversations grow by repetition, we may think it possible that Newton, in casual talk, mentioned the fall of some fruit as having once struck his mind when he was pondering on the subject of the moon's motion, and that Mrs. Conduitt made too much of it. Hence Green's *pomum*, and its common rendering of *apple*, followed by the actual discovery that there was an apple-tree at Woolsthorpe, and, it should seem, *only* one.

The story of the apple is pleasant enough, and would need no serious discussion, if it were not connected with a remarkable misapprehension. As told, the myth is made to convey the idea that the fall of an apple put into Newton's mind what had never entered into the mind of any one before him, namely, the same kind of attraction between celestial bodies as exists between an apple and the earth. In this way the real glory

of such men as Newton is lowered. It should be known that the idea had been for many years floating before the minds of physical inquirers, in order that a proper estimate may be formed of the way in which Newton's power cleared away the confusions, and vanquished the difficulties, which had prevented very able men from proceeding beyond conjecture.

In 1609 Kepler published his famous work on the planet Mars, in which he establishes his celebrated laws; in 1618 he published his *Epitome Astronomiæ Copernicanæ*. Newton began to think of gravitation in 1666. In both works, but especially\* in the second, Kepler raises the idea of the planets being moved by a force from the sun. He lays especial stress on the fact that the nearer a planet to the sun the more rapidly does it move. And he implies and inclines to the hypothesis that this force must be inversely as the distance from the sun. In 1645, when Newton was three years old, Bouillaud (see *Penny Cyclopædia*) published his *Astronomia Philolaica*, in which he combats Kepler, and makes the very remarkable anticipation that the force, if any, could not be inversely as the distance, but as the square of the distance. In 1673, before Newton had published anything, Huyghens published his *Horologium Oscillatorium*, at the end of which he gave the complete results of circular motion, without demonstration. We here find, so far as the circle is concerned, the very propositions on centrifugal and centripetal balance which Newton gave in the *Principia*. We may presume that Newton, a learned mathematician as well as an *inventive* one, knew both Kepler and Bouillaud in 1666. On Newton and Huyghens I shall probably propose a query, when I have further considered a point to which this article has drawn my attention.

What then did Newton do? He compared the fall of the moon with the fall of a stone, and showed that the effects are as the inverse squares of the distances. He deduced Kepler's laws as consequences of this hypothesis, and connected elliptic motion with the law of the inverse square of the distance. He abolished the mysterious *centre* to and from which motions were supposed to take place, and introduced *universal* gravitation (the adjective, not the substantive, is Newton's discovery): showing that if every *particle* attract every other *particle* inversely as the square of the distance, a whole sphere will attract as if its mass were collected at its centre. This last, one of the most important points of Newton's connexion of theory and fact, has nothing which strikes: for people in general would imagine that the result must be true in all cases. But in truth it is true only for the inverse square, and for the direct distance, a law which is out of the question.

\* I will not answer for the first edition: the one before me is of 1635.



These are the points in which Newton starts in advance of his predecessors, with a powerful body of deduction substituted for ingenious conjectures: there is no occasion to say anything of what followed. Bouillaud, in raising an objection to Kepler, had asked why the *planets* are to be *stupid*, while the sun is *anima motrix*; why the sun is to move the earth, and not the earth to move the moon. It used to be said, I think of Charles Fox, that before he proceeded to demolish his opponent, he would recapitulate that opponent's argument with so much additional force and clearness, that his friends trembled for his power to answer, until he proceeded to show them that those who know best how to thrust know best how to parry. Bouillaud seems to have gone to work in the same way; at least as to the first branch of the performance: before proceeding to demolish Kepler, he gives him the inverse *square* of the distance, and a considerable approach towards *universal gravitation*.

I end with two anagrams\* of Newton's name, this instant seen, which will illustrate my subject. As to some part of Newton's preliminary ideas, we must say *Not new*; as to the rest, *Went on*.

A. De MORGAN.

#### MONUMENTAL INSCRIPTIONS.

(2nd S. vi. 86.)

Possessed with the full desire to forward the attempts of your correspondents to rescue the fast-fading inscriptions in our churches from impending obliteration, these preliminary suggestive hints are thrown out to forward the end proposed.

It is probable the first division will be formed of inscriptions bearing dates previous to the year 1500. As many of these have been published by local historians, others are preserved in the British Museum, and some are in private collections, the question naturally presents itself whether they should be recopied to form parts of the proposed national collection.

The second division would probably be formed of inscriptions in which some or all of the requisite dates are omitted. Here it may be asked, and the question merits the attention of antiquaries, At what period were dates first introduced in reference to the birth or death of the individual recorded, and more particularly when was the age first deemed a necessary part of every monumental inscription?

It is unnecessary now to occupy your space

\* To exhaust the subject, the following may be added. As to perceptions, *no new*; as to reputations, *won ten*, that is, remembering that he was not appreciated (how much soever admired) in his own day, *ten now*. If any one can make more out of the word, I think it must be by Swedenborg's theory of correspondences, or something equally potent.

with farther suggestions; some plan must be definitely arranged. That one difficulty satisfactorily adjusted, and there remains but little doubt that copies of these valuable records will be forwarded from every part of the kingdom.

A tolerably large collection of extracts from parish registers, and fully bearing out the premises of S. F. CRESWELL, are fully at his service on application. H. D'AVENEY.

It is certainly time for the Society of Antiquaries to act energetically in carrying out at once their proposed measures for the permanent recording of inscriptions in our churchyards, otherwise the less exalted among the population of this country will in a few years know very little of their ancestors. A new source of mischief has arisen among a certain active class of Gothic revivalists, who so love to meddle with and mend our old churches and their precincts, that very soon little but nineteenth century work will remain. They have now taken to advocate the laying prostrate all the old tombstones in our churchyards, so that the weather, and the feet of passers-by, will very speedily obliterate every vestige of inscription.

This has just been most ruthlessly done at the parish church of Oakham: every stone has been uprooted, shifted, and laid flat on its back, so as to form footpaths all round the church.

Is there no ecclesiastical authority competent to cope with this new phase of barbarism? Has any one an unrestrainable power to do what he likes with the memorials of the parishioners? May he with impunity shift them about hither and thither, rending them from the spots they were meant to mark, and converting these consecrated slabs into paving-stones?

We had at Oakham some picturesque groups of these monumental stones; all now are reduced to a dead level, apparently for the sole purpose of providing a commodious play-ground for the parish school.

Cannot a churchyard be set in order without scattering to the wind the bones of the parishioners, and destroying their tombstones? (P).

#### SERFDOM IN ENGLAND.

(2nd S. vi. 90.)

Your correspondent, MR. KENSINGTON, has been misinformed. There have been no serfs in England for at least two centuries. We have not as yet, probably never shall have, evidence to prove the exact date when all Englishmen became free. It would, however, be very difficult to find villains anywhere except in the law books after the accession of Queen Elizabeth. How long the villain continued to be a part of the English constitution



in the imagination of our lawyers, it is not easy to tell. A form of manumission, or "Release from Villenage," is given in the fourth edition of *The Compleat Clerk, Containing the best Forms of all Sorts of Presidents for Conveyances and Assurances and other Instruments now in use and practise*, &c. London, MDCLXXVII.; and it is not unlikely that it continued to be reprinted among forms "now in use" till a much later period. As it is probable that few of your readers have ever seen such a document, it is worth printing once again:—

"To all to whom these Presents shall come, &c. T.H., Lord of the Mannor of D., sendeth Greeting. WHEREAS A. B., otherwise called A. B., our Native Son of C. B., otherwise C. B. our Native belonging, or appendant to our Mannor of D. in the County of E., was begotten in Villenage, and for such a one, and as such a one was commonly called, held, had and reputed openly, publicly, and privately. KNOW YE, that I, the said T. H., for divers good and lawful causes me thereto moving, for me and my heirs for ever manumitted, released, and from the yoke of Servitude and Villenage discharged, and by these my Letters Patents do manumit, free, discharge the said A. B. with all his Sequels begotten or to be begotten, with all his Goods and Chattels, Lands and Tenements by him already bought or hereafter to be bought whatsoever. KNOW YE also, that I the said T. H. to have Remised, Released, and for me my Heirs, &c. hath quit-claimed, and by this my present Writing do remit, release, and quitclaim unto the said A. B. and his Heirs, and all his Sequels, all and all manner of Actions real and personal, Suits, Quarrels, Services, Challenges, Trespasses, Debts and Demands whatsoever, which against the said A. B. or any of the Heirs of his Sequels, or any of them, I have or had, or which I or my Heirs hereafter might have by reason of the Servitude and Villenage aforesaid, or for any other cause whatsoever, from the beginning of the World until the day of the making of these presents; so that neither I the said T. H. nor my Heirs, nor any other by or for us, or in our names, any action, right, title, claim, interest or demand of Villenage or Servitude by the King's Writ, or by any other means whatsoever against the said A. B. or his Sequels begotten or to be begotten, or against the Goods, Chattels, Lands, and Tenements, purchased or hereafter to be purchased from henceforth may exact, claim, or challenge, at any time hereafter, but that we be wholly and for ever barred by these Presents. And I, the said T. H. and my Heirs, the said A. B., with all his Sequels begotten or to be begotten Free men against all men will warrant for ever by these presents. IN WITNESS, &c."

Although slavery had died out in England ages before, it yet remained in full vigour in the mining districts of Scotland till about eighty years ago, and was not finally abolished until quite the close of the last century. Until the year 1775 colliers and salters were their masters' property as absolutely as the serfs of the middle ages. Little seems to be recorded of their condition; but as, under the most humane and enlightened system of management, underground labourers are ever the most degraded of the population, we may be sure that when to this was added the farther debasement of personal slavery, their lot must have been very dreadful. In that

year an act was passed (15 Geo. III. cap. 28.) releasing these people from bondage by a gradual process. All persons beginning to work after the passing of the act were to be considered free; but those who had already worked could only obtain their freedom after a term of years, and then only by an expensive process. The consequence was, that until the passing of the act of 1799 (39 Geo. III. cap. 39.), which declared that all colliers "shall be free from their servitude," there were thousands in a state of slavery.

EDWARD PEACOCK.

The Manor, Bottesford, Brigg.

#### GLASTONBURY AND WELLS CONCORD OF 1327.

(2nd S. vi. 106.)

I would suggest that the latter paragraphs of this very interesting document should be read as follows:—

"Furthermore, that the Dean and his successors may have Common of Pasture for all manner of Cattle, also Turbary [turf for fuel] in the moiety [half] which remaineth to the Abbot, and have Hogsties [pigsties] in the same moiety, and take Ollers [alder-wood] and soil to repair them.

"And the Abbot to have the like Common of [q. and] Hogsties in the Dean's moiety.

"And that all the Tenants of the Dean and Abbot free and villains, and other their nearest neighbour's tenants, may have Common of Pasture and Turbary in both the moieties of the moor called Yealmore [at this present not enclosed] as they want to have.

"And to build and repair Hogsties, and all their Cattle to chase and rechase to the water for ever."

The words "build" and "repair" might be applied to pigsties, but not to hogget or hog sheep; and the phrase, "Common of hogs," or "hoggets," I have never seen: and all the commons that I know of, are either for "sheep," for "cows," for "horses, oxen, cows, and sheep," or for "all manner of cattle." (In later records, "*omnimoda animalia*.")

If the phrase in the Concord, "comon of hogsties," be read "common and hogsties," there appears to be no difficulty.

Dr. Bosworth, in his *Anglo-Saxon Dictionary*, has:—

"ALER, the alder tree.

ALET. Fire, combustibles."

These words being, no doubt, pronounced "oller" and "ollet": a fuel house being in this neighbourhood still called an "ollet house."

If INA could inform us whether alder trees grow at the place in question, or, better still, if he could refer to the original concord, which is probably in Latin, or possibly Norman, he would in the former case do much to solve the difficulties; and in the latter explain the matter beyond doubt, as the Latin words of the original concord would not present any of the doubts which arise on the English translation.

F. A. CARRINGTON.

Ogbourne St. George.



## THE TESTAMENT OF THE TWELVE PATRIARCHS.

(2nd S. vi. 88.)

A very good copy of this book (which Dibdin calls "one of the most popular manuals of the sixteenth and seventeenth centuries") is now before me. The title-page is the same as that of the copy referred to by G. N., but is an earlier edition. "London: printed by M. Clark for the Company of Stationers, 1681." It has in the lower half of the page a very good woodcut, within an oval, in the style of *Le Petit Bernard*, which I take to be the Israelites dancing before the golden calf; and has a full-length figure on a single page, with verses beneath, before each "Testament." These woodcuts, though originally good, have evidently seen considerable service. It is in black letter, small 12mo. After an epistle "To the Christian Reader," signed "Richard Day," of five pages, comes —

"The Testament of Jacob made at his death to his Twelve sons, the Patriarchs, concerning what should be-tide them in the last days; gathered out of *Genesis*, 48. 49., and added unto this Book."

In the middle of this page is a woodcut of Jacob bolstered up in bed with his sons about him, in the same style as that on the title-page. The following lines are below : —

"Come hearken my Sons, two things I give,  
My blessing, and my ban;  
The first to them that godly live;  
The last to wicked man."

This Testament of Jacob is on the six following pages. Then follow on 133 pages without pagination "The Testament of the Patriarchs" in their order, and it concludes with the account in two pages how these Testaments were first found, and translated out of Greek into Latin. It appears from the Epistle to the Christian Reader that this Testament of Jacob was added by Richard Day, son of the famous printer John Day, who published editions of the book in 1577 and 1581. From the title-page of this last edition, as given by Dibdin ("Now Englished by A. G.") the English translation is ascribed to Arthur Golding. The Testaments themselves, as your remarks have shown, are apocryphal. Watt in his *Bib. Brit.*, article "Whiston," however, gives a list of Dissertations by him, one of which is "A Dissertation to prove the Testaments of the Twelve Patriarchs equally Canonical. 1727."

An early possessor of my copy has enriched it on a blank page with his MS. address to the Christian Reader. The first verse is as follows (there are six in all) : —

"Here is the patriarch's Life  
and conversation)

But to beleene in Christ is true

John 6 chn.  
and y<sup>e</sup> 47 verse."

[Saluation].

Act 4<sup>th</sup> 12

A subsequent owner, "Mary Cox, 1713," sub-joins this to her autograph : —

"In seruieing God if I neglect my nebour,  
My zeal hath lost its proof and I my Labour."

D. S.

## INVOLUNTARY VERSIFICATION.

(2nd S. vi. 121.)

The following appeared in the *Athenæum* of August 15, 1846 (No. 981.) : it will correct and amplify some of Mr. NICHOLS's instances : —

"The Master of Trinity College, Dr. Whewell, a fortunate man in many respects, was yet unfortunate enough, five and twenty years ago, to fall into one of Nature's traps. He made some verses in the same manner in which M. Jourdain made prose. In his work on Mechanics, he happened to write *literatim* and *verbatim*, though not *lineatim*, as follows : —

"There is no force, however great,  
Can stretch a cord, however fine,  
Into a horizontal line,  
Which is accurately straight."

"The author will never hear the last of this : — he cannot expect it. Seeing we know not what edition of this tetra-stich, the other day, in one of the reviews, we thought that possibly the legitimate use might be made of it. The legitimate use of an accidental versification is the justification, by means of it, of some existing stanza. No kind of rhythm or metre is permanently pleasing to the ear, unless it be one of those into which the ear sometimes falls of itself. Some one (we forget who) of our older critics, in illustration of iambic metre, says, 'Such verse we make when we are writing prose; such verse we make in common conversation.' Now, it so happens — and we believe has not been noticed — that Dr. Whewell's fit of the absent muse precisely copies a French stanza, used, among others, by Voltaire, — as in the following advice to the English : —

"Travaillez pour les connoisseurs  
De tous les tems, de tous les âges,  
Et répandez sur vos ouvrages  
La simplicité de vos mœurs."

A little before the occurrence of the preceding, Prof. Woodhouse, in his Treatise on Astronomy, was more unfortunate than Mr. Whewell ; — for he only made the first half of a stanza, — and left the undergraduates to add the second. To understand the meaning, it must be remembered that Mr. Woodhouse was then superintending, for the University, the completion of the Observatory, which was to be his own official residence; and some dissatisfaction had been expressed at the expense of ornamenting the grounds. So, between them, Woodhouse and the wags made the following : —

"If a spectator  
Be at the equator,  
At the point represented by A : —  
So says Mr. Woodhouse,  
Who lives in the good house  
For which other people must pay."

"The review above alluded to takes notice of an older commencement of a stanza, from 'Smith's Optics,' which has not yet found its other half : — we venture to suggest one ; —

"If parallel rays  
Come contrary ways,  
And fall upon opposite sides ; —

Says one to the other,  
Oh, brother! oh, brother!  
They make us take terrible rides."

So far the *Athenæum*. I may add that old Fuller's translation of Ovid's precatory verse has been made the basis of a story about Dr. Watts, who is made to have been afflicted with involuntary versification in his childhood, and to have propitiated his father as follows:—

"Pray, father, do some pity take,  
And I will no more verses make."

There is an instance of successive verses, I think, in the third part of Dickens's *Christmas Carol*, beginning—

"Far in this den of infamous resort."

M.

Add to the instances noted by Mr. NICHOLS the following, which have been extracted from the most popular works of Mr. Charles Dickens. They are written in blank verse, of irregular metre and rhythms, common with Southey, Shelley, and others:—

"NELLY'S FUNERAL.

(From *Oliver Twist*.)

"And now the bell—the bell  
She had so often heard by night and day,  
And listened to with solemn pleasure,

E'en as a living voice—  
Rung its remorseless toll for her,  
So young, so beautiful, so good.

"Decrepit age, and vigorous life,  
And blooming youth, and helpless infancy,  
Poured forth—on crutches, in the pride of strength  
And health, in the full blush

Of promise, the mere dawn of life—  
To gather round her tomb. Old men were there,  
Whose eyes were dim

And senses failing—  
Grandames who might have died ten years ago,  
And still been old—the deaf, the blind, the lame,  
The palsied,

The living dead in many shapes and forms,  
To see the closing of this early grave.

What was the death it would shut in  
To that which still could crawl and creep above it!

"Along the crowded path they bare her now;  
Pure as the new-fallen snow  
That covered it; whose day on earth  
Had been as fleeting.

Under that porch, where she sat when Heaven  
In mercy brought her to that peaceful spot,  
She passed again, and the old church  
Received her in its quiet shade."

"Oh! it is hard to take to heart  
The lesson that such deaths will teach,  
But let no man reject it,

For it is one that all must learn,  
And is a mighty, universal Truth.  
When Death strikes down the innocent and young,  
For every fragile form from which he lets

The parting spirit free,  
A hundred virtues rise,  
In shapes of mercy, charity, and love,

To walk the world and bless it.

Of every tear  
That sorrowing mortals shed on such green graves,  
Some good is born, some gentler nature comes."

Throughout the whole of the above only two unimportant words have been omitted—"in" and "its"; "grandames" has been substituted for "grandmothers," and "e'en" for "almost." And the following is from the concluding paragraph of *Nicholas Nickleby*:—

"The grass was green above the dead boy's grave,  
Trodden by feet so small and light,  
That not a daisy drooped its head  
Beneath their pressure.  
Through all the spring and summer time  
Garlands of fresh flowers, wreathed by infant hands,  
Restored upon the stone."

A somewhat similar kind of versification in the prose may be discovered in the 77th Chapter of *Barnaby Rudge*. β.

The interesting paper on this subject in "N. & Q." induces me to express an opinion I have long entertained, that Shakspeare often wrote in involuntary measure when he intended his minor characters to speak in prose; and that, in fact, he could not help adopting rhythmical language for them.

I am aware of Mr. COLLIER's reasons for "the constant confusion between verse and prose noticeable in the printed productions of Shakspeare;" but cannot believe that the poet intended lines of verse in many passages which are printed as such in modern editions.

In the first and second folios, the description of Queen Mab (*Romeo and Juliet*, Act I. Sc. 4.) is printed as prose, except the last sentence. But in the *English Parnassus* (1677, p. 337.), by Josua Poole, the following lines are quoted as distinct lines of measure; and they are the whole of the imperfect quotation from *Romeo and Juliet*:—

"Drawn by a team of little Atomies:  
The Waggon-spokes made of a Spinner's legs;  
The cover of the wings of Grasshoppers,  
Her traces of the smallest Spider's web,  
Her collars of the Moon-shine's wat'ry beams,  
Her Wagoner a small gray-coated Gnat,  
Her Chariot is an empty Hasel Nut  
Made by a Squirrel."

It may be observed that the possessive or genitive cases are here all marked by an apostrophe; whereas such was not the rule at an early date in the seventeenth century.

Queries. Whence did Josua Poole derive his authority for division of the lines? When was the rule established for marking the genitive case by an apostrophe?

I can point to one example of the kind in the first folio edition of *Romeo and Juliet*; and I may add that the definitions of this mark in Bailey, Johnson, and Webster require correction. J. R.



In MR. NICHOLS's very interesting note, he cites as from Tacitus:

"Auguriis patrum et priscâ formidine sacram."

I cannot find it. A more particular reference would much oblige.\* J. W. F.

### Replies to Minor Queries.

*William Tyndale* (2<sup>nd</sup> S. vi. 132.)—No important discovery has been made since Mr. Anderson published his *Annals* relative to this illustrious man. S. M. S. must be very careful in using any information derived from Anderson. His extracts from MSS. and printed books are full of grievous blunders. In his effort to exalt Tyndale at the expense of Coverdale, he has selected passages from the New Test. in vol. i. pages 537. and 538., occupying forty-six lines, which are given as literal. In these lines will be found 261 errors! What renders it more unpardonable is that the reprints both of Coverdale and Tyndale are accurate. His errors, variations, and omissions, in copying letters and documents to which I referred him in the British Museum are surprisingly numerous. In Ridley's Letter, vol. i. p. 152., which Anderson says "we give entire with the exception of a very few words which cannot be deciphered," he has omitted one hundred and twenty words. I copied the whole letter, which is most deeply interesting. If S. M. S. will favour me with a visit copies of these and other documents may be inspected. We yet want an accurate history of the English Bible, an imperial 8vo. illustrated, piquant, readable. G. OFFOR.

Victoria Park, Hackney.

*Derivation of "Sash" Windows* (2<sup>nd</sup> S. vi. 147.)—*Sasse*, in old English, was a lock or sluice. In Dutch, also, a sluice is *sas*. May not "sash window" have been originally "*sasse* window," or "*sas* window?" i. e. a window formed like a sluice, to let up and down. With this accords the Italian definition of a *sasse* or sluice: "Quella chiusura de legname che si fa calare da alto a basso, per impedire il passaggio all' acqua." On similar grounds, a sash window is sometimes described in vernacular French as a window "à la guillotine."

This view of the subject, however, by no means forbids our connecting "sash window" with the Fr. *châssis*; for there seems to have been some former relationship between *châssis*, *sasse*, and *sas*. THOMAS BOYS.

*Ancient Seal* (2<sup>nd</sup> S. vi. 154.)—H. T. W.'s seal has produced a learned disquisition from Mr. Eastwood, but which, I beg to submit, is rather beyond the mark. The seal, it appears to me, is quite innocent of the black art, or any dealings with mercury and magic. It belongs to a class,

by no means unfrequent, in which the legend of the seal is intended as a token of good will, fidelity, love, or some such quality, in one correspondent towards the other. Thus I have before me impressions of seals with these inscriptions: "Je su prive," "I am private, or secret;" "Je su sel d'amour lel," "I am the seal of true love." Accordingly, I decipher H. T. W.'s seal thus:—

"Je su sel  
Jolis e gai e lel."

"I am a seal, pretty, and gay, and true ;"

which is, at any rate, a simpler explanation than Mr. Eastwood's. What the separate letter "c," following the legend, may mean, I cannot say; nor do I see anything cabalistic in the device. The double square is a common mediæval figure; and the head, dog, and branch form, no doubt, one of the *rebus*es so pleasant to the fancy of our forefathers. Very possibly, they may allude to the three terms of the inscription; and the long-haired head be intended to represent the gaiety, the tree or branch the beauty, and the dog the truth or fidelity. "Lege tege" is also found on many seals as a quibbling motto. I have one which reads "Teeta tege, lecta lege." The seal must be a good example of the class; and I should be glad to possess an impression, if the owner would permit. C. R. MANNING.

Diss Rectory, Norfolk.

*Impressions on Seals* (2<sup>nd</sup> S. v. 171. 225. 303.)—Where the impression is taken upon card for permanent preservation in a cabinet, I should strongly recommend your readers to melt the wax by holding the card over the flame, and rubbing the end of the stick of wax over the surface; or else by breaking off a few small pieces of the sealing-wax, and melting them on the card in the same way. HILTON HENBURY.

*Daniel Quare* (2<sup>nd</sup> S. vi. 13.)—A patent was granted to Quare, Aug. 2, 1695, for the invention of a portable weather-glass, or barometer, "which," in the words of the patent, "may be removed and carried to any place, though turned upside down, without spilling one drop of the quicksilver, or letting any air into the tube." W. D. MACRAY.

*Swearing* (2<sup>nd</sup> S. v. 434.)—Your correspondent Mr. HUGHES has given, as above, an instance of a penalty imposed for using profane language: allow me to note an account, given in the *Chelmsford Chronicle* some little time back, of the presentation of a testimonial to commemorate a lengthened non-indulgence in that particular luxury:—

"During the past week handbills have been posted in and about Braintree, announcing the presentation of a 'moke' (donkey) to Henry Ogan, by the landlord of the Bird-in-Hand Inn, as a reward for the faithful performance of a promise not to swear or use profane language for the term of six months. The novel gift was

[\* Vide *De Moribus Germanie*, cap. xxxix.]



accordingly on the 24th instant placed in a cart drawn by six other 'neddies,' and a procession was formed, headed by a pair of horses and a vehicle decorated with evergreens and colours, and containing a brass band and the hero, Ogan; and after parading the principal streets of the town returned to the Bird-in-Hand, where, before separating, they were entertained with an abundant supply of good cheer."

R. W. HACKWOOD.

*Brother of Simon Fraser, Lord Lovat* (2<sup>nd</sup> S. v. 335.) — REV. WM. FRASER, B.C.L., Alton, Staffordshire, requested information respecting the family of Fraser of Lovat.

The writer being much interested in the clearing up of the uncertainty existing on the points mentioned by MR. FRASER, has eagerly anticipated the reply of some well-informed correspondent; but, as no person has answered the queries, and as the writer has attempted to investigate the matter, and possesses some little, though very uncertain information, he, in the absence of better, has much pleasure in offering it, and earnestly begs correction where wrong.

The Fraser who killed the piper in a brawl was, I believe, either the younger brother or eldest son of Simon Lord Lovat, who was beheaded (I invite correction), but, at all events, he, had not Lord Lovat suffered attainder, was the heir to the title and estates.

He was generally supposed to have fled to America, from whence claimants to the title, on the attainder being reversed, induced by this tradition, have appeared; but no one has yet succeeded in producing the slightest evidence to prove he did take refuge in America.

REV. MR. FRASER says "he is said to have fled into Wales, and to have died there." May I ask whence he derived this information? — because, though having paid much attention to this point, and personally acquainted with many members of the Lovat family, I heard it only once before, in one family, which perhaps never mentioned it before, and never has since.

This tradition states he fled into Glamorganshire, and that after some years had elapsed he called himself indifferently Fraser and Lovat, by way of maintaining a species of identity. He married, and had issue, but whether any male I am ignorant, but believe he had: however, one of his daughters espoused — David Thomas, Gent., of Glynn-Nedd, Glamorgan, whose daughter by that marriage was the grandmother of Major Hewett of Tyr-Mab-Ellis, Glamorgan (*vide Burke's Dictionary of Landed Gentry*, 1858), who, together with an old lady, a widow, whose name I forget, but whose maiden name, I think, was Fraser, represents this Fraser or Lovat (whether an impostor or not), and who I believe possesses full and undoubted proofs of the whole affair, and, had she been a male, of her right to the title.

Major Hewett is a gentleman of great courtesy,

and he would, I am sure, be happy to give names and dates, and every information in his power to MR. FRASER.

With respect to evidence of claimants' proceedings, a namesake, Wm. Fraser, Esq., W. S., 41, Albany Street, Edinburgh, an amateur genealogist, will, I am sure, on application, afford all information. CÆDO ILLUD.

*Lotus*, &c. (2<sup>nd</sup> S. iv. 195. 221.; v. 138.) — In looking over the Egyptian-rooms in the British Museum a few days ago, I was much struck with the offering to Osiris, which consists of a T shaped altar, in which is placed a cake of a roundish form, while the Lotus-flower and stalk curve over the other two. This seems as if it might bear upon the *questio vexata* of the lotus and cake of India.

It may be an accidental coincidence, but it is a singular one, that I have seen the lotus and circle represented at the summit of every division of a curved ivory Chinese fan (Buddhist); and I am told that among the Mahomedans the same form bears the name of the Prophet's fingers, and also at the same time resembles in a most striking manner the Ordnance mark, the so-called level and broad arrow, which we behold scattered all over England, from Cornhill to Cornwall; while the little roadside plant, the bird's-foot trefoil, also gives this name, and bears the name of lotus. May not this likewise constitute the charm of "the five-leaved shamrock?" I should feel greatly obliged if any of your readers can throw any light on these curious coincidences. Might not this universal sign be made use of in engendering feelings of brotherhood between ourselves, Hindoos, Buddhists, and Mahomedans? W. TELL.

Towcester.

"*An Assailant of the Mathematical Sciences*" (2<sup>nd</sup> S. vi. 125.) — PROFESSOR DE MORGAN at this reference tells us of

"An assailant of the mathematical sciences of no mean name, who was so little versed in the meaning of the most elementary terms that, in an attempt of his own to be mathematical, he first declares two quantities to be one and the same quantity, and then proceeds to state that of these two identical quantities the greater the one, the less is the other."

I do not say the case is incredible: but it is so extraordinary that I should be personally obliged to him if he would give me the name of the assailant in question, and a reference to that work in which this strange contradiction occurs.

C. MANSFIELD INGLEBY.

*Dryden's Lines on Milton* (2<sup>nd</sup> S. iv. 368.) — I have an old note which confirms I. Y.'s opinion; but at the same time shows that Dryden was a borrower from Salvaggi, who wrote thus: —

"Græcia Maonidem, jactet sibi Roma Maronem;  
Anglia Miltonum jactat utrique parem."

ERIC.

Ville Marie, Canada.



*Kaul Dereg and Goldsmith* (2nd S. iv. 309.)—At the above reference I queried as to whom Goldsmith, in one of his Essays, intended by the first-mentioned names; and I then hoped that one of your Irish readers would answer the question. This has not been done; but I have myself since found, unaided, an explanation in the delightful little book of Mr. Wilde, *Irish Popular Superstitions*, published by Orr & Co., London, p. 99.

Cathal (pronounced *Kaul*) Crovedearg, or the red-handed, was the illegitimate son of Turlough More O'Connor, the brother of Roderick, and last of the Irish monarchs. Through the persecutions of the queen he was compelled to flee to a distant province, where, in the garb of a peasant, he supported himself by manual labour. At length the King of Connaught died; and search was then made for this his son, who was afterwards discovered and crowned:—

"Of him," Mr. Wilde says, "there are many romantic tales and superstitious legends still lingering with the people in the vicinity (i. e. of Ballintober, near Castlebar), which, were they woven into a novel, would far surpass most modern works of fiction."

To these adventures of Cathal, Goldsmith referred, when he said:

"Every country has its traditions, which, either too minute, or not sufficiently authentic to receive historical sanction, are handed down among the vulgar, and serve at once to instruct and amuse them."

This allusion of Goldsmith to a memory of his boyhood, to a romantic fact in the Celtic traditions of his country, is as remarkable as it is touching, and must have startled as well as puzzled the cockney *literateurs* of his circle. With this exception, and the great Dean's translation of "O'Rourke's Feast," I have never met with any reminiscence in the Irish writers of that and the preceding age of the folk lore of their own country. They might have been Englishmen, for any national elements to be found in their literature before the Scottish success of Sir Walter Scott shamed Irish authors into their present splendid national literature. The present generation would gladly exchange even *The Vicar of Wakefield* for a novel of the same genial Oliver, equally true in feeling, and enchanting in description, but Hibernian in its characteristics. H. C. C.

*Blue and Buff* (2nd S. v. 304.; vi. 76.)—I believe that the blue coat and buff waistcoat, both with plain gilt buttons, had no connexion with the Lord George Gordon riots of 1780. My father resided in London in 1780, and I have often heard him mention the blue cockade; but never anything buff, or any distinguishing dress, as connected with these riots. My own impression is, that the blue coat and buff waistcoat, both with plain gilt buttons, were introduced by the Right

Hon. Charles James Fox, when leader of the Whig party, and worn by the statesmen of that party. I have seen portraits of Mr. Fox so attired, and I have also seen this costume worn by the Marquis of Lansdowne; and I think by Lord Radnor, and the late Sir Francis Burdett, who were not likely to have worn in my time a costume introduced in the "No Popery" riots of 1780, as all three were, I believe, in favour of Catholic emancipation.

In the reign of King George III. the Windsor uniform was introduced. It was a blue coat with red collar and cuffs, and it was worn by the king's personal friends; and is still worn by those attached to the Court of the Sovereign; and when King George IV. was Prince of Wales, or, as he preferred being styled, "Prince," his personal friends wore what was called "the Prince's uniform,"—a blue coat and white waistcoat, each having gilt buttons, bearing the Prince's plume, and the letters "G. P.;" which, when he became Regent, were altered to "G. P. R."

F. A. CARRINGTON.

Ogbourne St. George.

*Mlle. de Scudéri* (2nd S. v. 274.)—Madeleine de Scudéri was born at Havre-de-Grâce in 1607, and died in 1704, at the age of ninety-four. A good account of her life and writings will be found in the French *Biographie Universelle*, Moreri, &c., to which works I would refer R. H. S. of Brompton, as he has probably consulted the English biographical dictionaries, where the notices of this clever author are rather meagre; but that in Charles Knight's *English Cyclopædia of Biography* (vol. v. pp. 375, 376.), though brief, is tolerably comprehensive. I am not aware whether a separate memoir of this "Queen of Parisian Blue-Stockings," as she has been styled, has ever been published, even in the country which gave her birth. A. S. A.

*Cross and Pile* (1st S. vi. 386. 513.; vii. 24. 487. 560. 631.; x. 181.)—In the discussion on the origin of the term *pile*, in this connexion, no mention has been made of the derivation given by Mr. J. A. Montagu, in a foot-note on p. 7. of his admirable *Guide to the Study of Heraldry* (4to., Pickering, 1840). He says:—

"The old game of 'cross and pile' (our modern heads and tails), derived its name from the cross, and wedge-like shape of the shield upon some coins."

Qu., Was the *pile*-side the obverse, or the reverse? TOONE (*apud* "N. & Q." 1st S. vi. 513.), says the latter; CLELAND (*Ibid.* vii. 560.) affirms, as positively, the former. Adverting to the last reference, I may suggest that *pile* was a cant or punning translation of the Latin *cuneus* (a wedge, or *pile*), which CLELAND there asserts was the term used for the "coin," i. e. the obverse: "from *cune*, or *hyn*, the head." ACHÆ.



*Lord's Day, not Sabbath* (2<sup>nd</sup> S. vi. 148.) — The practice of calling the Lord's Day by the Jewish name *Sabbath* originated in the sixteenth century, when that mighty engine for good and for evil, the printing-press, put the Bible into the hands of thousands, who, in their indiscriminating No-Popery zeal, confounded the Old and New Testaments, the Law and the Gospel. In vain did the leading Reformers combat the rabbinical notions and practices of Anabaptists and Puritans; but those self-willed Judaical Christians persisted in going "thrice as far as the Jews themselves in their gross and carnal superstition of Sabbath worship" (Calvin, *Instit.* viii. 34.). In reference to the same outburst of fanatical error, the language of Luther was no less just and emphatic:—

"If anywhere the (Sun-)day is made holy for the mere day's sake — if anywhere any one sets up its observance upon a Jewish foundation — then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment upon Christian liberty." — Quoted by Coleridge, in his *Table Talk*, vol. ii. p. 316.

Cranmer, too, sympathised as little with the Judaisers of this country, and scrupled not to direct his clergy upon the first fitting occasion to teach the people that "they would grievously offend God if they abstained from working on Sunday in harvest-time." It was reserved, however, for priestly intolerance in a later day, when vainly endeavouring to enforce by penal measures uniformity of faith and discipline among English Protestants, to expurgate (practically at least) that glorious apostolical chapter on Christian liberty, namely, *the 14th of Romans*, and thereby to perpetuate error and weaken the bands of charity. Hence the names of Paley, Arnold, Whately, Powell, *et id genus omne*, are not unfrequently classed with the fautors of heresy by a certain section of our branch of the Catholic Church. B.

*Cricket* (2<sup>nd</sup> S. vi. 133.) — In reply to LE-FEBVRE, I would suggest his trying to find a small book by J. Nyren, edited by Mr. Chas. Cowden Clarke, and published 1833. A representation of this game as it used to be played is in the *Pavilion at Lord's*; as are also two old-fashioned bats. A history of the game is certainly wanted, and if any one is induced to undertake it, I would suggest his searching the records of the Hambleton Club, one of the oldest clubs in England. Some few years back these records were all in good order, as I heard from one of its then oldest members.

The Duchess of Barri, after looking on at a cricket match for some two hours, is reported to have asked when the game would commence.

GAIND.

*Riccardo Mussardo* (2<sup>nd</sup> S. iii. 392.) — He was no doubt a member of the family which gave its name to a parish in this county, now known as

Miserdine, formerly as Green Hamstead, granted by the Conqueror with twenty-seven other manors to Hascoit Musard, where his descendants long remained seated. This Hascoit had, according to Sir Robert Atkyns, a son and heir named Richard, who, as the only individual of that name occurring in the pedigree, is probably the subject of ERIC's Query, which I repeat,—Is anything known of his history? COOPER HILL.

Gloucester.

*Wells Library* (2<sup>nd</sup> S. v. 57.) — I am happy to relate a very different story from that given by your correspondent, INA. About a month before the date of his letter, I happened to be detained by a mistake in an appointment the whole of a very wet day at Wells. On inquiring about the library, the key was immediately brought me, and every facility afforded of a thorough inspection of the books. I have passed many long days in our English libraries, and in those of France, Italy, &c., and never experienced more courtesy and attention than at the library of Wells Cathedral. A. A.

*Women in Parliament* (2<sup>nd</sup> S. vi. 12.) — The following note may possibly elicit some farther information on the subject:—

"It is recorded, that among the persons returned to the Parliament of 1361 (35 Edward III.), were 'Marie, Countesse de Norff; Alianor, Countesse de Ormond; Philippa, Countesse de March; Agnes, Countesse de Pembroke; and Catharine, Countesse de Atholl.' In the preceding year also, there had been writs tested at Roynnton, on the 5th of April, issued to divers Earls, Bishops, and to four Abbesses, requiring their attendance at Westminster on the morrow of the Trinity, for the purpose of treating of an aid for the making of the King's eldest son a Knight, &c. It does not appear, however, that any ladies ever actually took their seats in Parliament by virtue of these summonses; but there are numerous instances on record of both squires and knights having sat in the House of Lords in right of their wives."

R. W. HACKWOOD.

*Provision and Intention: Predecease* (2<sup>nd</sup> S. vi. 65.) — The narrative concerning Heale House is so very clearly written, which stories about descent often are not, that I am tempted to find fault with one word in the heading. It was not the *provision* of the will which was defeated, but the *intention*. The legal rights which pass under a will *all* pass under its *provisions*; and one of them is the right, under certain circumstances, to cut off an entail. I should say that Robert Hyde's *provisions* did not come true. What is to be said for the verb to *predecease*? To say that A *died before* B is shorter by a letter than to say that A *predeceased* B, and has a better sound. I have several times seen this word; and I should like to raise a feeling against it. M.

*"Eagle and Arrow"* (2<sup>nd</sup> S. vi. 78.) — Jeremy Taylor, Sermon on *Via Intelligentie*, *init.*

C. P. E.



*Chapel Scala Celi* (2<sup>nd</sup> S. vi. 111.)—The chapel of Scala Celi was originally founded at Windsor; but in 1504, Pope Julius, at the instance of Henry VII., removed it to Westminster, and the number of its priests was then increased from seven to ten. Margaret of Richmond, the king's mother, obtained an indulgence for it, by which they who heard or said mass in it had equal remission of sins as in the Scala Celi at Rome. See Dugdale's *Monasticon*, i. 320.; Rymer's *Fœdera*, vols. v. 4., xii. 565. 591. 672., xiii. 102.; and "N. & Q." i. 366. 402. 455., ii. 285. 451. W. B.

In "N. & Q." (1<sup>st</sup> S. ii. 285.), I pointed out a similar bequest to this altar at Westminster. The "author or editor" of the article in the *Surrey Archæol. Soc. Proc.* will of course be able to corroborate his note, to which F. S. A. alludes; but I venture to add some authorities:—

"*Boston*. In 1526, Henry VIII. procured for the brethren and sisters of Our Lady's Guild in S. Botolph's church at Boston, a confirmation of the ancient privilege, that any one coming on Friday to S. Mary's Chapel should have as much remission as if he went to the Chapel of Scala Celi at Rome."—Foxe's *Acts and Mon.* v. 364-5.

"*Westminster*. Pope Alexander VI. and Pope Julius, in 1504, granted the same indulgences to persons visiting S. Mary's Chapel, built by Henry VII., as were enjoyed by those worshipping at Our Lady's Chapel of Scala Celi in Rome.—Rymer, *Fœd.* v. p. iv.; Dugdale, *Monasticon*, i. 320.

"*Norwich*. Our Lady's Chapel in the Church of the Austin Canons, at Norwich, was called Scala Celi; being 'the only chapel, except that of the same name at Westminster, and that of Our Lady in S. Botolph's at Boston, that I find to have the same privileges and indulgences as the Chapel of Scala Celi at Rome,' &c.

MACKENZIE WALCOTT, M.A.

*Berners Street Hoax* (2<sup>nd</sup> S. vi. 69. 117.)—There is a graphic account of it in No. 143. (May, 1842) of the *Quarterly Review*.\* To the derivation, which is highly probable, it may be added that *hocus pocus* is a noun substantive older than the Restoration. Phillips, in his *World of Words*, makes it mean a conjuror; not, as in later times, a conjuration. A. DE MORGAN.

*Arms of Bruce and the Earls of Carrick* (2<sup>nd</sup> S. vi. 135.)—Your correspondent A. S. A. of Barrackpore, E. I., will find some interesting information which may be of use to him in the compiling of his "Synopsis of the Peerage of Scotland," in reference to the Carricks, from the examination of a small work, entitled

"Some Account of the Ancient Earldom of Carrick, by Andrew Carrick, Esq., M.D.: to which is prefixed Notices of the Earldom after it came into the Families of De Bruce and Stewart, by James Maidment, Esq., Advocate."

published at Edinburgh in 1857.

T. G. S.

Edinburgh.

[\* By the late J. G. Lockhart, Esq.—Ed.]

*Lines in "Eikon Basilike"* (2<sup>nd</sup> S. v. 393.)—In my copy of *Eikon Basilike*, printed at the Hague by Samuel Brown, 1648 (forming the second part of *Reliquiæ Sacræ Carolinæ*), the lines quoted by J. C. Wilson occur, with several elegies, at the end of the book. I have no doubt that the lines written in J. C. Wilson's copy are taken from a printed one. There are two obvious mistakes, however: the one in the 5th line:—

"Yet in that space," &c.—

for "space," read *span*. And again in the last line:

" . . . but 3 kingdoms' shame,"—

read "the kingdom's shame." O. R. CROCKETT.

*Sanscrit MSS.* (2<sup>nd</sup> S. v. 236. 366.)—I was very much obliged to A. B. for giving me the information respecting the Sanscrit MSS. Since that time I have found another lettered "Han'um-an Nátak," that must have come into my possession at the same period. Any explanation of the above title which A. B. would be kind enough to furnish would be acceptable. E. H. A.

*Heraldry and Etymology* (2<sup>nd</sup> S. v. 524.)—Though I dislike referring to a by-gone vol., still as absence from home has hindered my seeing "N. & Q." for some time, you will, perhaps, allow me to thank MESSRS. B. SMITH and C. HOPPER for correcting me as to Gwillim's mention of "Lions Coward." But, although the family of Rowch (if still existing) bears these arms, I must yet consider the charge so *very rare* a one as to retain my opinion that the living dog is likelier to prove G. C. G.'s point than the dead lion. P. P.

*Births Extraordinary* (2<sup>nd</sup> S. v. 17. 376.)—

"The *Italian Medical Gazette* states that a woman, aged 30, was delivered of five daughters at a birth on the 15th ult. at Rovigo, after a pregnancy of seven months. One lived only two hours, and the others dropped off one by one in the course of forty-eight hours. Three of the latter had, the above-named journal asserts, a full complement of front and back teeth."—*Lancet*, July 10, 1858.

"The wife of a grocer at Roubaix (Nord), named Castelain, gave birth last week (May 23—29, 1858), to four children, a boy and three girls, all alive and perfectly formed. She had already had twins on a former occasion, and has six children living. Those just born lived several days, and were all christened at the same time, the ceremony being attended by an immense number of persons, but they have all since died."—*Papers*, June 2, 1858.

R. W. HACKWOOD.

*Early Lists of the Army* (2<sup>nd</sup> S. v. 343.)—Will F. H. K. kindly inform J. H., the original querist, where the "List of Officers claiming to the Sixty Thousand Pounds" (Lond., 1663) he mentions (2<sup>nd</sup> S. v. 466.) may be seen? J. H.

*Falcon and Fetterlock* (2<sup>nd</sup> S. vi. 91.)—A good representation of this badge may be found in the *Glossary of Architecture*, vol. iii. p. 137. (1846.)

HILTON HENEURY.



## Miscellaneous.

## NOTES ON BOOKS AND BOOK SALES.

Mr. Russell Smith has just published a volume on a subject which has been the theme of many communications to this journal, namely, the "Armorial Bearings of the Bishops of our Church." *The Blazon of Episcopacy*, by the Rev. W. K. Riland Bedford, as the volume is entitled, is modestly described by the author "as an instalment of information upon a subject hitherto neglected," and as containing only "the desultory collections of a tyro in the science of blazonry;" but when Mr. Bedford adds, that "all that he can claim is the credit of having examined almost every MS. and printed book of any authority in the principal public libraries, and those private collections which have been thrown open to him," he says quite enough to earn for himself the thanks of all who feel an interest in the subject. The volume contains 61 plates, on which are engraved the arms ascribed to the Prelates of the different Sees from the earliest times—with blank shields, which may be emblazoned with the bearings of future bishops—the arms of each well described, with the authority on which they are ascribed to the respective holders, and an Index of names; so that we think it will readily be admitted that our tyro in the science of blazonry has done his work very completely.

We have for some time intended to call the attention of our readers to a little volume of very peculiar interest; in which the writer has endeavoured to present to the public, in a readable shape, a number of facts and stray notes collected by him during a stay of three years and a half in Germany and France; sometimes at work, sometimes tramping through the country. It is entitled *A Tramp's Wallet stored by an English Goldsmith during his Wanderings in Germany and France*. It gives us views of the social condition of those countries which are not to be gleaned from works of greater pretence, and, while well worth reading by all, is one which will be read with great advantage by all our hard-handed and clear-headed workmen.

Among other curious and rare books sold by Messrs. Sotheby & Wilkinson, on Aug. 19, were the following works by William Drummond of Hawthorndenne, *Flowres of Sion*, or Spirituall Poems, to which is adjoined his Cypress Grove, 4to., 1623, 10l. *Mausoleum*; or the Choicest Flowers of the Epitaphs, written on the Death of Prince Henrie, 4to., 1613, 8l. *Forth Feasting*, a Panegyricke to the King's most excellent Majestic, 1st edit. 4to., 1617, 8l. 15s.—This sale was peculiarly remarkable for MILTONIANA: Milton's Maske, *Comus*, 1st edit. 4to., 1637, 11l. Osequies to the Memorie of Mr. Edward King, and containing the 1st edit. of the *Lycidas* of Milton, 4to., 1638, 2l. 16s. *Paradise Lost*, 1st edit. 4to., 1667, 5l. 5s.—Dugdale's *Historical, Genealogical, and Historical Works*, 13 vols. fol., from George Chalmers's Collection, 35l.—A most rare and highly important Collection of Printed Proclamations, temp. Queen Elizabeth, James I., Charles I. and II., 6 vols. fol., 78l.

The sale of Dr. Bliss's remarkable library closed on Saturday, Aug. 21, when his Autograph Letters, Historical Documents, and valuable Manuscripts, passed under the hammer at Messrs. Sotheby & Wilkinson's. A MS. Letter of Charles I. to Queen Henrietta Maria, dated Oxford, April 11, 1645, 14l.—Six Letters of the Duke of Marlborough to the Duke of Ormond, 1702-5, 13l. 10s.—Forty-three Autograph Letters to the Duke of Ormond on Political and other subjects from noblemen and others, including two from the Duchess of Ormond, and three from the Princess Sophia of Hanover, 1698-1707, 20l.—Historical Papers temp. Charles I., Charles II., James II.,

William III., and Queen Anne, consisting of 140 articles bound in 4 vols., 21l.—A Collection of 20 early English Charters, commencing with King John, all on parchment, 50l.—Sir Thomas Lord Fairfax on *The Employment of my Solitude*, described in Dr. Cotton's *List of Bibles*, pp. xviii. and xx., 36l. 10s.—FERDUSI. *The Shah Nameh*, being a Series of Poems on the Ancient History of Persia: a superb MS. of the 17th cent., 80l.—Langbaine's *Account of the English Dramatic Poets*, interleaved in 4 vols., with transcripts of all the MS. Notes and Additions of Oldys and Bishop Percy, with a few by George Steevens, 4to., 1691, 6l. 15s. This lot sold for 9l. on May 21, 1800, at the dispersion of George Steevens's library.—Thomas Machell's Common-Place Book, containing drawings of old glass, monuments, buildings, coats of arms, coins, &c., with descriptions, oblong 12mo., 7l. 15s.

Our old friend, Dr. Ferdinand Wolf, of Vienna, in conjunction with Dr. Ebert, of Marburg, has announced a new periodical work, which we have no doubt will be of especial value and interest to English as well as German men of letters. It is entitled *Jahrbuch für Romanische und Englische Literatur* (Annuaire pour servir à l'Histoire des Littératures Romanes ou Néo-latines et Anglaises).

We understand that Mr. F. Macpherson, who for the last eighteen years has been carrying on business at Oxford, but was formerly well known to the bookselling trade in London, and to a distinguished circle of literary friends as the able assistant, and afterwards the successor of Mr. Cuthall in Middle Row, Holborn, has now left Oxford and returned to London, where he has opened an establishment for old books in King William Street, West Strand.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

VOLTAIRE'S WORKS: Prose Works, Vols. IX. and X.; Miscellaneous Works, translated by Smollett, Vol. IV.

Wanted by Thomas Hayes, Bookseller, Palatine Buildings, Hunt's Bank, Manchester.

BLACKLOCK'S POEMS. Fourth Edition.

DR. GOILLIER ON THE BLIND, translated from the French by Sir R. Phillips. Any Works on the Blind.

Wanted by W. H. L., 127, Euston Road, N. W.

A CONCORDANCE TO THE BOOK OF COMMON PRAYER, published by Hope, Great Marlborough Street.

Wanted by Rev. J. P. Wilkinson, 76, Horseferry Road, S. W.

## Notices to Correspondents.

Among many other Papers of interest which are in type waiting for insertion, are Anderson Papers, No. 4.; Sir George G. Lewis, Rome on the Great Sea; Mr. Elmes on Epicurism; Had Mary Queen of Scots a Daughter? Mr. Gutch's revised Table of University Hoods, &c.

DELTA. They are of course the property of the Members of the College.

H. T. E. The Key to Gulliver's Travels referred to was one of Curt's choice productions. See "N. & Q.," 2<sup>nd</sup> S. iii. 501.

JAMES ELMES. Thanks for the notice of Pat Carey, but the substance of your article has been given in our 1st S. viii. 406.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.



LONDON, SATURDAY, SEPTEMBER 4. 1858.

## Notes.

## ROME ON THE GREAT SEA.

Plutarch, in his *Life of Camillus*, after having described the capture of Rome by the Gauls, proceeds to remark that an indistinct rumour of that event appears to have immediately passed into Greece. This remark he supports by the following passage.

"Heraclides of Pontus, who lived not long after those times, states in his Treatise concerning the Soul, that a report arrived from the west, of an army which had issued from the land of the Hyperboreans having taken a Greek city named Rome situated, in that part of the world, near the Great Sea. It does not surprise me that Heraclides, being fond of fable and fiction, should have decked the true story of the capture of Rome with a rhodomontade about Hyperboreans and the Great Sea.\* Aristotle the philosopher had, however, manifestly heard that the city was taken by Celts; he says, indeed, that it was saved by a certain Lucius; whereas the name of Camillus was Marcus, not Lucius" (c. 22.).

An indication of the date of Heraclides is afforded by an anecdote preserved in Proclus, *Comm. in Plat. Tim.* p. 64. ed. Schneider. It is there stated that Plato induced Heraclides Ponticus to go to Colophon in order to collect the poems of Antimachus, whom Plato preferred to Choerilus, notwithstanding the high reputation which the latter poet then enjoyed. The death of Choerilus was prior to the year 399 B. C., and his reputation may be considered to have been at its height at the beginning of the fourth century B. C. (See Naekes's *Choerilus*, p. 92.; *Anth. Pal.* xi. 218.) The admiration of Plato for Antimachus is mentioned by Cicero, *Brut.* 51., and Plutarch, *Lysand.* 18. See Welcker, *Ep. Cycclus*, vol. i. p. 105., whose scepticism appears exaggerated.

Antimachus was posterior to Choerilus; he flourished about 405 B. C. (Diod. xiii. 108.) He was already a celebrated poet when Plato, born in 429 B. C., was a young man. (Plut. *ib.*) His poems are cited by Aristotle, *Rhet.* iii. 6. 7.

The interval between the births of Plato and Aristotle was forty-five years: it is probable that Heraclides was more the contemporary of the former than of the latter. According to Suidas in *Ἡρακλείδης*, he was left in charge of Plato's school, when that philosopher went to Sicily; that is, about the year 368 or 361 B. C. Cicero (*Leg.* iii. 6.) regards Heraclides as the disciple of Plato, and Theophrastus as the disciple of Aristotle. The *History of Plants* by Theophrastus, in which there is a mention of the Romans, showing an accurate knowledge of the geographical position of Rome (v. 8.), contains allusions to events which occurred in 311 and 308 B. C. Theophras-

tus died in 287 B. C. Clinton, *Fast. Hell.* vol. iii. p. 469. thinks that Heraclides survived Plato full forty years. This would suppose him to have died as late as 307 B. C., which is fifteen years after the death of Aristotle. His lifetime may be placed with greater probability from about 410 to 340 B. C.

Aristotle was born in 384 B. C., and therefore, assuming 390 B. C. as the date of the capture of Rome by the Gauls, his birth happened six years after that event. The passage in which he mentioned the occurrence was probably written about 340 B. C.; in one of his works he alluded to the expedition of Alexander to Italy, which took place in 334 B. C. (*Fragm. Hist. Gr.* vol. ii. p. 180.)

The treatise of Heraclides, *περὶ Ψυχῆς*, occurs in the list of his works in Diog. Laert. v. 86. Other historical facts are cited from his treatises on abstract subjects, as on justice, pleasure, and love. (*Fragm. Hist. Gr.* vol. ii. p. 199.) His disposition to indulge in fabulous embellishments is adverted to by Cicero: "Ex eadem Platonis scholâ Ponticus Heraclides puerilibus fabulis refertit libros." (*De N. D.* i. 13.) Timæus the historian likewise characterised Heraclides as fond of marvels; and gave as an instance a story told by him of a man having fallen from the moon. (Diog. Laert. viii. 72.)

The Hyperboreans were a fabulous people, who were supposed to dwell in a warm region, lying beyond the mountains where the cold north wind took its origin. When they were conceived as having a place in positive geography, they were generally referred to the far north: Hecataeus of Abdera, who wrote a separate work upon this nation, and who lived at the time of Alexander the Great, described them as inhabiting a large island opposite the coast of Celtica. (Diod. ii. 47.) Their position was, however, unfixed. Thus Apollodorus connects them with Atlas (ii. 5. 11.) in the far west, while other writers banished them into the eastern extremity of Asia. Strabo treats the existence of the Hyperboreans and the Rhipæan mountains as a fable, and classes them with the figments of Pythæas respecting the northern ocean (vii. 3. 1.); Pliny, however, and Mela return to the ancient faith in the reality of this holy people: both of them celebrate its happy climate, blessed with perpetual sunshine. (Plin. iv. 12.; Mela, iii. 5. Compare Ukert, *Geogr.* iii. 2. pp. 393—406.)

The sea which was believed to surround the inhabited earth was sometimes called the ocean; sometimes the external, the Atlantic, or the Great Sea. From this circumfluous ocean four bays or internal seas were supposed to spring; namely, the Caspian, the Persian Gulf, the Red Sea, and the Mediterranean. (Plut. *Alex.* 44.; Dionys. Per. 43—57.) The Mediterranean was the sea with which the Greeks and Romans were most concerned: they called it "our sea," the "internal sea:" thus Polybius opposes *ἡ καθ' ἡμᾶς* to *ἡ ἔξω*

\* The word *ἐπικριπάζω* recurs in Eurip. *Herc. Fur.* 981.

καὶ μεγάλην προσαγορευομένη θάλασσα. (iii. 38.) The term "Great Sea" was that most frequently used to designate the external ocean: thus Scymnus says that the Argonauts sailed by the river Tanais into the Great Sea, and thence into our sea; that is to say, they made their way by the Tanais into the northern ocean, and coasting westwards entered the Mediterranean by the Straits of Gibraltar. (Schol. Apollon. Rhod. iv. 284.) Stephanus, in *Κασπία θάλασσα*, states that the inhabitants of Asia call the Atlantic the Great Sea; and Arrian applies the same term to the sea which washes the shores of India. (*Anab.* v. 6. 3.; *Ind.* 2. 3. 43.; *Tact.* 19.) Cicero, in the following passage, represents the language usual in antiquity: "Omnis terra, quæ colitur a vobis, angusta verticibus, lateribus latior, parva quædam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris." (*De Rep.* vi. 20.) Pliny likewise makes the Great Sea synonymous with the Atlantic (iii. 5.); which term, it must be observed, was not used in its present limited sense, but was applied to the entire circumambient ocean (see Forbiger, *Handbuch*, vol. ii. pp. 11—14. 333.; Bernhardt, *ad Dion. Per.* p. 532.)

The term *μεγάλη θάλασσα* is applied to the Mediterranean by the ancient logographer Hecateus, in a passage cited by Arrian, *Anab.* ii. 16. It is likewise used in the same sense by the author of a Periplus, subsequent to the Christian era, which has been published from a Madrid manuscript (see *Geogr. Græc. Min.* vol. i. p. 428. ed. Müller). This usage of the term is, however, uncommon; and there can be no doubt that Heraclides meant, as he was understood by Plutarch, to designate the great external sea. The words *ἐκεῖ που κατοικήμενη*, appear to imply that Rome was situated near the country of Hyperboreans, that is to say, in some part of northern Europe, adjoining the ocean. It is difficult to reconcile this interpretation with the epithet "Hellenic," which Heraclides applies to Rome; for the Greeks in general confined their colonies to the shores of the Mediterranean and the Black Sea: nevertheless, such seems to have been the meaning of Heraclides; and we must suppose that the Athenians, at the beginning of the fourth century before Christ, were so little informed respecting Rome as to be ignorant that it was in Italy, or even on the shore of the Mediterranean, and to be capable of believing that it was situated on the northern coast of Europe.

G. C. LEWIS.

#### CHATTERTON.

An interesting Chatterton relic has lately come into my possession in the following singular manner. Stepping into a little village publichouse in the neighbourhood of Oxford, after a country

walk, to procure some refreshment, my attention was attracted to some half-dozen volumes on a bookshelf. Amongst these I found Catcott's *Treatise on the Deluge*, in two parts, (1756—68); at the beginning and end of which were several leaves filled with MS. verses, and having at the end of the first poem the name of Chatterton faintly written in a different hand. For a trifle I became possessor of the volume; although, being totally unacquainted with the poet's handwriting, as well as with his compositions, I had little idea at the time of the real interest of my acquisition. Upon comparing the verses, however, with facsimiles in editions of Chatterton's *Works*, the identity of writing was apparent to all who saw them, and any possible doubt has been since entirely removed by my having had an opportunity of examining one of the Chatterton MSS. in the British Museum. I find also that Chatterton has written his own name at the foot of one of the pages of the volume, beside a roughly tricked coat of arms. The following are the poems of which copies in, therefore, the autograph of their unhappy author (unhappy, were it only for the miserable character of these productions of scoffing unbelief,) are here found.

1. "Epistle to the Rev<sup>d</sup> Mr. Catcott, Dec. 16, 1769," with the note in prose at the end, on seven leaves at the beginning of the volume. The only variation from the printed copies which is worth notice consists in the blank in the line commencing " \* \* \* wants learning," &c., and in those which follow, being filled up with the name of *Burgum*, as in the corresponding passage in the poem of "Kew Gardens." (All that follow are at the end of the volume.)

2. The "Sentiment."

3. The verses headed "The Methodist" in the printed copies, but which here are without a title; dated 1770. The blank "C——" is filled up with the name of *Catcott* at length.

4. Eleven (unprinted) lines without a heading; of a nature which too well forbids their publication. (Several leaves appear in this place to have been torn out, then follows:—)

5. "The Defence." In this poem the following variations deserve notice:—

*Taylor*, edd.: *T \* \* l \* r*, MS.

*Notion* just: *notions*.

*Dreads* the path: *reads*.

A line appears? appears:

(i. e. a colon after "appears," instead of an interrogation).

The passage from "Why to be sure," &c., to "Every strain," is within inverted commas.

There is no stop after "I can testify." (Two more leaves have here been removed.)

(Upon the cover):—

6. The six last lines of "Hecca and Gaira," dated 3 Jan. 1770.



The following name of a former owner is inscribed in the volume: "Chris<sup>t</sup> Jeaffreson, e dono Jos. Oldham, March 12<sup>th</sup>, 1792."

At the same time that I obtained this volume, I became also the purchaser of two little vellum-bound books, then doing duty as the supporters of a dilapidated stuffed bird; but which in any case or condition (and their present condition is one of merciless mutilation) one would not have looked for in the, too often, uncongenial quarters of a public-house parlour. The running title of one, which as yet I have been unable to identify, is *The Holy Pilgrim*; the other is Perkins's *Treatise of a Reformed Catholike*. W. D. MACRAY.

#### ON EPICURISM.

"What a damn'd Epicurean rascal is this."—*Shakspeare*.

Epicurean, as a term of reproach, is of older date than is generally supposed. Rabbi Jehukak Hallevy, a learned philosopher, grammarian, and poet, profoundly skilled in all the learning of his age, a Spaniard by birth, an investigating traveller, and celebrated for his numerous works, principally in Hebrew and Arabic, who flourished in the early part of the twelfth century, calls the Sadducees "*epicureans* (אפיקורוס, *aipikurios*) and *minims*." *Epicurean*, he says, means *infidel*, a word of reproach applied by the Rabbis to those who deny the truths of revealed religion. Also to those Jews who reject the doctrines of the Rabbis, as declared in the Talmūd (*Tr. Sanhedrin*, p. 97.) In answer to the Query, "Who is an Epicurean?" he replies, "He who despises the Sages and their doctrines."

The Jewish doctors do not derive the opprobrious term epicurean from the name of Epicurus, the philosopher of Gargetus, but from the Aramæan הפקר (*epicur*), *free, licentious*. This dialect of the Hebrew language was the common one of the Jewish people in and long before the time of Christ. Dr. Andrew renders הפך (*epik*) "contrary," "perverse," "turned," and Hutter "vertit," "invertit," "evertit," "subvertit," "eversio." But the root has a yet more ancient origin; for in Exodus xiv. 5., where it says "the heart of Pharaoh was turned against the people," the Hebrew word הפך (*epik*) bears the same meaning as in our authorised version. The great Jewish historian thus stigmatises the Egyptian tyrant as *epicurean, infidel, unbeliever*.

The antiquity of the Aramæic tongue (the language of Aram) Syriac or Chaldaic language is proved in Genesis xxxi. 47., when Laban the Syrian, in giving in his own tongue the name of the memorial heap of the covenant between him and Jacob. The historian says, "and Laban called it יגר שדוּתָה (*jegar-sahadutha*), and Jacob

called it גלעד (*galeed*)," both meaning the heap, one using the Syrian and the other the Hebrew tongue, which is often designated in the Old Testament the "Jews' language."

So, also, Isaiah xxxvi. 11.: "Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language, for we understand it: and speak not to us in the Jews' language" (that is, the Hebrew) "in the ears of the people that are on the wall." The same is mentioned by Ezra, Amos, and other Old Testament writers.

The word מין (*min*), pl. *minim*, signifies in rabbinical Hebrew *infidel, miscreant*. Rabbi Elias Levita, a learned native of Germany, who lived in the sixteenth century, and occupied much of his time in teaching Hebrew to cardinals, bishops, and other hierarchs of the Romish church, and is highly praised by Father Simon in his *Hist. Crit. de V. Test.*, says, in his book *Tishby*, under the word "Min":—"From the books of the Greeks we learn that there lived a man named Mani" (Qy. Manes or Manicheus?) "who denied all religion: those who followed his doctrines are called after him *Minim*." According to the *Josephoth* (tr. *Abana Sarah*, p. 20.), *Min* denotes an apostate Jew who worships idols. It is applied only to Jews, as the same book declares (*tr. Chulin*, p. 13.), "among the *Gentiles* there are no *Minim*," that is, apostate *Jews*.

According to Moses bar Maimon (*Moses the son of Maimon*), better known by his Greek patronymic Maimonides\* (*Hilchoth Thesobah* responses), the word *Min* is derived from Manes, a Persian philosopher who lived in the fifth century and taught the doctrines of two antagonistic principles, Evil and Good. From him arose the notorious sect of the Manichees, whose name it bore. Maimonides, however, does not class the Sadducees with the *Minim*, but calls them כפרים (*kaphirim*) renegades.

The fat swine of Epicurus' sty, with whom and at whom and his dainty friend Catius the kitchener, Horace discusses the mensal tablets of the Gormandizer's Almanac, are wrong in calling themselves disciples of the abstemious Gargetian, who in his "trim gardens took delight."

An epicurean, therefore, if Horace's description be true, is not a follower of Epicurus, is not one given up to voluptuous pleasure, a sensualist, more addicted to mensal than mental converse: on the contrary, the founder of this celebrated sect and his disciples were deservedly praised by Cicero, Quintilian, and other competent authorities, as a

\* This illustrious teacher is known to the Jews by the anagram *Rambam* (Rabbi Moses Ben Maimon), and they assert of him that מוֹשֶׁה וְעַד מוֹשֶׁה לֹא קָם כְּמוֹשֶׁה (*mosheh ve-ad mosheh la qum ke-mosheh*) from Moses (the legislator) to Moses (the teacher), there has arisen none like Moses.



fraternity of love, and a goodly fellowship of moral excellence and superlative wisdom.

Instead of being a mere voluptuary, an epicure like taverners, whose god is their belly, a sordid sensualist, Epicurus taught and practised the present manners, and the strictest command of the passions, to seek health of body and peace of mind; and inculcated the purest morality, and the academical philosophy of the Stoics, which character Cicero vouches as continuing till his time.

In short, Epicurus, instead of being the "Epicurean rascal" objugated by our great dramatic philosopher, and his followers the beastly swine satirised by the delicate Venusian, were rather of the sect of the Quietists, of which the illustrious Fenelon and a few Friends are such distinguished examples.

Of this amiable fraternity Sir William Temple gives the following comparison:—

"What is called by the Stoics *apathy* or *dispassion*, is called by the Sceptics *indisturbance*, by the Molinists *quietism*, by common men *peace of conscience*, seems all to mean *Tranquillity of Mind*."

For an interesting account of the philosophy and actions, the sayings and doings of Epicurus, the inquiring reader will find the best in Bruncker's great work, his *Historia critica Philosophia*; the second, enlarged, and greatly improved edition in six volumes 4to., 1767. It was the labour of fifty years, and is acknowledged to be the most comprehensive, methodical, and impartial History of Philosophy that has been ever written. A judicious abridgment of this work was made by Dr. Enfield in two volumes 4to., and published in 1791.

JAMES ELMES.

#### ANDERSON PAPERS. — NO. IV.

(1.) John Campbell, Esq. of Cawdor\*, to James Anderson, Esq.

London, January 7, 1717—1718.

My Dear Sir,

I was extremely pleased with the memorial, &c., which I received from you the beginning of summer, but I am surprised at your long silence. Since that time you have given me no account either of any debt or annual rents being paid, except a small sum to Brodie, or of what money you have in hand ready to pay, as I shall direct, or how my law suit goes on. The losses or arrears of tenants you know is an excuse no farther than I please to accept it, for you may be sure, the great reason of my

giving you a tack of Islay, was because I would not be troubled with complaints of that nature, which I knew were common with stewards when their masters are so far off and unacquainted with their own business, but from you I expected the rent to be duly paid and accounted for at the appointed times, without farther trouble. It is true, law suits are expensive, but yet expence cannot be very considerable in respect to what is due to me for Islay since my mother's death. I assure you, I have daily expected to hear of a considerable sum in your hands, and I will still believe that it is so, and that your business has prevented you giving me an account both of that and my law-suit, which I desire to have the first opportunity. I have such an opinion of the justice of my cause, and the integrity of the Lords of Session, that I think I have no reason to fear the event; but if that vile woman should, by her base practices, obtain a decret in her favour, I am resolved to appeal to the House of Lords, and I desire that in case, you may take the proper measures.

I am, Sir, yours truly,

J. CAMPBELL.

(2.) James Anderson, Esq., to Mr. Patrick Anderson, at Killybeg, in Islay.

Edinburgh, July 31, 1718.

Dear Son,

I have yours of the 15th, with the postscript of the 16th, after Duncan Crawford arrived.

I wrote you this day fortnight by Inverary [a letter], which I hope the postman has forwarded, when I told you what was come of Calder's affair, and resolved to appeal. But on due consideration, both by some insinuations, that we would yet carry it, the interloquitor not being tenable and managed in a strange manner, and was only a feint to bring on, if possible, a composition, but when an appeal was heard of, some they say began to consider. But that which weighed most was, that the Parliament not sitting till winter, that mischevous woman might do much mischief by her decret before the Parliament sat down, and one order were got to cite her, for till then execution doth not stop; so we gave in a petition which was very well received.\* In the meantime, I find E[arl] I[slay] bestirrs himself much to have it compounded, and spoke to Captain Dugal to discourse me, upon which we had a long conversation, and I fully laid open the matter to him—what vexation and expenses Calder had been at, how abused in the interloquitors, and what hazard he was in from others. The great topick is, that if it come to the House of Peers, then he must reflect upon Sir Hugh and Sir Alexander. I also considered that, and plainly told him that I had no orders to treat, but on the contrary to appeal; that I wished him to be rid of all law suits, and for myself was most heartily wearied of this, but could not in conscience or duty advise him to compound this matter.

I have wrote Calder very fully about it, and I hope will please him. I had, two posts ago, a most kind letter from him, dated at Cambridge, the 21st instant, in answer

\* A representation, dated 1705, preserved amongst the "Cawdor Papers," Advocates' Library, and addressed to the Duke of Argyle, commences thus—"The family of Calder being a scion of your Grace's family, and a considerable branch thereof, albeit they hold their estate in the North, and also that of Isla of the Crown; yet, upon every occasion, showed themselves as to all dependance, in the same manner as if they were your immediate vassals," &c.

The present Earl of Cawdor is the representative of this ancient family.

\* It is remarkable how very little difference there is in practice in 1718, as to the effect of an appeal, from that in 1858. Execution could not be stayed by the presentment of an appeal, unless followed by citation or service. This is the rule at present. Neither could a petition for appeal be received unless the Peers were sitting—which is the case now. Nevertheless sapient persons some time ago talked wildly about appeals not being contemplated at the time of the Union. Really this hazardous way of talking, so much in vogue at present—more especially when a party purpose is to be served—cannot be too severely reprobated.



to one I wrote him when I enclosed a copy of Sir Alexander's bond, which was printed. Some gave out he would be displeased with publishing it, but he gives me great thanks for my care and diligence, with which he says he is extremely pleased, and has a very handsome turn upon it; that if this bond be allowed, then such papers are of the most signification, because they can overturn the most solemn contracts. I acquainted his lawyers with this, who admire his readiness and capacity. He also writes me that he finds some of his friends who profess the warmest affection and friendship, are not doing him the best of offices; and, I believe, my letter will confirm him, and make it the more acceptable. I indeed write him very plainly, which will please him the better.

Captain Dugal behaves very civilly. I acquainted him of Kiltanabus' behaviour, of whom he has no good opinion, and told me he heard they were a very humourous and litigious people in Islay. That about Hugh is a story; and I doubt not but your conduct will be approved. Mr. John is certainly a very ill man, both by his letter, which is a manifest lye, and likewise by what he says about Hugh, for he really was against the having a tenant, and gave me very good reasons for it,—so if he speak anything to that purpose, you may contradict him, and I will write him what he said and propale his conduct; but I hope we may have an opportunity to let him and others be known what they really are. But our business at present is to look after our affairs. Ruth Pollock has given in answers which are really very silly, and are rather scolding than reasoning, and in them calls Sir Hugh's proceedings in the marriage articles barbarous and unjust, and inveighs horribly against me; that I menaced [her] and threatened to reduce her to poverty, if she insisted in her process, and that she regretted Calder's being misled, and she believed, nay knew it to be true, that he would have paid her if I had not hindered.

Some of the Lords, I hear, are displeased with the Petition. I'll send Calder a printed copy of it, which will let him see how some would have him be so very tender of saying anything publicly to Sir Hugh's prejudice. And yet how lavish she is! And, I believe, he will not look the worse on me, when he sees how this woman uses me in print. The bill and answers were moved yesterday. I verily believe he would have carried it, but it was put off till this day, and probably will to November, and then the Parliament will be sitting. If farther mischief be done to Calder an appeal will soon be made.

There has been strange doings in this affair. I hope all in the end will be to Calder's advantage, and will fully open his eyes. He writes me, his sister, Mrs. Ann, is earnest to have her share of my Lady's arrears, so, I request you get up all you can by all means. I can't think of your staying longer, both because of your health in the winter, and 'tis absolutely necessary you and I take a trip to the country and return by November, for many reasons,—so I request you hasten as soon as is possible, and get as many cattle and money as you can. I'll make no forehand bargain. Tho' you get not out as soon as Duncan, you may soon follow, and be here almost as soon as he; and may order Lachlan, or any you think proper, to get some cattle for Island Texa. You can soon come with the tenants, and I doubt you would get money by your staying, and we may send back Duncan to mark the cattle for that year. I approve of your coming with James and Baloch, and shall be sure to charge Kibuchen as bail for the last, but as yet I hear nothing of him. Sir James has sent this week to me the money for the cows, but it is miscounted in about £4, 10s. Scots, which I'll write him to send to the Clerk's at Innerary, so you may call for it.

I have got but a very few subscriptions\* since the advocates met. So we must double our diligence for money on that account also. So, dear child, we must at this juncture exert our utmost. I hope it may contribute to our after quiet. You need regard no stories that are mischievously spread in Islay; you may be assured Calder will prove the man of true honour and friendship. I see daily more and more of it, and I believe he will now fully see that I have not only faithfully and painfully acted, but [have] suffered for him, and among his other good qualities, I take him to be a gentleman of great resolution, answerable to his good sense. Brodie is here and still on the grasping way.† If you get not James's accounts fully settled by hurry of business, we may finish what remains when he comes here. You may tell him, and assure him and Baloch that I am very earnest to have accounts cleared, only expect they will bring them up as far as is possible.

You will see to bring out, if you can, some cows to Innerary, which may be sold at Martinmas; and also stotes or cows to winter here. I think Octomore and his wife has got enough already by their trafficking, and Hugh might be better employed than carrying on factions. I believe such conduct will not please his cussine. I shall send the process you desire to Innerary, but I have been terribly hurried by this law process, and have not got one word read—yea, scarcely sometimes leisure for diet or sleep.

We have been here for some days, and still continue in some trouble, by scarce having any silver money to go to market—there being a report that the guineas are to be cried down, and almost everybody believes it will be so, and therefore shun taking of them as much as they can, and people believe this the more that the Bank gives out no silver, but pay their notes in guineas. This I thought proper to acquaint you with, that you may manage matters accordingly, and rather, when possibly you can, get silver than gold.

Your mother, family, and friends are all, blessed be God, in health, and long to see you, and myself particularly. I wish John Allan may amend his conduct. There is nothing I suffer so much by in these parts than his imprudent behaviour. If he had managed himself right, he might have done good to himself and me. My blessing to Anne, Jeanie, and her family.

The Treaty between the Emperor and Turks is signed. The Spaniards have jockeyed the King out of Sicily, having taken possession of that kingdom. 'Tis now thought Spain will hearken to terms. The King of Poland is dangerously ill. The Czarowitz was, by a solemn trial, found guilty of death, for treason against his father ‡, but next day after begged pardon of his father in presence of the nobility, and dyed; but 'tis given out, that this has bin so far from his father's gaining his ends, that his whole army has revolted—but this wants confirmation.

Your mother entreats you, if you can get us some good butter. I know I need not entreat you to make dispatch

\* For his *Diplomata Scotia*.

† The Laird of Brodie, who was creditor of the Calder family to the extent of twenty thousand pounds Scots of principal. Some antiquarians have maintained that the "Brodie" who is so humorously, but equivocally, alluded to in James the Fifth's ballad, was the male descendant of Brudhe, the son of Bili, King of the Picts.

‡ Peter the Great. The question whether Alexis died in consequence of paralysis, or by the hand of an executioner, is difficult to determine. The valuable account in the collection of papers, published in 1722, relative to Russia [2 vols. 8vo.], positively states that he died from the effect of fear.



in business; for I have been so long hurried and penn'd up, that I want a little country air, which I cannot promise myself to have till you come here.

I designed to have wrote this night to Innerary, and ordered an express from thence, but the Baillie of Jura's man falling in my way, I have sent this by him, and wrote the Baillie to forward it, so I hope it will come safe and sound.

I am just going to the plaguy Parliament House to attend this day's fate. I scarce believe it will come on, and being in this haste, can only add my blessing and prayers, wishing us a happy meeting. I have given the bearer a shilling, and you may pay the man who comes from Jura. Remember me to Duncan and all friends.—Mon cher Filz, Adieu.

J. M.

#### PRICES OF RELICS.

I made the following *cutting* from a newspaper many years before "N. & Q." was established as an *omne-gatherum* hebdomadal for remarkable scraps; and which (as the coachmen used to say in bypast times "all right") is also excessively "pertikeler" about *dates* and *authorities*, and so I am at fault in not having taken a *note* either of the date *when*, or the newspaper *in which* the article appeared. It is, however, so *curious*, as reflecting on great literary men and martial heroes, as to be worth reviving on its own credentials:—

"*Antiquities and Curiosities.*—The collectors of relics will, perhaps, feel interested in the subjoined statement of the prices paid within the last few years for various objects of historical curiosity:—The Ivory Arm Chair, presented by the city of Lubec to Gustavus Vasa, was sold in 1825 to the Swedish Chamberlain, M. Schmekel, for the sum of 58,000 florins. The Prayer-Book used by King Charles the First, when on the scaffold, was sold in London, in 1825, for 110 guineas. The coat worn by Charles XII. at the battle of Pultowa, and which was preserved by Colonel Roson, who followed the King to Bender, was sold in 1825, for the sum of 551,000 francs. A fragment of the coat worn by Louis XVI. at the altar, was announced in the catalogue of a sale in 1829, and would probably have fetched a very high price, but it was withdrawn. The Abbé di Tersan paid a very high price for a pair of white satin shoes which had belonged to Louis XIV. A tooth of Sir Isaac Newton was sold in 1815 for the sum of 330*l*. The nobleman by whom it was purchased had it set in a ring, which he constantly wears. Apropos of teeth, it may be mentioned that at the time when the bodies of Heloisa and Abelard were removed to the Petits-Augustins, an English gentleman offered 100,000 francs for one of Heloisa's teeth. At the sale of the library of Dr. Soarman at Stockholm, in 1820, the skull of Descartes sold for a considerable sum. Voltaire's cane was some time ago sold in Paris for 500 francs. An old wig, which had belonged to Kant, the German philosopher, was sold, after his death in 1804, for 200 francs. A waistcoat belonging to J. J. Rousseau was sold for 950 francs, and his metal watch for 500 francs. In 1822, Sterne's wig was sold at a public auction in London for 200 guineas. In 1824 the two pens employed in signing the treaty of Amiens were sold for 500*l*. The hat worn by Napoleon at the battle of Eylau was sold in Paris in 1835 for 1,920 francs. It was put up at 500 francs, and there were thirty-two bidders. There is at Penzanas an arm-

chair which is said to have belonged to Molière, and to which tradition has given the name of the Fauteuil à Molière. Its form bears evidence of its antiquity. When Molière was living at Penzanas, he was accustomed every Saturday afternoon to repair to the shop of a barber, named Gely. This shop was the resort of all the idlers and gossips of the town. There politics were discussed, and the *histoiette* of the day repeated from mouth to mouth. The large wooden arm-chair, above alluded to, stood in one corner of the shop, and it was a sort of observatory to Molière, who, when seated in it, attentively watched all that was passing around him. This old chair is now about to be sold in Paris, and will, no doubt, soon fill a place in some collection of curiosities."

G. N.

#### Minor Notes.

*Abp. Whitgift's Sermon at Paul's Cross.*—When the Parker Society edition of Abp. Whitgift's *Works* was published, the sermon preached Nov. 17, 1583, by the Archbishop at Paul's Cross, was given in a fragmentary shape (vol. iii. pp. 586—596.) from Strype. I made some search, but was unable to find that it had ever been printed in full, or to discover the MS. to which Strype referred. I have, however, lately been favoured with the sight of a printed copy of this sermon, which was purchased by the Rev. W. Goode at the sale of Dr. Bliss's library. The title is—

"A Most Godly and Learned Sermon, preached at Paul's Crosse the 17 of November, in the yeere of our Lorde 1583. 'Maledici Regnum Dei non possidebunt.' 1 Cor. 6. 10. 'Raylers shall not inherit the Kingdome of God.' Imprinted at London by Thomas Orwin for Thomas Chard. 1589."

Before the sermon is a preface without a name, and the signatures of the volume are from A to D, in eights. It is, doubtless, very rare, and was never seen by Herbert. I am indebted to Mr. Goode for the knowledge of it. J. AYRE.

Hampstead.

*Harris's "State of the County of Down."*—It may be well to "make a note of" the following extract from the Catalogue of Mr. Monck Mason's library, which was not long since sold by Messrs. Sotheby and Wilkinson:—

"518. Walter Harris and [Rev.] Dr. Lyon, joint Account of expenses incurred in visiting the County of Down, drawn up by the former, and noted by the latter, 1744. An interesting document as attesting the authorship of the history of that county (Lot 175.), which was published anonymously."

The document in question was purchased by Mr. Boone. АВВВ.

#### Leicestershire Provincialisms.—

"Mortalia facta peribunt,  
Nedum sermonum stet honos, et gratia vivax."

Horatius de Arte Poet. 68.

The following dialogue, real or imaginary, contains many remarkable expressions now current



in Leicestershire; some perhaps peculiar to that county, or, at all events, likely to pass away and be forgotten, under the operation of a cause which is thus alluded to in the *Quarterly Review*, No. 205. p. 134. :—

"These provincialisms are now, of course, fast disappearing under the influence of her Majesty's Inspectors of Schools, national and other."

A. Is it true that the Squire has taken those closen from you, and hurled them to Sims?

B. It's too true: I can't do with it: I can't sit down by it: I'm hurled out of the square.

A. Did you see the Squire, and try to colloque him?

B. I did go, mysen: but he was nasty with me, and very stupid. I know he has got a very dirty lane to go down for serving me a-that-ens.

A. M'appen he thought you had no docity.

B. Docity, indeed! he never knew me to be gizzling, or slithering about: I never set false lights; I was always solid; I had a vast of stuff off the land: I was boog over it.

A. Aye, you was boog, but he was blink; but, I say, how about your beasts getting into Sims' close?

B. Well, if they did, I did not know to it; I am not sure now that that close does belong Sims.

A. It can't be helped now. Is Mary well?

B. She holds mending, but nows and thens she hurls up: the leg that was broke has taken good ways, indeed she is gone service and likes, but she can not do what she used to could.

A. Can you do with three of us, if we come your way on Sunday?

B. O yes, the door sha'n't be made. I don't intend to moonshine, or go i'th' huddlings.

A. I must be moving.

B. So must I. J. O. B.  
Loughborough.

*Johnsoniana*.—There was in existence a MS. common-place-book made by Giuseppe Baretti, in which were copies of several letters of Dr. Johnson to him, and the following original verses written by Johnson, and said not to be printed:—

"*Versi improvvisi con la penna da G. Baretti a Samueleo Johnson.*

"Si strana cosa e mi Signor non para,  
Ho sentito amici d' qualita Foscara," &c.

[In all 14 lines.]

"*Rispossa del Johnson.*

"At sight of sparkling bowls or beauteous dames,  
When fondness melts me, or when wine inflames,  
I too can feel the rapture, fierce and strong;  
I too can pour the extemporary song:  
But though the numbers for a moment please,  
Though musick thrills, or sudden sallies seize,  
Yet, lay the sonnet for an hour aside,  
Its charms are fled and all its powers destroyed.  
What soon is perfect, soon alike is past;  
That slowly grows, which must for ever last."

What has become of this book? And are the letters, above alluded to, identical with those printed in *Boswell's Johnson*? I should like to see the remainder of the Italian verses.

CL. HOPPER.

*Vandalism at Addleborough*.—Will the editor of "N. & Q." give further publicity to the following by finding a place for it in his columns? The fame of such crimes should be eternal:—

"So we sat and talked, and afterwards scrambled up the rocks to the summit [of Addleborough]. Here is, or rather was, a Druid circle of flat stones; but my companion screamed with vexation on discovering that three or four of the largest stones had been taken away, and were nowhere to be seen. The removal must have been recent, for the places where they lay were still sharply defined in the grass, and the maze of roots which had been covered for ages was still unbleached. And so an ancient monument must be destroyed either out of wanton mischief, or to be broken up for the repair of a fence! Whoever were the perpetrators, I say,

"Oh, be their tombs as lead to lead."

—*A Month in Yorkshire*, by Walter White, 1858, p. 245.

K. P. D. E.

*Derivation of the word Cant*.—This word has had a great many derivations attributed to it. One of the most popular is, that it arose from the odd style of preaching of one Cant, who is said to have been a famous Puritan divine in Cromwell's time. But in that most delectable *History of Reynard the Fox*, as translated by Caxton (edited by W. J. Thoms, 1844, p. 85.), is this passage. The fox has enticed the wolf to look at the mare's shoe, on which he tells him there is an inscription he should read. The mare administers a kick, which sends the wolf howling backwards with his head broken. The fox asks what was written:—

"I trowe it was cantum, for I herde you synge me thought fro ferre, for ye were so wyse, that no man coude rede it better than ye."

Is there any earlier use of such a word? A. A.

*Masonic Signs on an ancient Grave-stone at Utica*.—

"P.  S.

PICTA . FORTV  
TA . VICISIT . ANNIS  
XXVI . DIE X."

This inscription was found on a grave-stone at Utica, and copied on the spot by Lieut. E. A. Porcher, R.N., on the 23rd May, 1858, by whom it was given to the writer. WILLIAM WINTHROP.

### Minor Queries.

*Persecutions of Polish Nuns*.—A. D. earnestly desires to know whether any new light has been thrown of late years upon the story of the perse-

cutions of certain Roman Catholic nuns in Poland under the Emperor Nicholas of Russia. This story has been lately reproduced by two respectable Roman Catholic writers (vide *Recollections of the four last Popes*, and *Life of Cardinal Mezzofanti*). Yet A. D. understands, (*i.e.* has heard it casually asserted very recently,) that, not only have the cruelties been formally disowned, but that the very existence of the Roman Catholic community in the town, where, as alleged, they were committed, has been positively denied. A. D. has no hopes of getting at the truth on the above point, except through the medium of "N. & Q."

*William Holdsworth or Oldsworth, D.D.*—Lot 166. in the Sale Catalogue of Dr. Bliss's MSS. is thus described:—

"*OLSWORTH (Dr.) Heroologia seu Martyrologia, or the little Booke of Martyrs preached in three Sermons in the Christmas Holydayes. ON PAPER, unpublished, 4to. circa 1608.* These Sermons must have been preached in the early part of the reign of James I., as the Scriptural Quotations are taken from the Old Translation."

One William Holdsworth of Emmanuel College took the degree of D.D. at Cambridge, 1598. We cannot trace any previous degree taken by him. We surmise that he is the author of the above work, and shall, therefore, be glad to obtain information respecting him.

E. H. AND THOMPSON COOPER.

Cambridge.

*Quotation Wanted.*—Will some kind reader of "N. & Q." refer me to any definite saying of the Emperor Napoleon which implied that he could "prove anything by figures (*chiffres*)?" I have a faint recollection of having seen this saying in the form of a quotation.

φηρ πηλ.

Dublin.

*Quotations.*—I shall be much obliged to any reader of "N. & Q." who will indicate to me precise references to the following quotations. The French, I conceive, are from Rousseau or Voltaire; the English one is from Swift.

"La pudeur s'est enfuite des cœurs, et s'est réfugiée sur les lèvres."

"Plus les mœurs sont dépravées, plus les expressions deviennent mesurées; on croit regagner en langage, ce qu'on a perdu en vertu."

"I as little fear that God will damn a man that has charity, as I hope that the priests can save one who has not."

DELTA.

*Old Game.*—Can you tell me to what game the markers and counters below described belonged? There are two little stands of tortoise-shell of beautiful form, mounted in silver-gilt; at the top is a double rail of wire (something like a miniature towel-horse), on which are strung, so as to move up and down, stops or markers of tortoise-shell, twelve on each rail, *i.e.* twenty-four on

each stand. Beside these, there are twelve loose counters of tortoise-shell, in the form of the sham-rock leaf, and two like fishes. The whole are prettily ornamented with gilt flowers, and appear to be of Italian work 200 years old, or thereabouts.

J. C. J.

*Early Lists of the Navy.*—In connexion with the queries respecting "Early Army Lists," J. H. propounded (2nd S. v. 343.) the same questions relative to navy lists, and to lists of members of the clerical, legal (bar and solicitors), and medical professions; to which questions no replies having been given, he begs to repeat them, *viz.* What was the earliest navy list? When were navy lists commenced? Where kept? and, Where to be seen? Is any record or list of the British naval officers from the earliest times to the present day kept at the Admiralty? And if so, how may access be obtained to the list or lists? And, What record exists of "King's Letter Men?"

He begs to repeat the same queries respecting lists of the civil professions?

*Spittle House, Eyton, near Leominster, co. Hereford.*—Can any of your readers, versed in the antiquities of Herefordshire, give me any information touching the early history of a house and premises known for centuries as the Spittle House, situate in the township of Eyton, near Leominster? That it originally belonged to some religious fraternity seems clear from its name, which in a Court Roll of the time of Mary I. find given thus: "una domus hospitalaria." A barn adjoining was some years since, and perhaps still is, known as "The Chapel." The Hospitalers had a preceptory at Dymore, on the other side of Leominster; but in the survey of their lands in 1338 (recently edited for the Camden Society by Mr. Larking), I find no mention of a "member" existing at Eyton.

K. H.

*Clement Paman* is mentioned as a collector and author of poems in the seventeenth century in the Sale Catalogue of Dr. Bliss's MSS. p. 24. He is also noticed in Ward's *Lives of the Gresham Professors*, 281.? Was he the person of this name who was of Sidney College, Cambridge, B.A. 1631-2, M.A. 1635? If so, we shall be glad of any other particulars of his life.

G. H. AND THOMPSON COOPER.

Cambridge.

*Bryant Family.*—What shield and crest belong to the Bryant family, and what is their county?

ETRANGER.

*Dibdin's projected "History of Dover."*—The late Dr. Dibdin, the bibliomaniac, once resided at Dover. A History of that Cinque Port was expected from him, in which particular he disappointed many Kentish antiquaries. Can any of



your readers point out what became of his collection of papers, especially his extracts from the archives of Dover? G. R. L.

*Who was Paulinus? —*

"It is remarkable that in the compilation ascribed to Nennius, the baptism of Edwin and his court, and of the many thousands who received that holy rite, as well in the oratory at York as in the waters of the Glen and the Swale, is ascribed, not to Paulinus, but to Rum, the son of Urien. It is possible that the two may have been identical; that Paulinus was a Briton by birth, who assumed the Latinised name under which he is known to us on his consecration to the service of the church. His patronymic designation of the 'son of Urien' would farther suggest that the zealous ecclesiastic who laboured so diligently for the salvation of the Anglo-Saxon king, was sprung from a father who was the most formidable opponent of the extension of the Anglo-Saxon power in Northumberland. We are farther told that Rum had a son Royth, whose daughter, Riemmalth, became the wife of Oswi, afterwards King of Northumberland, the son of Ethelfrith and nephew of Edwin.

"It must be remembered that Paulinus was sent from Rome into Kent by Pope Gregory to assist Augustine in the conversion of the people of that province, from whence he accompanied Queen Ethelburga to Northumberland. Now the following sequence of events is far from improbable: — That, on the death of Urien of Reged\*, and the expulsion of his family from the throne, his son Run retired to Rome, and there entered into holy orders. That when Gregory was looking about for missionaries to send to Britain, he should gladly avail himself of the services of a British priest highly connected, more especially when we know how anxiously Augustine strove, though without success, to obtain the cooperation of the British clergy in the work of converting the Anglo-Saxons. Lastly, that when the Kentish King had to select from the ecclesiastics about him a chaplain to accompany his daughter into Northumberland, he should make choice of a native of the district." — Mr. Hodgson Hinde's *Hist. of Northumberland*, pp. 76, 77.

E. H. A.

*Old Seal.* — An old brass seal has the following inscription in Lombardic capitals:

"S. BELTRAMI, RUBEL D'URSULINIS."

Is anything known of him?

J. C. J.

*County Magistrates: Voters: Ratepayers.* —

When was the office of county magistrate (justice of the peace) first instituted? Where is the list of those who have held the office kept? Is there a list in the Clerk of Peace Office in each county? or, is a general list kept, and where? Does not the Lord Chancellor, who in fact makes the appointment, keep a record?

What is the earliest list of voters? When commenced? where? probably to be seen? is there a record in each county?

Are there no early rolls of tax-payers in each county? What were the earliest and successive

taxes, rolls of persons paying which are likely to be existing, and where probably to be seen?

CÆDO ILLUD.

*Tadcaster Bridge.* — Where shall I find a good description and a representation of the bridge at Tadcaster in Yorkshire? I have found it mentioned only, and have failed in procuring farther information.

LONDON BRIDGE.

*Marks on Ancient Plate.* — Mr. Octavius Morgan, in the *Archæological Journal*, has taught how the marks of old English plate may be deciphered: but there are various other marks, belonging to other places than the hall of the Goldsmiths of London, which frequently occur, and which it would be desirable to classify and interpret. On a large silver spoon of antique appearance, having a flat bowl, and a round moulded knob with a flat end, which is engraved with the initials of its old owners, is a circular mark (about the size of a small pea), filled with a *fleur-de-lis*, and next it another mark of a small-w. I believe the w does not enter in the London alphabets of marks. May I ask the meaning of the two marks thus combined?

J. G. N.

*Strode of Parnham and Barrington.* — I am endeavouring to correct and complete the pedigree of this eminent west-country family, and should be glad of any assistance which your correspondents can afford me.

In particular I wish to carry on the line of Thomas Strode, who married (*circ.* 1550) Theophila, sister to Sir John Clifton, Knt., and settled at Stoke-sub-Hamdon. In the time of the Commonwealth, "Joan Strode and George, her son, compounded for the estate of Stoke for 365l."

When may we hope to see a History of Somerset worthy of the size and importance of that county?

R. C. W.

*Pew Door.* — In the Collection of Wills (*Surrey Archæological Society's Journal*, 184.) is one of Gyffray Gough, yeoman of the guard to King Henry VIII., dated 7th Oct. 1520. He leaves "my body to be buried in erth at my pew dore within our Lady chapell of my parish church of Mary Magdalen (St. Mary Overy) aforesaid," and "for brikying of the grounde where my body shall ly, vis. viiij." There is earlier mention of "pews," but I think this is the first of pew doors. What is meant by "brikying" of the ground? is it breaking or digging it up, or is it bricking, lining with brick? It should be noticed he desires to be buried "in erth."

A. A.

*Gutta Percha Paper.* — Reference was lately made by a correspondent to *gutta percha paper*, as "extensively used of late years in covering damp walls." Can this paper be procured by the ordinary paper hangers? and would it be advantageously used for the walls of a room, which,

\* "We may perhaps," says Mr. Hinde, "trace in the name of his capital, Re Ged, some reference to its position on the river Ged or Jed, on which Jedburgh, formerly written Jedwine, now stands." — P. 69.



though not damp, is almost entirely formed by the *outer wall* of the house, and in which many books are kept? S. M. S.

"*An Effectual Shove.*"—There still appears to be some obscurity respecting the real authorship of this curious work. In "N. & Q." (2nd S. vi. 80.), it is stated that a copy was sold by Sotheby & Wilkinson, with the name of William Bunyan on the title-page, and published in 1768. But at the sale of the Second Portion of Dr. Bliss's library, we find it attributed, half a century before that date, to Baxter:—

"Lot 2538. Pourtrait of a Factious Priest (in verse). A curious folio broadside, with full-length portrait of Bp. Burnet seated in his library, attended by Faction and Satyr, folio. Engraved and printed at Amsterdam, 1710. \* \* \* Amongst the books is one lettered 'Baxter's *Shove* to the Heavy Arst Christian.'"

How are these two statements to be reconciled? J. Y.

*Judgment of Character from Handwriting.*—This method of judging is generally supposed to be quite a novelty, but in Cibber's *Life of Andrew Marvel* I find this passage:—

"The person to whom he addresses these verses was an Abbot (probably Abbé) famous for entering into the qualities of those whom he had never seen, and prognosticating their good or bad fortune from an inspection of their hand-writing."

Is there any earlier mention of this species of divination? A. A.

"*Town and Country Magazine.*"—One is often much annoyed, in reading works of a former age, in finding persons specified by an initial, followed by a dash, as Mr. O—, Mr. P—, &c., thus leaving you, most probably, in perfect ignorance of the individual implied. There was a monthly periodical, the *Town and Country Magazine*, which appeared in 1769, and ranged over a period of fourteen years, or, I may rather say, most luxuriantly flourished, for at one period the monthly sale was 14,000. It was *la chronique scandaleuse* of the time, every number exhibiting what it termed a *tête-à-tête* or memoir of a lady and gentleman whose illicit amours, or some such follies, excited public attention, with their miniature portraits placed in juxta-position. As one in almost every instance can at best but conjecture, from the cause above assigned, at this distance of time, the persons alluded to, I beg to inquire if there be any *key* which would supply the deficiency? E.

*American Dollars.*—In a statement of the Commercial Bank at Kingston, Canada, which appeared in *The Times* a few weeks ago, the columns were ruled for pounds, and also for dollars, the former being preceded by the sign £, and the other by \$. This latter character seems out of place in the accounts of a British depen-

dency; for it is the U crossed by S which was adopted by the United States government when *souvenirs* of Britain were at a discount with them; but it may surprise your readers to learn that I was unable to find its origin during five years that I made inquiry of business acquaintances in New York, till I fell in with an old almanack which gave the explanation. J. MACKINTOSH.

*St. Artynolle's Shrine in Polles (St. Paul's).*—Who is St. Artynolle? Is the name a corruption of St. Erkenwald, noticed in Dugdale's *St. Paul's*, by Ellis? C. H.

*Martin's Account of Long Melford.*—Will Mr. H. D'AVENEY be so good as to say whether Martin's description of the state of the parish church of Long Melford, Suffolk (2nd S. vi. 142.), be in MS. or in print. If in MS., where is the codex; if in print, what is the title of the volume? LITURGICUS.

### Minor Queries with Answers.

*St. Michael's Church, Durham.*—Where was St. Michael's church, mentioned in the following extract from the last chapter of Symeon's *History* as the resting-place for one night of the corpse of Bishop William de Carleph previous to its interment in the precincts of the cathedral? I do not remember having seen any other reference to St. Michael's church:—

"Cujus corpus fratres qui cum eo fuerant Dunhelmum transtulerunt; quod occurrentes Monachi et Clerus omnisque populus cum merore multo et planctu susceptum usque in ecclesiam Sancti Michaelis deportaverunt."—*Sym. Hist. Ec. Dun.*, Bedford's edition, p. 247.

E. H. A.

[The cathedral of Durham had formerly nine altars dedicated to various saints. The outermost, towards the north, was the altar of the Holy Arch-Angel St. Michael, and it was no doubt to this part of the cathedral that the monks, the clerks, and the whole population carried the body of Bishop William de Carleph. For a description of the beautiful painted window over the altar of St. Michael, see Sanderson's *Hist. of Durham Abbey*, 1767, p. 114. There was also an altar in the same cathedral dedicated to St. Cuthbert, which Symeon the old chronicler (cap. xlix.) designates as the *church* of St. Cuthbert.]

*Bishop Hall's Arms.*—The clergyman of a neighbouring parish being anxious to restore a brass which commemorates a lady of the name of Ballard, *née Hall*, I wish very much to ascertain what were the arms of the famous Bishop Hall, of Norwich, believing Mrs. Ballard to have been of his family, and being unable to find any trace of her at Godalming, whence, according to the brass, she came. M. E. MILES.

[In Bedford's *Blazon of Episcopacy* the arms of this prelate are given. Sable, three talbots' heads erased, argent, langued gules, on the authority of Blomefield's *Norfolk*.]



*Archbishop Bramhall* married Mrs. Halley, widow of the Rev. — (who?), by whom he had issue Thomas; Isabella, married to Sir James Graham; — married to Alderman Toxteith of Drogheda; and — married to Standish Hartstonge. Can any of your correspondents give their names? Any information relating to the families of the daughters will oblige C. J. D. INGLEDEW.

[Abp. Bramhall's eldest daughter, Isabella, who married Sir James Graham, had one daughter called Helen, who was married to Sir Arthur Rawdon of Moira, and to whom she brought a considerable estate. "This Lady Rawdon," says Lodge, "was endowed with extraordinary virtues; she was of exquisite good sense and taste, and her charities were numberless to all in distress, and will never be forgotten." Her son, Sir John Rawdon, the third baronet, was the father of the late John, Earl of Moira. The name of the Archbishop's second daughter was Jane; that of the third Anne; Standish Harstonge, her husband, was one of the barons of the Exchequer. In the will of Ellianor Bramhall, the Archbishop's widow, she bequeaths legacies to William Halley, and to her two sisters-in-law, Margery and Alice Halley. *Rawdon Papers*, p. 13.]

*J. J. Defoe*. — I find it stated in the *Stamford Mercury*, under the date of January 2, 1771, that "Five malefactors were executed at Tyburn. One of them (J. J. Defoe) was grandson of the celebrated Daniel Defoe, author of *Robinson Crusoe*, &c." Is this assertion corroborated by other testimony, and what (if anything) is known of the unfortunate culprit, if such there were? Was he the son of the eldest or the second son of Daniel de Foe? PISHEY THOMPSON.

Stoke Newington.

[*John Joseph Defoe* was executed on Jan. 2, 1771, for robbing Mr. Fordyce of a gold watch and some money. He is said to be the grandson of the celebrated Defoe." (*Annual Register*, xiv. 65.) But according to information communicated to Walter Wilson by a representative of the family, this John Joseph Defoe was a great-grandson of the celebrated writer, and was the son of Samuel Defoe, who died in Pedlar's Acre in November, 1783. See *Wilson's Life of De Foe*, iii. 648.]

### Replies.

BROTHER OF SIMON FRASER, LORD LOVAT.

(2nd S. v. 335.; vi. 176.)

I think I can answer MR. FRASER's query on this head; as, though long absent and far distant from my native land, I still lay claim to being a *Scottish* reader of "N. & Q.," as well as a bit of a genealogist. Alexander Fraser, eldest son of Thomas of Beaufort, fought at the battle of Killiecrankie, 27 July, 1689, and died shortly afterwards, in his twenty-sixth year, unmarried; thus leaving his next brother, Simon, afterwards the celebrated Lord Lovat, the heir to that branch of the family: so that MR. FRASER correctly styles him the "elder brother;" but I think he has mis-

taken this Alexander (whose death was clearly proved when Simon was served heir to his father, in 1699) for a *younger* brother, — third surviving son of Thomas Fraser of Beaufort — John, regarding whom considerable mystery exists. He was a dissipated youth, and styled by the Highlanders "Jon Dhu nan Betach," or "Black John of the Dirk," from the following circumstance: — During a feast at Beaulieu Castle, about the year 1724, the family piper was "playing a spring" to the tune of "Betach er Mac Thomais," and some lines of this Gaelic song, which he must have been at the same time singing, were to the following effect: "There is a dirk upon Thomas's son, rattling and glancing above the band of his kilt, when a knife ('skein') might very well satisfy him; he has a sword and a shoulder-belt, when a straw-rope would suit him," &c.: it appears that these allusions were personally offensive to John, who drew his dirk to let out the wind of his pipe, and probably not much caring where he drove it; at all events, he stabbed the piper to the heart: for which murder it is said that he had to flee the country, and having found an asylum in England, married there a niece of Hogarth the painter. This is an exceedingly improbable tradition; though my informant, an octogenarian of the name of Fraser, related the story to me twenty years ago, and firmly believed in the facts himself, which he derived from his father, a contemporary of the event. It is not likely that the brother of "Mac Skimei" should have been put to much inconvenience in those days for the murder of a piper, and some inferior member of the family must have been concerned in the affair: for Simon Lord Lovat, in his letters, makes frequent allusion to the death of his brother John, about the year 1715, and alludes to his loss with expressions of strong and apparently sincere attachment. The only interest attached to the legend is, that a claim to the title of Lovat was brought forward in 1834, by a claimant who maintained his descent from this John: he was styled Rev. Alexander Garden Fraser, a Presbyterian clergyman at New York, in America. Mr. Fraser's pedigree was deduced from John, who was said to have returned to Scotland, and died at Greenock, leaving two sons: 1. William, who died unmarried; and 2. James, who was a commissary in the British army during the American revolutionary war; afterwards settled as a merchant at Charleston, in the U. S., and died there, leaving a large family, of whom the claimant was the eldest son; he married a Miss Frances Webb of New York, by whom he had issue five sons and three daughters. Mr. Fraser's claims, though believed by many, were never satisfactorily established; and he appears to have subsequently returned to the U. S., as he died at New York on 6th March last, aged sixty-six years. His death



is thus mentioned in the *Inverness Courier* of 1 April, 1858:—

"At New York, on the 6th ultimo, aged 66, the Rev. Alex. G. Fraser, A.M., late of Scotland."

He claimed the attained title on the ground of his assumed ancestor not having been included in the Act of Attainder of 1747; and could he have clearly proved his *legitimate* descent from the above John Fraser, would have had grounds for so doing: a strong personal resemblance which he bore to the Lovat family was considered by his supporters as a great point in his favour,—on such slight circumstances do some people found their claims to dormant peerages; and from personal knowledge, I can testify to his having been an agreeable and gentlemanly person, with, I believe, a sincere faith in his own claims. The late decision, however, of the House of Lords, restoring this ancient Scottish title to the present possessor (who had been previously created, in 1837, a British peer by the same title, and having been by Act of Parliament, passed in 1854, relieved from the original attainder, had the title formally adjudged to him by the House of Lords in 1857, with precedence, in the Scottish peerage, from the first creation of the barony in 1472), has finally settled the point. This nobleman, the undoubted representative of the clan Fraser, and so deservedly popular in the north of Scotland, is lineally descended from Thomas Fraser of Strichen, in Aberdeenshire, second son of Alexander, sixth Lord Fraser of Lovat, 1544—1558.

The latter part of Mr. FRASER'S Query refers to the records of the proceedings of Simon Lord Lovat, in support of his claims to the title; they must exist in the registers of the Court of Session in Scotland; but I shall, even at the risk of being prolix, give an account of his descent and right to the barony of Lovat, as the circumstances connected with his claims are both interesting and romantic, and show the exceedingly loose manner in which Scottish peerages formerly descended, or were assumed.

Hugh, eleventh Lord Fraser of Lovat (as the possessor of the titles was generally styled), succeeded his father in 1672, and died at his residence of Castle Downie, in Inverness-shire, 14 Sept. 1696, at the age of thirty, and without male issue; on which, though the barony was undoubtedly a male fief, the title was assumed by Emilia, the eldest of his three daughters and co-heirs, who thereupon was styled Baroness Lovat; being supported by all the influence and power of her maternal uncle, John, then Earl of Tullibardine, and afterwards first Duke of Athole, who, as Lord High Commissioner of Scotland, from 1696 to 1700, possessed almost regal power there. She married Alexander Mackenzie, of Fraserdale, son of Lord Purtonhall (an influential Scottish judge), who also took the title of Lord Lovat on his mar-

riage; a decree both for the estate and title being granted by the Court of Session, 2 Dec. 1702; and the name of Fraser, with arms of Lovat, was also bestowed upon him by another decree of 23 Feb. 1706; all which procedure was a stretch of arbitrary power, and contrary to the wishes of the clan. The titular Lord Lovat, having engaged in the rebellion of 1715, was attainted; but escaping, was outlawed, forfeiting his life-rent in the estates. This forfeiture, however, did not affect his wife, Emilia, Baroness Lovat; and on her death, in 17—, the title was accordingly assumed by her son, Hugh, as 13th Lord Lovat, in terms of the decision of the Court of Session in 1702. But this "decreet" was finally "reduced" (in Scottish legal phraseology) or reversed, and the right of the actual male heir to the peerage finally acknowledged, 3 July, 1730.

On the death, as above-mentioned, of Hugh, 11th Lord Lovat, s. p. m. in 1696, the male heir was his grand-uncle, Thomas, fourth son of Hugh, 9th Lord Lovat, (1633—1646,) who was born in 1631; he accordingly assumed the title of his family, though his right was never legally acknowledged; and as "Letters of intercommuning" (a fearful weapon in those days) were issued against him by the legal authorities, 18 Nov. 1697, and proceedings instituted in the Court of Justiciary for his seizure in the following year, he was obliged to take refuge with his brother-in-law, Macleod of Macleod, at Dunvegan Castle, in the Isle of Sky; where he was nearly as secure from the power of the royal executive as if he had passed over to America.

Thomas, *de jure* 12th Lord Lovat, died in his retreat at Dunvegan in 1696, and was interred in the churchyard of the parish of Durinish, in Sky; where his tomb, of a pyramidal shape, still exists. In 1736, his son Simon erected a handsome monument to his memory in the church of Kirkhill, co. Inverness, with an inscription, partly in Latin, and commendatory of himself! The title now properly descended to his eldest son, Simon, styled "Master of Lovat" from 1696, and who now assumed the title as 13th Lord: but the power of his opponents proved too strong for him; and "Letters of intercommuning" having also been issued against him in 1702, he was forced to flee into France, where he remained an outlawed exile till 1714. His pardon was not finally granted till 10 March, 1716; and he also then succeeded in obtaining from the crown a "life-rent escheat" of the estates forfeited by Alexander, the nominal 12th Lord, for his share in "the '15." And in 1730, he finally was declared Lord Fraser of Lovat, and his right to the peerage was recognised by all the branches of the British legislature, after a full investigation of his claims as heir male. His subsequent history and fate are too well known to require recapitulation here: on his



attainder, the title was forfeited to the crown in 1747; and on the death of his third and last surviving son, Hon. Archibald Fraser, s. p. m. sup., in Dec. 1815, at Beaufort Castle (the estates having been restored by the crown), all the descendants of this branch of the family of Lovat became extinct in the male line; and the representation of the family, and right to the title, devolving to the present Lord Lovat (then Mr. Fraser), who presented a petition to the House of Lords in July, 1825, claiming the title. A. S. A.

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THE ROOD-LOFT.

(2nd S. vi. 141.)

Often have I admired the glorious rood-screen in Ranworth church, and the ancient lectern has not escaped my notice. Mr. D'AVENEY tells us that the words painted at the back of it were repeated at the end of the epistle and gospel by the choristers; but this has no foundation in truth. He gives the verse itself inaccurately. It runs thus:—

“Gloria tibi Domine,  
Qui natus es de Virgine,  
Cum Patre et Sancto Spiritu,  
In sempiterna sæcula.”

The verse would indeed be imperfect if the words in italics were omitted, as in Mr. D'AVENEY's copy, as no glory would then be expressed to the first person of the blessed Trinity. But this verse was the common termination of the hymns in Advent, at Christmas, and on all feasts of the Blessed Virgin Mary; the same are still in use everywhere in the Catholic church, except that for the first line we have, “Jesu, tibi sit Gloria,” and “almo,” instead of “sancto” in the third line. This verse was not repeated at the end of the epistle, and much less at the end of the gospel. Nor was it ever used in the mass at all, but it belonged exclusively to certain hymns in the divine office. It was painted at the back of the lectern, not for actual use, but chiefly for a significant motto to keep alive the impression that the great object of all the services of the church was to give glory and honour to the Blessed Trinity.

I may here remark that Mr. D'AVENEY seems not aware that the form of asking the blessing of the superior before reading a lesson is “*Jube domine benedicere*,” not *domine*, the word being purposely varied when addressed to any earthly superior.

The rood-screen at Ranworth contains most curious and elaborate paintings in excellent preservation. It consists of a centre and two parclose, separated by beautiful projecting wings. The figures painted in the centre are the apostles, in the following order, commencing from the north end: Saints Simon, Thomas, Bartholomew,

James the Greater, Andrew, and Peter. Then come the holy gates, and Saints Paul, John, Philip, James the Less, Jude, and Matthew. On the north parclose are depicted Saints Withberge, John Baptist,—a prophet, probably Isaias, and Saint Barbara. On the south parclose are paintings of extreme rarity and interest, Saints Salome, with her sons John and James, the Blessed Virgin Mary with the holy infant Jesus, St. Mary of James, with her four sons, Jude, Simeon, James, and Joseph Barsabas, and St. Etheldreda.

On the inside of the north wing are large and richly painted figures of St. Augustin of England, St. George, and St. Stephen; and on the inside of the south wing, St. Thomas of Canterbury, St. Michael, and St. Laurence; the figures on each matching and corresponding in character most strikingly. The carving, gilding, and painting of this screen are extremely beautiful, and it is certainly one of the most curious and best preserved in all England, if not actually the best of all.

F. C. H.

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BERESFORD GHOST.

(2nd S. vi. 73.)

The evidence in this case is so very vague and unsatisfactory, that one would think the most determined believer in apparitions cannot but feel certain hesitations in accepting it as truth; the less superstitious will probably set it down as a pure fiction—a nursery tale.

I have examined the Waterford pedigree in Burke's *Peerage*, and do not find any Earl of Tyrone, or Lady Beresford, to whom the conditions of the narrative, as given by J. SPEED D., in any way apply. I may be wrong, and shall be open to conviction, if any one will show that I am so. Sir Marcus married Lady Catherine Poer, Baroness Le Poer, only daughter and heiress of James, third Earl of Tyrone, through which alliance Sir Marcus became Viscount Tyrone, 1720, and Earl in 1746.

With respect to the withered wrist, as seen by Lady Betty Cobbe, it remains for professional correspondents to decide whether such destruction of the part could possibly exist without entailing a loss of the hand, that is, the use of it,—whether the destruction of the carpal ligament would not be followed by at least a partial dislocation of the ulna;—and, finally, whether Lady Betty must not have possessed mesmeric powers of vision to have seen, as stated, the withered nerves.

It is worthy of remark that in this, as in all other ghost stories, the resurrection of the dead and last judgment are completely ignored and anticipated. The deceased has no sooner thrown off his or her mortal coil than judgment has taken

place. Lord Tyrone was no exception; for, although dying a deist, or at best a doubter, he had been leniently judged — "he was happy."

To conclude, I would call attention to the curious coincidence that within the last fifteen or twenty years ghost stories have marvellously increased. Works on Demonology, Witchcraft, Second Sight, &c. &c. have been published,—to meet, of course, the prevailing taste. We have had table-turning, spirit-rapping, Belgravian and other Sibyls, together with numerous other symptoms of a morbid hankering after the supernatural, all indicating a retrograde movement of mind in the direction of mediæval superstitions; and, moreover, able pens have been at work to show that such is an inevitable result of the present advanced state of knowledge; in short, that scientific attainments lead to superstition.

Is all this mere coincidence? I fear not.

A. C. M.

Exeter.

When I was a child I often heard from several undoubtedly veracious persons, witnesses of the fact, who all corroborate the testimony of one another, a remarkable instance of a warning before death, occurring to a member of my own family, which circumstance I will relate for the benefit of those who, like myself, are interested, or are—as some perhaps will say—sufficiently "superstitious" to believe, in the existence of such things:—

An aunt of mine married a Lieutenant Charles Harcourt White, R. N., who was dangerously wounded in some of the naval actions in which he participated, and which wounds so shattered his constitution, as to reduce him, after a time, to the point of death.

While lying in this condition at Ilfracombe, Devon, he informed those around him that he had seen, or had dreamed he saw, his own funeral; his coffin, with age at decease, and date of death (which, I believe, he specified) borne by men-of-war's men belonging to the — man-of-war.

This greatly affected his spirits, and he said he must die on the day stated; but his friends, desirous of cheering him, jocosely said it could not be his funeral, because no men-of-war's-men were anywhere within a hundred miles, and could not be present to carry him to his grave, which fact he admitted, but added, "They would see—he distinctly saw the name of the vessel inscribed on their hats or frocks." He did die on the day stated, and strange to relate, the very morning of his funeral the vessel he had named arrived in harbour, and the men belonging to it followed him to the grave.

Now, being in weak health, the depression of spirits consequent on his dream may have caused his death on the day stated (of which we have

many authentic instances); but, as he was not aware that the vessel was anywhere in the vicinity, much less that it would come to Ilfracombe, his mind could not have been dwelling on it, so as to produce a dream. It is possible, though I am not aware, or ever heard suggested, he may have served on board that vessel, and his thoughts may have reverted to her and to old times; but "I tell the tale as 'twas told to me," and it certainly is a singular one, though I have not the slightest doubt as to its perfect veracity.

CÆDO ILLUD.

Although slightly acquainted with members of both the Sherbrooke and Wynyard families, I have been warned that the mention of the ghost was unpleasant to either, and therefore never alluded to it. As I have heard the tale related by professedly "knowing ones," Sherbrooke and Wynyard had no third person with them when the ghost of Wynyard's brother passed, and certainly were not at mess. The party afterwards addressed in London by Sherbrooke was described as bearing a wonderful resemblance to the dead Wynyard, but not a twin-brother decidedly. P. P.

As this subject appears to have attracted much attention in these pages, it may be as well to point out another source of reference; viz. Hugh Miller's *First Impressions of England* (chapter 7.), where the author quotes numerous authorities, and narrates the ghost story at great length.

CUTHBERT BEDE.

#### SEPARATION OF SEXES IN CHURCHES.

(2<sup>nd</sup> S. v. 361., &c.)

A severe and lingering illness has prevented my replying sooner to the admirable letter of Dr. Rock quoted above. While thanking him, as your other readers must do, for the mass of learning he has brought to bear on the subject, he will perhaps excuse me if I venture to say he has in some little degree misunderstood the drift of my queries. That the separation of sexes at public worship is an old custom among the Jews, and in the Oriental churches, I have already stated: to the present time the Jewish women are not only separated from the men, but are concealed from view behind lattice-work. That the custom obtained in the Greek church I have also conceded; but this appears rather to have been in compliance with their social prejudices, than from any religious feeling: they seem to have considered there should be a *γυναικείον* in the church as well as in the house. That there is frequent mention of "the men's side," and "the women's side," in churches in mediæval writers, I have also con-



ceded; and that on some, what I will crave leave to call "special occasions," as baptisms, marriages, &c., the men have been separated from women (as, in fact, they now are frequently). I am also aware that on many occasions attempts seem to have been made to carry out this separation on occasions of public worship. My queries, however, are twofold:—

First. Was it ever an universal custom of the Western Church, that the sexes should be separated at the *great public services*, as high mass, &c.?

Second. Is it the fact that the present custom of separating the sexes obtains now only among the Genevan or Dutch Calvinists; and where it has existed in other countries (as it did in our own in the seventeenth century), is it, or is it not, of Puritan origin?

The first instances quoted by your learned correspondent prove only what I have already conceded, that there were parts of churches called "the men's side," and "the women's side;" but the quotation from the *Mitrale* seems directly to prove that the separation alluded to was not of common use in his day. As I read it, the writer does not even know how the separation should be:—"according to the customs of service," he says, "the women *should be* (sint) on the north side; but, according to others, the men *should stand* (stent) in the anterior part of the church, and the women in the lower." Now surely any separation could not be an universal custom, when a Bishop of Cremona actually does not know whether such separation ought to be lengthwise or crosswise of the church. Had such a practice obtained, he would have said: "with us the men stand on the south, and the women on the north; but some writers say the division ought to be crosswise." Is it not a fair deduction there was no separation in the time when such a writer does not even know how it should be?

Now, the next writer quoted proves a distinct fact: that there were churches at Pavia where the sexes were separated by a wall, and the women could only see the altar through a door or doors. But this was a Lombard church, and those people were wholly Greek as to their civilisation, and most part so as to their religion. The doors alluded to were no doubt those of an iconostasis, and are themselves a proof that their worship was that of the Greek church. Did any one ever hear in any Latin church of a wall separating men from women, or doors through which to regard the altar?

Again, it is clear no such general usage existed in the time of St. Carlo Borromeo, because his express object is to establish—revive, if you will—such a custom: that it was of remote origin is clear from his alluding to "vestiges which remain to this time;" but it must be remembered this is

in the heart of Lombardy, and these "vestigia" are most probably of Oriental origin, as before explained.

That at special services, in processions, at baptisms, at marriages, and on many occasions, the men and women take different sides has also been conceded; but my query is as to a general usage at public worship, high mass for instance,—How is the custom now, and how has it always been? "Exceptio probat regulam." In our own church the bridesmaids and bridegrooms take different sides at marriages; and the godfathers and godmothers do the same at baptisms, but this does not prove that the men and women are always separated at morning and evening prayer.

The fact is, there seems to have been a lurking feeling on the part of many old writers that some separation *ought* to exist, but this is no proof it *did exist*; in fact, it appears to be rather a presumption to the contrary. Durandus is a writer of this description: what he means by "in conventu ecclesiæ" may be doubted; and the phrase he uses, "debere stare," and his doubt whether the division should be crosswise, instead of lengthwise of the church, which followed shortly after. The passage quoted seems rather to imply that he writes, not of what was, but of what in his opinion ought to be. As to the Wife of Bath, it must be remembered at the time Chaucer speaks she was a widow. If, therefore, she went up to the offering without her husband, it is no proof that man and wife had separate places in the church.

But to come to the second part of our subject. It is a fact that a general custom of separating men and women at public worship prevails among the Genevan churches, and among the Dutch Calvinists. It is a fact that it existed (however it may have originated) in England in Puritan times. It is a fact that it was attempted to be revived by Whitfield, and that it exists among some of the Wesleyans in Ireland. It is a fact in Italy that this practice is stigmatised as a Puritan innovation. It is a fact in the present day there has been an attempt to revive the practice as a high-church movement. Now, instead of arguing as to what ought to be, or what theoretical writers may have stated as their opinions, I think it would be highly interesting if the readers of "N. & Q." would contribute anything that may come to their knowledge as to the practice of ancient times, or those about the period of the Reformation, particularly anything that may be found in Calvinistic writers.

Permit me to contribute one passage which I think is conclusive as to the practice in Paris in the time of Rabelais: it is from Book ii. Chap. 16., where he is relating the malicious tricks of Panurge. In one pocket he says he carried some dirty things we will not name, and blows them through a quill on the ladies in church, "for he always remained in the nave among the women

(mais tousiours demouroyt en la nef entre les femmes) as well at mass and vespers as at sermon. In another (pocket) he had store of hooks with which he often coupled together the men and ladies when they were close together." In the same chapter other of his pranks in church are narrated, and in chap. 21-22, a very disgusting trick on another lady in church (en lecclise) is told. This seems a plain proof there was no separation in his day. I hope the readers of "N. & Q." will afford us some more authorities on this interesting subject. F. S. A.

MEMORIAL STONES OF THE SCOTTISH  
COVENANTERS.

(2nd S. vi. 105. 126.)

I copied the following from a broken headstone in old Dailly kirkyard, Ayrshire, 1824, July 18. The spelling and punctuation I give exactly; but it is scarcely worth while to cumber your pages with an array of Roman capitals:—

"Here Lyes, the Corps of  
John. Sempl. vho. vas  
shot. by. Kelkrron. at  
Command. of. Cornet  
James Douglas. Also  
here. lyes. Thomas  
McLorgan vho. vas  
shot. uncertain. by  
vhom. for. their. ad  
herances. to. the  
word. of. God. and. the  
covenanted. vork. of  
Reformation."

The stone was broken off close below the word Reformation; indeed the "f" in the penultimate word "of" was not perfect. GEO. E. FRERE.  
Royden Hall, Diss.

The announcement in 2nd S. vi. p. 100. of the intended appearance of a "Valuable Series of Inscriptions on Memorial Stones of the Scottish Covenanters," afforded much pleasure to many of the readers of "N. & Q." This has been duly followed up by two notices (2nd S. vi. 103. and 126.) from your correspondent G. N., who remarks that the "gravestones or tombstones are most interesting historical memorials," and that "the inscriptions on a few of these stones within reach have been copied by him for 'N. & Q.,' " suggesting that "if other Scotch correspondents would do the same where they exist, a series might be obtained well worthy of preservation." Now this is very good, and G. N. deserves praise for what he has given, his notes and illustrative matter being highly interesting and instructive. But I beg to be permitted to remark that he appears not to be aware that what he recommends *has already been done*, and printed by "Robert Mon-

teith" in his *Theatre of Mortality*, published at Edinburgh in 1704 and 1713, which well-known collection was REPRINTED, with considerable additions, under the title of a *Collection of Epitaphs and Monumental Inscriptions, chiefly in Scotland*, and was published by Macvean, Glasgow, and Stevenson, Edinburgh, in 1834. Upon a reference to this work I found, with one exception (p. 129.), that *all* of those given by G. N. are printed therein along with many others pertaining to the Covenanters, and the nobility and gentry, &c.

T. G. S.

Edinburgh.

It surprises me that your correspondent G. N., who appears to have read a paper before the Glasgow Archæological Society, should have overlooked, in his communication to "N. & Q." (2nd S. vi. 103.), the fact of Mr. M'Phun, the indefatigable Glasgow publisher, having just issued a sixpenny collection of inscriptions from *The Tombstones of the Scottish Martyrs*, by the Rev. Robert M'Corkle, A.M.; a copy whereof I now forward to you, whence you will find (p. 72.) that your correspondent has been so completely anticipated, that his principal "inscriptions" are given *au pied de la lettre*, and far more exactly arranged than in his "copies." You will also find in the little pamphlet far more curious and interesting inscriptions than those of Glasgow. Your acquaintance with this branch of necrology will doubtless also point out to you some singular omissions: such as that of the celebrated "Martyr Stane" of Paisley Cemetery, and the "Curnal Stane," near Renfrew, still a pilgrimage of the sect of Cameronians, it being popularly held that the large red blotches or nodules in the sandstone represent the blood drops of Archibald of Argyle. See paper in *The Renfrewshire Magazine* on "Memorial Stones," by the present writer, June or July, 1846. SHOLTO MACDUFF.

Replies to Minor Queries.

*Bishop Corrie* (2nd S. vi. 156.)—The correspondents of "N. & Q." who have asked for and supplied detail of this excellent man, may be glad to learn that many simple and graphic anecdotes of him are given by Mrs. Sherwood. They are to be found in the *Life* of that lady (the well-known authoress); and also in a small volume she published many years since, *The Indian Orphans*. Though comparatively little known among her numerous works (in fact it is, or was lately, out of print), it is replete with interesting anecdotes, details, &c., of Corrie, Henry Martyn, Thomason, and other worthies of the East Indian ecclesiastical establishment; and also of Cawnpore, and many places which have of late acquired a mournful notoriety among us. S. M. S.



*Prisoners taken at Dunbar* (2<sup>nd</sup> S. vi. 148.) — No doubt Scottish names may be found in abundance in the Fen country, as well as in every other part of England; but I do not know of any *traces*, or even of any *tradition*, showing that any Scotch prisoners were sent by Cromwell after the battle of Dunbar to the Fen country. It is certain, however, that a number of Scotch prisoners taken by Cromwell at that battle were sent to the North American colonies; and there is a letter from the Rev. John Cotton to Oliver Cromwell, dated Boston in New England, May 28, 1651, which shows how they were disposed of. The letter is given at length in Hutchinson's *History of Massachusetts*, and an extract containing the statement to which I have alluded in my *History of Boston* (Lincolnshire), p. 423.

PISHEY THOMPSON.

Stoke Newington.

*Rev. Wm. Mason* (2<sup>nd</sup> S. vi. 166.) — The sonnet in question has been "rescued from loss" by Mr. Hunter, in *The Deanery of Doncaster* (vol. ii. p. 169.); who also states in a note that it "first appeared in the complete edition of the *Works* of Mr. Mason, 4 vols. 8vo., 1811." Mr. Hunter prints from a copy circulated in manuscript not long after Mr. Mason's death, and his version is as follows: —

"Feb. 23, 1797.

"Again the year on easy wings has roll'd  
To bear me to the term of seventy-two,  
Yet still my eyes can seize the distant blue  
Of yon wild peak; and still my footsteps bold,  
Unpropp'd by staff, support me to behold  
How Nature, to her Maker's mandates true,  
Calls Spring's impatient heralds to the view,  
The snowdrop pale, the crocus spik'd with gold.  
And still, thank Heaven, if I not falsely deem,  
My lyre yet vocal, freely can afford  
Strains not discordant to each moral theme.  
Fair Truth inspires, and aids me to record  
(Best of poetic psalms) my faith supreme  
In Thee, my God, my Saviour, and my Lord!"

J. EASTWOOD.

Eckington.

*Holland Land* (1<sup>st</sup> S. ii. 267. 345.; iii. 30. 70. 229.) — The meaning of "Holland land" is explained by MR. BLOWEN (1<sup>st</sup> S. iii. 212.), whilst referring to the term "by hooke and by crooke" in a poem by Tusser. Your correspondent says: "This must be a Norfolk phrase, for in January he advises farmers possessing 'Hollands,' rich grass lands, to only keep ewes that bear twins, 'twinlins.'"

Now another of your correspondents writes: "Holland in Lincolnshire is by Ingulph called *Hoiland*," and *hoiland* in Dutch means *hayland*.

J. H. VAN LENNEP.

Manpadt House, near Haarlem.

*Portrait* (2<sup>nd</sup> S. vi. 110.) — Symbols, to be correctly read, should first be carefully inspected. It is hazardous to attempt the interpretation of an em-

blem from description. The *general* import of the symbolical portrait described by your correspondent may, however, be in a measure inferred from the particulars which he has stated. It appears to be a *memorial picture*, referring to some sad bereavement; — possibly, the demise of a beloved daughter.

The rose, in the *language of flowers*, is an emblem of the tender passion. But, in the *language of symbols*, and with this we have now to do, the rose, being the fairest of flowers, yet fading soon, is a well-known emblem of mortality and human frailty; "the best things," as a French poet has sung respecting a departed lady whose name was *Rose*, "lasting the shortest time." So sang Johann Maro (cited by Zedler): —

"Vidi ego mane Rosam solis sub lumine nasci,  
Et vidi rursum sole cadente mori."

The rose in the portrait now under consideration being "full-blown," we may infer that the fair sufferer was suddenly cut off in the prime of life — not till she had reached womanhood. The age of the lady who is seated in the arm-chair, and whom we may suppose to be the mother, will allow for this.

The rose, being held in this aged lady's hand, and in that position *shedding its leaves*, intimates that she, that aged lady, had personal charge of the sufferer in her last illness, and personally ministered to her departing hour. The leaves of the rose, dropping on the arm which supports it, imply that in that aged lady's arms the patient died.

The watch on the table, pointing to half-past twelve, may be viewed as indicating the time when the patient expired. Probably that very watch which the picture represents (gold with tortoiseshell case and blue ribbon), was lying on a table in the sick chamber, and was the identical watch referred to, for the purpose of ascertaining the time, at the moment when the patient expired. On such sad occasions there is generally some one present by whom the time is carefully noted and recorded.

This, altogether, is a touching memorial; and, as a symbol, is much more expressive and less far-fetched than many of the emblems that one meets with. Whether the aged lady's black dress, cap, and headgear of "thick white" are to be regarded as *mourning*, without seeing the picture one cannot pretend to say, though it appears very probable.

THOMAS BOYS.

P. S. Of all symbols, of all emblems I ever saw, and I am large in that line, the neatest, the cleverest, the most expressive, the very best, was one proposed in your pages, I think by PROFESSOR DE MORGAN, for "N. & Q." It is simply this; \*? Can you decline it?

*The Terra-cotta Busts of the Cæsars at Hampton Court* (2<sup>nd</sup> S. vi. 166.) — The "missing bust" is

now in the possession of the Rev. John Flower, Jun., of Beccles, Suffolk; having been purchased by him, a few years ago, from the owner of the house at Tichfield, in the front of which it had long remained. That house was *opposite* to an inn, and was, for many years, occupied by the Rev. John Flower, Sen. The bust, though a little damaged, is worthy of the care bestowed upon it by its present possessor. Yet it can scarcely be regarded, in a Suffolk garden, as the right thing in the right place. S. W. Rix.

Beccles.

*The French Tricolor* (2<sup>nd</sup> S. vi. 164.)—The origin of the *tricolor* is an historical fact, to be found in all histories of the Revolution, and had nothing to do either with "the Orleans family" or "heraldry." In 1789, after the defection of the French Guards, a permanent committee of electors sat at sixty electoral halls, for the purpose of providing arms and provisions for the people. It was determined to raise a city guard of 40,000 men, each district to contribute a battalion of 800. The name of the guard was the "Parisian Militia;" their colours the *blue* and *red* of the city mixed with the *white* of their friends—the *Garde Française*. This Parisian militia became the "National Guard," and their colours the *tricolor*, from this union or "fraternisation." ANDREW STEINMETZ.

The circumstances which led to the adoption of the *tricolor* by the French were as follows. On the 13th July, 1789, it was decided by the newly-formed National Assembly that the "cockade should be of the colours of the city, viz. blue and red;" but, as there were also those of the House of Orleans, white, the old colour of France was added on the proposal of M. de Lafayette. "I give you," said he, "a cockade which will go round the world." (*Vide his Memoirs*, vol. ii. p. 266.)

On the 17th July, Louis XVI. was obliged to quit Versailles for Paris; and on arriving there, Bailly, the mayor, on his alighting at the Hotel de Ville, presented to him "*the new cockade of the colours of the city which had become those of France*," and begged him to accept "that distinguishing symbol of Frenchmen." Whereupon the king put it in his hat, and afterwards, to satisfy the crowd, his majesty appeared at the window with the cockade in his hat, and afterwards proceeded to the Tuilleries. BELLAISA.

*Works printed by the Stephenses* (2<sup>nd</sup> S. vi. 91.)—MR. W. C. STAUNTON will find the account he wishes for in the following work, *Annales de l'Imprimerie des Estienne, ou Histoire de la Famille des Estienne et de ses Editions*, par Ant. Aug. Renouard, 2 parties, in 8vo., Paris, 1837-38. MR. STAUNTON is totally in error ("N. & Q.," 2<sup>nd</sup> S. vi. 158.), when he represents Dr. John Bull of

Christ Church, Oxford, who took a double-first-class in 1811, as having been sub-librarian of the Bodleian and Regius Professor of Hebrew. J. M. Oxford.

*Dispute between the Abbot of Glaston, &c.* (2<sup>nd</sup> S. vi. 107.)—Will INA kindly tell the readers of "N. & Q." where and how access may be had to the "papers which have fallen into his hands?" and how to reach "the most valuable mine from which future historians, topographers, and antiquaries will be enabled to extract almost inexhaustible treasures?" W. T. ELLACOMBE.

*"Immodicis, &c."* (2<sup>nd</sup> S. vi. 109.)—MR. WARD inquires, where is the sentence to be found which was prefixed, in 1741, to the epitaph of the Knight of Kerry:—

"Immodicis brevis est ætas, et rara senectus?"

It was applied by Cardano, in 1555, to King Edward VI.:—

"O quàm bene dixerat ille —  
Immodicis brevis est ætas et rara senectus,"—

and, after Cardano, several other authors have employed it in reference to the same person. But I cannot answer MR. WARD's question. J. G. N.

*Hymnology* (2<sup>nd</sup> S. vi. 129.)—Being much interested in the hymnology, &c., of the last century, I venture to express the hope MR. BOWER will continue his Notes on the subject. Is he aware that in an early number of a periodical, called *The Excelsior*, appeared some remarkably interesting details respecting the well-known, yet variously given hymn:

"Jerusalem, my happy home!"

tracing it, through many variations and sources, back to Augustine?

Another correspondent lately supplied an enlarged form of—

"Come, thou fount of every blessing,"

attributing it to Lady Huntingdon; for this it is presumed he had more decided authority than merely finding it in her ladyship's handwriting, as the statement appears. In "N. & Q." (2<sup>nd</sup> S. vi. 116.), a correspondent had negatived the Rev. Mr. Robinson of Cambridge as its author, to whom it has usually been attributed, but did *not* state his authority for so doing. Can Z. kindly furnish the titles of any other hymns composed by the excellent Countess of Huntingdon. S. M. S.

I have been somewhat surprised at the unhesitating manner in which your correspondent Z. assigns the authorship of the hymn, "Come, thou fount of every blessing," to the Countess of Huntingdon. The fourth and fifth verses of that hymn were new to me when I read them in "N. & Q." But the first three verses are, in many hymn-



books which I have examined, attributed to the Rev. Robert Robinson, minister of the Baptist congregation at Cambridge from 1759 to 1790. They are likewise contained in the collected edition of Robinson's *Minor Works* (Harlow, 1807, vol. iv. p. 348.) Until I saw your correspondent's communication, I had never heard it hinted that they were not Robinson's. A common account of Robinson's death is, that, having become a Unitarian, he died broken-hearted from hearing a lady singing this hymn, and accompanying her voice on the piano. This story, though not founded on fact, could, however, have obtained no credence had it not been thought that Robinson was really the author of the verses. Robinson was also author of a hymn beginning:—

"Mighty God, while angels bless thee."

K.

"*Luther's Hymn*" (2nd S. iv. 151.)—The original source from which "Great God! what do I see and hear," &c., is taken is from J. C. Jacobi's translation of B. Ringwaldt's German hymn upon the last judgment, "'Tis sure, that awful time will come." See J. C. Jacobi's *Psalmodia Germanica*, p. 202., 12mo., London, 1722; or J. Haberkorn's *Psalmodia Germanica*, p. 201., 8vo., London, 1765. Also W. B. Collyer's *Collection of Hymns*, hymn 856. Z.

*Gat-toothed and Venus* (2nd S. v. 456.)—It is true, at the commencement of Chaucer, the word is spelt "gat-toothed;" but if your correspondents will turn to "the wife of Bathes prologue" (p. 67. Speght's edition), they will find the lines run thus:

"Gaptothed I was, and that became me well,  
I had the print of dame Venus' seale."

That is to say, she had lost a tooth, as many do at forty (as she admits she was), and had a gap in the mouth. Venus's seal is more puzzling. I fancy it must refer to some astrological or talismanic symbol: we know Chaucer was very learned in occult lore. Now, in turning to the *editio princeps* of the great work of Cornelius Agrippa, *De Occulta Philosophia* (lib. ii. p. cli.), we have, among other *signacula*, the seal of Venus. It is figured thus:—A cross like a saltire, the centre and three of the points ending with small roundles; the lower sinister point finishes with a curved line, like the blade of a scythe. In the upper quarter is a figure like the union of a crosslet and a Y; in the dexter side a half circle; in base a circle, but in the fourth side is nothing—a gap. Is it not likely, then, this is the meaning of "Venus's seal?"—something with a gap in it. A. A.

*Submarine Duel* (2nd S. i. 412. 501.)—The following extract from Connolly's *History of the Royal Sappers and Miners* (2nd edition, vol. i. p. 398.), will probably satisfy CENTURION, and show

to MR. HENRY KENSINGTON the real nature of the combat between the sapper-divers at Spithead in 1842:—

"A dangerous but curious incident occurred this summer between Corporal Jones and private Girvan, two rival divers, who, in a moment of irritation, engaged in a conflict at the bottom of the sea, having both got hold of the same floor timber of the wreck, which neither would yield to the other. Jones at length, fearful of a collision with Girvan, he being a powerful man, made his bull-rope fast, and attempted to escape by it; but before he could do so, Girvan seized him by the legs, and tried to draw him down. A scuffle ensued, and Jones succeeding in extricating his legs from the grasp of his antagonist, took a firmer hold of the bull-rope, and kicked at Girvan several times with all the strength his suspended position permitted. One of the kicks broke an eye or lens of Girvan's helmet, and as water instantly rushed into his dress, he was likely to have been drowned, had he not at once been hauled on board. Two or three days in Haslar hospital, however, completely cured him of the injuries he thus sustained, and these two submarine combatants ever after carried on their duties with the greatest cordiality."

This fight took place at Spithead on the 22nd September, 1842, when the divers were employed recovering portions of the wreck of the "Royal George," under Major-General (now Sir Charles) Pasley, Royal Engineers, not Mr. Deane, the submarine engineer. The depth of water was between fifteen and eighteen fathoms. The combatants, Richard Pillman Jones, now a sergeant in the corps, and John Girvan, now a deserter, were not tried by court-martial for the offence.

M. S. R.

*Teston and Tester* (2nd S. vi. 85.)—In the paper on Base Coin in the reign of Elizabeth, constant mention is made of testons of ij<sup>d</sup> and testons of iii<sup>d</sup>. How is it, then, that Halliwell and Johnson, who so especially treat of the force of words, define a *teston* to be of the same value as a *tester*?

In Ireland, some thirty-seven years ago, "a sixpenny bit" was constantly spoken of by persons of advanced age as a *tester*. But the word *teston* was never used. When George IV. went to Slane Castle, a gentleman observed to Lord Norbury, that the Marquess of Sligo must incur great expense to entertain the royal guest. "Oh no," was the reply; "he can entertain him under a *tester*."

Pistol speaks of the *tester* to Falstaff, and Speed, in the *Two Gentlemen of Verona*, says to Proteus, "You have *testern'd* me!"

JACOBUS DE LECETFELD.

*Sedulius* (2nd S. vi. 129.)—MR. BOWER, in his very able article, *antè*, p. 129., calls this well-known ecclesiastical poet "a native of Scotland." This is a notable error. Like his countrymen, Columbanus, St. Gallus, and a host of other continental churchmen, Sedulius was a Scot of Ireland, not of Albany. The name of Scotia was not applied to North Britain until ages after, when the

Scotic rule had been long established in North Britain. *Sedulius* is the Latinised form of the well-known Irish name "Shiel," the "d" or middle consonant being elided. C.

*Cold Harbour or Arbour* (2<sup>nd</sup> S. vi. 143.)—The probability seems manifest, that the places which bear this appellation were anciently connected with the Roman occupancy of this island; but how were they connected with it? I am inclined to think that the name marks the site of lands that were allotted to colonists who made permanent settlements on them, and cultivated the soil. Such lands may have been known as "*Colonorum arva*," the fields of the husbandmen or colonists; and it is not improbable, I think, that colloquially the abbreviation, "*Col. arva*," may have been in use. At this moment I cannot adduce any readings of "*Col.*" for "*Colonorum*," on votive or sepulchral monuments; but any one who has given the least attention to Roman inscriptions must have remarked the custom of abbreviating the words in common use. The Anglo-Saxon colonists, in occupying the land of their predecessors, may have retained the *sound* of the name by which those lands were called, and that *sound* would be very like "*Cold Arbour*." If any one will repeat "*Col. arva*" several times over, he will perceive what a striking similarity there is in the *sound* of those words. W. S.

*Cha, Tea* (2<sup>nd</sup> S. v. 275. 347.)—In all the European languages the same word is used for tea, or identically almost the same; e.g. French, *thé*; Italian, *tè*; Spanish, *te*; German, *thee*; Dutch, *thee*; and Russian, *tshai*; in all of these it is a masculine noun, except in the Dutch, where it is feminine, while in English it is neuter. In the tongues of the East it is invariably of the feminine gender, and the Chinese *chá*, or *tha*, is represented in India by the word چا, *chá*, which is of Persian

derivation. Thus these two words appear to represent the name of this most useful product all over the world, no doubt originally derived from the language of the country where its habitat was. In some Latin dictionaries, Ainsworth, &c., *thea* is given, though for what purpose it would be difficult to say, as it can hardly be considered a *classical* term, or a word known to the Romans!

A. S. A.

Hindustàn, June, 1858.

"*Salutation and Cat*" (2<sup>nd</sup> S. vi. 137.)—It is far from improbable but some explanation of the sign of the "*Salutation and Cat*" may yet be brought to light, and a more significant derivative than the one suggested by your correspondent ALEXANDER ANDREWS.

If, indeed, "we have never heard of any tavern called the '*Cat*' as a sign," it must be borne in mind we have the equally curious combination of

the "*Cat and Fiddle*," and which is by no means uncommon; this latter is, however, satisfactorily explained, and probably is in fact a corruption of "*Catherine fidele*." The Jesuits have long been satirised under the semblance of a cat; but never more thoroughly than in France, under the reign of Charles X., who lost his throne battling with that imagery. The legend of the "*Cats*" is familiar in Louvain, and appears full of meaning; but there is no point, or sufficient catastrophe, to make it palatable to the present taste: the mysterious noises in the air—the banquet on the Grand Place—the salutation of the young cats—the insinuating invitation to partake of their feast—and the final dislodgment from the chateau—are all events typical of Jesuitical attributes.

It is possible Bellenden Ker, who traces in his volumes the origin of many of our songs, sayings, and signs of a certain period to events passing in the Low Countries, may have coupled this sign with some spirit-stirring scene connected with the Reformation.

H. D'A VENAY.

*Paintings of Christ bearing the Cross* (2<sup>nd</sup> S. v. 378. 424. 505.; vi. 57. 157.)—Add, one in the church of St. Ambroise, Paris (French school); and one by Titian, in the Palazzo Durazzo, Genoa.

R. W. HACKWOOD.

*Postman and Tubman* (2<sup>nd</sup> S. vi. 168.)—LE GALIS will find two of the three questions he asks answered by a reference to "N. & Q." 1<sup>st</sup> S. v. 490.

TEE BEE.

### Miscellaneous.

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### Notices to Correspondents.

We are compelled this week to omit several papers of great interest, and also our usual Notes on Books.

R. D. A per se; Amperend, &c., its origin and derivation are very fully discussed in our 1<sup>st</sup> S. vols. li. viii. and ix.

CROCHET. There is no charge, as we have frequently explained, for the insertion of Queries in this Journal.

INVOLUNTARY VERIFICATION. The first extract given last week from the writings of Mr. Charles Dickens, was inadvertently stated by our correspondent S. to be taken from *Oliver Twist*. He should have said from the concluding pages of *Master Humphrey's Clock*.

Answers to other correspondents in our next.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in full COMMUNICATIONS FOR THE EDITOR should be addressed,



LONDON, SATURDAY, SEPTEMBER 11. 1858.

## Notes.

FRANCIS QUARLES AND "THE ROYAL CONVERT."

It is well-known that this once popular poet visited the court of King Charles I. at Oxford early in 1644, where he met, and probably for the last time, his old friend and fellow-loyalist, Dr. Henry Hammond, the learned Archdeacon of Chichester. The poet's biographers tell us that shortly before his death, which happened in the same year (Sept. 8), he composed a book or tract, entitled *The Royal Convert*; a publication which so exasperated the dominant or Parliament party, that the latter retaliated upon him by confiscating his property, and denouncing him as a Papist. "Being a true loyalist to his Sovereign," says Winstanley, "he was plundered of his Estate here; but what he took most to heart (for as to his other losses [in Ireland] he practised the patience of Job he had described) was his being also plundered of his Books, and some rare MSS., which he intended for the press, the loss of which, it is thought, facilitated his death." No doubt these accumulated losses vexed him not a little; but a better authority than Winstanley—namely, his widow—assures us that a certain "Petition preferred against him by eight men (whereof he knew not any two, nor they him, save only by sight) struck him so to the heart, that he never recovered it;" and, from what follows in her *Short Relation of his Life and Death*, it may be inferred that this "Petition" contained the cruel charge of apostasy from the Protestant religion above alluded to. His whole life, however, bore, as his many publications still bear, ample evidence of his consistent attachment to the Reformed faith. The last verses that he penned were "to the pretious memory of Doctor Martin Luther" (prefixed to the work of Thomas Haynes, 1641); and his dying words were: "He wished all his friends to take notice, and make it known, that as he was trained up and lived in the true Protestant religion, so in that religion he died." What, then, could have induced those "eight" petitioners to prefer a charge of recusancy against such a man? The answer, doubtless, to this interesting inquiry would be found in his last publication—namely, the alleged *Royal Convert*. It is strange that so remarkable a production should have escaped hitherto the researches of all bibliographers, as well as the biographers of the poet. The former merely add it to the general list of his works, without giving either the date or the size of it, and the latter afford us no information whatever of its contents.

Having been lately engaged in verifying the various works of Francis Quarles, I think I have succeeded in bringing to the light this unlucky anti-Puritanical tract, the publication of which is

said to have cost him both his fortune and his life. In that extraordinary (possibly unique) collection of pamphlets, relating exclusively to the period of the Great Rebellion, which was originally formed by Thomason, a contemporary bookseller of London, and subsequently presented to the nation by King George IV., is an anonymous one entitled *The Loyall Convert*; heretofore attributed to Dr. Henry Hammond, but which bears both external and internal evidence of having been the production of Quarles. Before, however, describing the tract itself, I will attempt to disprove, in as few words as possible, the claims of Hammond to its authorship. In the first place, no biographer of that eminent theologian refers to it. Bishop Fell enumerates all his works, and particularly those which he composed in his forced retirement in Oxford. Secondly, when "the Doctor gave way to the publishing of several tracts, which he had written upon heads that were then most perverted by popular error," he had fully anticipated by nearly twelve months (in his tract *Upon Resisting the Lawfull Magistrate upon Color of Religion*) the very same arguments employed by the *Loyall Convert*. Lastly, Hammond had never called in question the prerogatives of the sovereign, or, as the "Convert" penitently confesses, "brought some faggots to this national combustion," or "wavered in his conscience;" but, on the contrary, had continued throughout the contest betwixt Charles and his Parliament a consistent and most zealous royalist.

The *Loyall Convert* was published in small 4to. (pp. 20.) at Oxford, on 9th April, 1644, or about six months only before the death of Quarles. The date of its appearance, therefore, very well accords both with the time of his last visit to that city, and the circumstances related in connexion with his fatal sickness. I believe the only authority for attributing the tract to Hammond is Thomason, who has inscribed the date of publication on the face of it, and the name of the author whom he supposed to have written it. There is no evidence whatever (so far as I can learn) that the bookseller was personally acquainted with the Doctor, much less that he enjoyed any portion of his confidence: in this instance, therefore, his judgment may be fairly called in question.

The tract opens with a short epistle "to the honest-hearted reader," and although the writer professes to be "no Papist, no Sectarie, but a true Lover of Reformation and Peace," the arguments which follow, it must be confessed, are little calculated to assuage the angry passions of those to whom he particularly addresses himself. Thus: the entire body of Parliamentarians is styled "a viperous generation;" he points out Hampden, Ld. Brooke, and others, "who either fell in battle, or lost their honor," as so many monuments of God's righteous judgment; terms Cromwell, "a profest defacer of churches and Riferer of the



monuments of the Dead;" and exposes "the barbarous insolencies of the sacrilegious troopers." He reasons against all violent opposition to the conduct of the king; and enforces his arguments by the scriptural examples of the Jews under Nebuchadnezzar, and the Christians under Nero. *He then proceeds to justify the employment of Roman Catholics in the armies of his sovereign.* And here, I think, we have a clue to those proceedings which the dominant power instituted against him, and which resulted in the confiscation of his property, &c. The tract concludes with a caution, in the form of a Postscript.

An eloquent and over-zealous apologist of the king's *alliance with Papists* could hardly fail to draw upon himself the extremest hatred and vengeance of the fanatical Roundheads; whose arms, moreover, were rapidly bringing their Great Rebellion to a triumphant close.

That *The Loyall Convert* is the production of Quarles, I believe as well from its peculiar style of composition as from its contents. I would refer those who are acquainted more particularly with his prose writings, to his *Observations concerning Princes and States upon Peace and War* (4to. Lond., 1642); a work which was both conceived and executed in a much less biassed spirit than the *Convert*; and which probably prompted its too-conscious author to confess that he had (unwittingly no doubt) "brought some faggots to the National Combustion." β.

#### ANTIQUITY OF TRICKS AND GAMES.

I have always thought that a very curious essay might be written on this subject. As a specimen of what it might contain I offer the two following cases:—

There is a cheating trick which almost every one has probably seen performed at fairs, race-courses, and such like places. It is called *Prick in the Garter* or *Prick in the Belt*; in the old dramatists we meet with it under the name of *Fast and Loose*. We thus trace it back to the sixteenth century; but in the part of the *Roman de la Rose* written by Jean de Meun in the commencement of the fourteenth century are these lines:

"De Fortune la semilleuse,  
Et de sa roë perilleuse  
Tous les tors conter ne porroie;  
C'est le jeu de boute-en-corroie."

V. 6879.

In the Glossary, M. Lantin de Damerey informs us that neither himself nor Sainte-Palaye nor Barbazan could make anything of it. But surely *Boute-en-Corroie* must be precisely the same as *Prick in the Belt*. I can, however, trace it up even to the times of the Greeks and Romans. In the *Onomasticon* of Julius Pollux (ix. 7.) there is

the following description of a game called *Himanteligmos*, which I will give in his own words, and which is as exact a description of *Prick in the Belt* as could be written:—

"Ὁ δὲ ἡμαντελιγμός, διπλοῦ ἱμάντος λαβυρινθώδης ἐστὶ περιστροφή, καθ' ἧς ἔδει καθέναν πατάλιον τῆς διπλῆς τυχεῖν· εἰ γὰρ ὁ λυθέντος ἐμπεριείληπτο τῷ ἱμάντι τὸ πατάλιον ἤττητο ὁ καθεῖς."

"The Himanteligmos is a labyrinthine rolling of a double strap, in which one was to try to put a peg in the loop; and if on unrolling the strap the peg was not caught in the loop the prickler lost."

The other case is a game which Ovid describes thus in his *Art of Love*:—

"Parva tabella capit ternos utrimque lapillos;  
In qua vicisse erat continuasse suos."—iii. 365.

Now this has always struck me as a very exact description of a game at which I often played when a schoolboy. Its name in Ireland is *Tip-top-Castle*; the only name for it among English schoolboys that I have been able to learn is *Noughts and Crosses*. I dare say, however, that most readers of "N. & Q." are well acquainted with it. THOS. KEIGHTLEY.

#### BRITISH SURNAMES.

Your readers are aware that I have in progress a very elaborate and important work on this subject. As I expect ere long to go to press, I am most anxious to put myself in communication with anybody and everybody that can supply information, either directly to me, or through the medium of "N. & Q." Besides the etymology of surnames—English, Scottish, Irish, and Welsh, and those of French, Dutch, German, &c., naturalised in the United Kingdom—I wish to show, where practicable, the century in which the name originally appears; and in the case of foreign names, the particular circumstances in which they were imported, as, e.g. at the Norman Conquest, at the Revocation of the Edict of Nantes, at the Revolution, &c. I am also anxious to exhibit the principal varieties of orthography in each particular name, and the corruptions which have taken place in our family nomenclature. Another feature in the work will be anecdotes relating to surnames, and proverbs showing forth family characteristics. It will be worth recording how three hundred Metcalfes formed the escort of their kinsman the sheriff of York—how the Haigs of Bemerside never become extinct—how the Culpepers, of whom there were at one time twelve baronets and knights existing, have become well-nigh defunct—how the Pollards were known as Politic; the Macraus as Wild; the Cradochs as Crafty. The vicissitudes of fortune will also be set down; as where a day-labourer represents an ancient house, and where the Emperors of the East have for their descen-



dant a cottage-farmer. To lighten my page, I shall not scorn the quaint family motto, the humorous pun, or, in fact, anything that can conduce to render the volume an instructive and amusing fireside book.

Hundreds of your readers can help me, if so disposed. Many have already done me much service, and I trust that very many others will lend a hand to render the *Patronymica Britannica* what it ought to be—a work of archaeological and historical importance, and of even national interest.

Any farther information that may be desired concerning the general scope of the work, I shall gladly supply, either privately, or through the columns of "N. & Q." MARK ANTONY LOWER.

### Minor Notes.

*Defacing Monuments by carving Names upon them.*—More than six years ago I called attention to this barbarous custom (1<sup>st</sup> S. v. 434.), and asked the Query, if this popular English method of defacing monuments and other works of art did not take its rise in the time of the Protector? A paragraph in a late number of the *Lincoln Mercury*, however, assigns this exhibition of foolish vanity to an earlier period, and tells us that "upon the tomb of Longland, in Lincoln Cathedral, who died at Woburn in 1547, there is cut, in rude characters, '1576, John Whalley, 1623, T. B., A. Eycugh, 1633, Edward Hutchinson, 1642,' and many other names not decipherable." CUTHBERT BEDE.

*United Empire Loyalists.*—I had lately occasion to refer to the United Empire Loyalists who settled in Canada after the American revolution, and I did so in the usual manner, by writing "U. E. Loyalists," which was copied in type "N. E. Loyalists," probably because the proof reader imagined that I meant New England Loyalists. The difference was certainly not much, since most of the U. E.'s came from New England; but it is evident that he was not aware of any, and it is just as well to put things right if we mean to go ahead.

It may be also worthy of remark, that many intelligent Americans regret the want of hereditary titles to reward those who cannot now aspire to be called "The Father of his country;" and in case public opinion among the Anglo-Saxons abroad should become clamorous for union in the councils of the mother country, would it not be well to consider beforehand what the old folks at home would gain or lose thereby? J. MACKINTOSH.

*Longevity.*—In the Registrar-General's report for the week ending June 5, 1858, is recorded the death, on May 25, of John Ewing, aged 103 years. He had been formerly a sergeant in the Foot Guards, and had served in the Walcheren expedi-

tion and Peninsular campaigns, and was a pensioner previously to the battle of Waterloo. He possessed remarkable physical strength, and retained his mental faculties to the last. The certificate of his birth, now in the possession of his daughter, runs thus: "John Ewing, born 16th of October, 1754, at Carron-shore, parish of Larbert, shire of Stirling. Extracted from the record, John Bunce, clerk."

"On Thursday, June 24, 1858, was buried at the Charlton cemetery, Mrs. Millward, of Millward Cottage, Blackheath, at the age of 102. She was born shortly after the rebellion of 1745, when the succession of the present dynasty was in jeopardy, and she well remembered every political movement since. She saw the separation of the American colonies from the mother country; the three French revolutions; the great French war on which depended the fate of Europe. Her husband having been state coachman to George IV. when Regent, she was well acquainted with all the gossip of the court: George III. was most friendly with her. . . . She was present at the Gordon Riots, and in great danger in Hyde Park at that time."—*Morning Post*, June 28, 1858.

The following will bear reproducing from the obituary of the *Gentleman's Magazine* for December, 1830:—

"At Kilmuir, Isle of Skye, Lieut. Soirle Mackdonald, at the very advanced age of 106. He expired merely from decay and exhaustion of nature. He has left three children under ten years of age."

R. W. HACKWOOD.

I am not aware that the following prodigious statement has appeared among the many accounts of long-lived people which your contributors have supplied:—

"Anno Domini 1139, Joannes de Temporibus obit, qui annis CCLXI vixerat a tempore Karoli Magni, cujus armiger fuerat."—*Vita Innocentii II.*, auctore Bern. Guidone, ap. Migne, Patrolog. clxxix. 80.

Whether this old gentleman is mentioned by any other chronicler of the time, I am at present unable to say. J. C. R.

*Early Rising.*—In Doddridge's *Family Expositor* there occurs the following passage:—

"I will here record an observation which I have found of great use to myself, and to which I may say that the production of this work, and most of my other writings, is owing: viz. that the difference between rising at five and at seven o'clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life."

The foregoing is quoted in Todd's *Students' Guide*, in Wesley's sermon on *Early Rising*, and in *Life doubled by the Economy of Time*; but the calculation is certainly erroneous; for the time so saved would amount to exactly six years, eight months, and twenty-one days (reckoning twelve hours to each day, and 366 days to every fourth year), or barely six and three-quarter years, instead of nearly ten years. WASHINGTON MOON.

*Local Couplets.*—"N. & Q." has recorded many local couplets. The following are given by Mr. White in his recently published tour, *A Month in Yorkshire* :—

"Penigent, Whernside, and Ingleborough,  
Are the three highest hills all England through."

"Gooid, brade, botter, and cheese,  
Is gooid Yorkshire, and gooid Friese."

"Cleveland in the clay,  
Carry two shoon, bring one away."

"Hutton, Rudby, Entrepren,  
Far more rogues than honest men."

"When Rosebury Topping wears a cap,  
Let Cleveland then beware a clap."

"Coward, a coward of Barney Castel  
Dare not come out to fight a battle."

"Druid, Roman, Scandinavia,  
Stone Raise on Addleboro."

K. P. D. E.

*Topographical Desideratum.*—An alphabetical dictionary of all the rivers, lakes, and mountains in Great Britain and Ireland; the counties in which the former rise, through which they pass, and where they are lost in the ocean or lakes, their length, &c. Such would form a small and extremely useful volume. Z.

### Queries.

HAD MARY, QUEEN OF SCOTS, A DAUGHTER?

It still appears to be an open question with historians whether the lovely and unfortunate Mary really had a daughter by her marriage with Bothwell? and I should like to see the point noticed in the pages of "N. & Q." Believing, as I myself do, in the fact, perhaps I may be allowed to state a few of my grounds for this belief; and before doing so I would remark, that the subject was prominently brought to my notice a short time ago when reading a work, entitled *Arthur Blane*, by that entertaining writer Grant. In this tale he alludes to the Abbess of the Ursuline convent at Suzanne, in Loraine, in 1635, as "Mary Stuart," called the "Mother of the Resurrection," being then an aged nun, well known in France as the daughter of Queen Mary, who had been mysteriously kidnapped to France and placed in a convent there; it is also stated that she was "a lady of a noble and magnificent presence." Now these may be all fictions of the novelist's brain, and merely given as incidents to enhance the interest of his tale; but I should like to be assured upon this head, and whether Mr. Grant really had any evidence of historical value regarding "that mysterious nun," of whose history, subsequently to her arrival in France, all writers appear to be ignorant.

Queen Mary's marriage with Bothwell took place on 15 May, 1567; in the following month

she became a prisoner at Lochleven; and on the 18 July, when the lords of the secret council suggested to her the disavowal of this marriage, she refused, being unable to consent to bastardise the infant of whom she was then pregnant. Sir Nicholas Throckmorton, the English ambassador, in one of his letters to Queen Elizabeth, explicitly mentions that Mary had given this reason for refusing to renounce her husband. The passage in his letter is as follows :—

"I have also persuaded her to conform herself to renounce Bothwell for her husband, and to be contented to suffer a divorce to pass betwixt them; she hath sent me word that she will in no ways consent to that, but rather die; grounding herself upon this reason, *taking herself to be seven weeks gone with child*, by renouncing Bothwell, she would acknowledge herself to be with child of a bastard, and to have forfeited her honour, which she will not do to die for it. I have persuaded her, to save her own life and his child, to choose the least hard condition."—Cott. MSS., Caligula, C. i. fol. 18., British Museum, and as printed in *Appendix*, No. xxxii., Robertson's *History of Scotland*.

Gilbert Stuart, who wrote in 1752, denied this pregnancy; but Dr. Lingard has stated the fact, as certain, in his *History of England*; and Prince Labanoff, in his elaborate and exceedingly accurate work, *Recueil des Lettres de Marie Stuart, Reine d'Ecosse* (Londres, 7 tom., 8vo., 1845), also reproduces the statement as deserving of credit, and even gives the month of February, 1568, as the date of birth, at Lochleven Castle, of Mary's infant daughter. The only contemporary historian, on whose authority the statement is founded, was Michael de Castelnau, Seigneur de la Mauvissière, in Touraine, a French diplomatist, who was employed in various important political negotiations by Kings Charles IX. and Henry III., and chiefly in embassies to England; to which court he was accredited no less than five times. On the last occasion, when he resided there for ten years, he wrote his *Memoirs*, which contain many interesting particulars relative to British history, especially in reference to Queen Mary, whom he had accompanied, after the death of her first husband, Francis II., to Scotland, where he remained for a whole year in 1561–62. His opportunities for obtaining authentic information of the events of the time must have, therefore, been excellent; and after his death, in 1592, his *Memoirs* were published first in 1 vol. 4to.; and, afterwards, at Paris, in 1659, in 2 vols. folio. The last edition was edited by *Jean le Laboureur*, himself an author, as well as historian of great credit, and the occupant of offices of trust at the French court, having been royal councillor and almoner to King Louis XIV., Prior of Juvigné, and commander of the Order of S. Michael, in 1664; his death occurred in June, 1675, at the age of fifty-three.

Laboureur's edition of the *Memoirs of Castelnau* contains many additions and emendations to



the former one, and it was again published at Brussels in 1731, in 3 vols. folio; as also, still more recently, among the *Collection Universelle des Mémoires particuliers relatif à l'Histoire de France*. The title of the Paris edition of 1659 is as follows:

"Castelnau (Michel de, Seigneur de,) ses Mémoires, illustrez et augmentés de plusieurs Commentaires et Manuscrits, tant Lettres, Instruction, Traitez, qu'autres Pièces Secretées et Originales, etc., l'Histoire Généalogique de la Maison de Castelnau, etc., par J. Le Laboureur." Portraits and arms, &c.

An English translation was published in 1724, London, folio, entitled *Memoirs of the Reigns of Francis II. and Charles IX. of France*; but this I have not seen: the work is now rare; and even at the sale of M. Colbert's library at Paris, a copy of the French edition of 1659 cost 180 livres. The statement in the above work is, that Mary's daughter, by Bothwell, was carried from Scotland to France in the year 1568, and having been educated as a *religieuse* in the convent of Our Lady at Soissons — an episcopal city on the river Aisne, sixty miles distant from Paris — became eventually a nun in that establishment, "Notre Dame de Soissons," and died there. Le Laboureur's statement, in confirmation of the fact, as given by Castelnau in his *Memoirs*, is so circumstantial as to lead to the supposition that, when he published the work, he must have had access to the registers of the convent at Soissons, which it would have been easy for him to do, and thus assure himself that Mary's hapless daughter had really been a nun there.

Considering, therefore, Le Laboureur's position, which must have made him acquainted with various particulars of historical importance and interest, long kept secret, it is not too much to suppose that he could only have homologated Castelnau's original statement from personal researches, and sources of information considered reliable by him, as well as deserving of confidence: his own trustworthy character as a critical historian and genealogical writer makes this all the more probable; and it is difficult to perceive on what grounds his testimony can be set aside by those opposed to the fact of the nun-princess of the house of Hepburne Stuart.

In conclusion, I would suggest that, even in the present day, a reference to any monastic records still existing at Soissons might prove of service in this inquiry. There are several religious communities at Soissons; though whether the convent of Notre Dame is still there, I am unable to say; nor do I know to what female order that nunnery belonged. M. l'Abbé Bourse, diocesan secretary of Soissons, would perhaps be the proper official to whom to apply for information. I now leave this interesting subject to the consideration of those who may consider it deserving of a reply in your pages.

A. S. A.

Barrackpore, East Indies.

### Minor Queries.

*Sir John Weld*, son of Humphrey Weld (ultimately a knight, sheriff of London 1599, Lord Mayor 1609), and his wife Anne, daughter of Nicholas Whelar, was of Arnolds in Edmonton; founded the chapel of Southgate in that parish, 1615; died 1622; and was buried at Edmonton, where is a monument to his memory on the south wall of the chancel. (Newcourt's *Repertorium*, i. 600. 805.; Hutchins's *Dorsetshire*, i. 226., iv. 345.; Clutterbuck's *Hertfordshire*, i. 145., ii. 358.; Lysons' *Environs*, ii. 275, 276.) We desire the following information respecting him: 1. the date of his birth; 2. the date of his being knighted; 3. was he Town Clerk of London? 4. a copy of the inscription on his monument.

C. H. AND THOMPSON COOPER.

Cambridge.

*Tickford*. — On referring to Lysons' *Buckinghamshire* for information respecting Tickford, I find it stated (vol. i. p. 613., edit. 1805) that —

"Tickford Park and the Manor of Tickford End were sold by the Atkins family to the Uthwatts, and by them to Sir William Hart: it is now the property of Mr. Vanhagen, in right of his wife, whose first husband purchased it of the heirs of Sir William Hart."

The account in Lipscomb's *History of the county* (vol. iv. p. 297., edit. 1847) is much the same, but no dates are given. I believe that Sir W. Hart purchased the property of the Uthwatts about the year 1763. Can any of your readers inform me when Mrs. Vanhagen's first husband (Mr. Jaques) purchased it of the heirs of Sir W. Hart, and who is the present owner of the property? H. H.

*Henr. Smetii Prosodia*. — I send a copy of the title-page of a very old and curious book in my possession, and shall be much obliged if any of your learned correspondents can give me any account of it or of its value; it contains many thousand words, arranged alphabetically, with a quotation from some ancient author to show the quantity of the syllables, thus: —

"Impiger. — Horat. 'Impiger extremos currit Mercator ad Indos.'"

There are complimentary Latin odes, &c. It also contains a "*Methodus Dignoscendarum Syllabarum, ex Georg. Fabricii*." I believe a good reprint would supersede our old *Gradus ad Parnassum*.

"*Prosodia Henrici Smetii Medicinæ Doct. Promptissima: quæ Syllabarum Positione et Diphthongis carentium Quantitates, sola veterum Poetarum Auctoritate, adductis exemplis, demonstrat. Londini, ex Typographia Societatis Stationariorum. 1622.*" His dedication, "*Joanni a Korenput, Joan. F. Tribuno et Architecto Militari nobilissimo*," is dated "*Ex Museo nostro x Martii, 1599.*"

WM. COLLYNS.

Haldon House.

*Jest and Song Books.* — Which of these contain large quantities of the most witty class, free from indecorums? Many are published, but they are considered below even weekly criticism, and no one knows how much below monthly or quarterly. Nevertheless, a good comic song is a thing which has its advocates; and if any of your readers should be a collector, a list, with comments, would not be unworthy of your pages. M.

*Gregorians.* — There is a public-house in James Street, Bermondsey, called the Gregorians' Arms. Is this so named as having been a place of meeting of the former society of the Gregorians? and what are the arms of the Gregorians, if any? N.

*Pedigree of Buchanan the Poet and Historian.* — What is known of the descent and descendants of this remarkable man? The Biographical Dictionaries give a very meagre account of himself personally. Are there any grounds for supposing that he was descended by the female side from the royal line of Stuart; and that he was chosen, as well on account of his relationship as of his learning, to be tutor to James VI.? JAMES GRAVES.

Kilkenny.

*Quotations.* — There is so much of coincidence in the two subjoined quotations, that I would ask which of the two authors is the plagiarist?

"To Banbury came I, O profane one!

Where I saw a Puritane-one,  
Hanging of his cat on Monday,  
For killing of a mouse on Sunday."

Barnabee's Journal.

"Or else profane be hang'd on Monday,  
For butchering a mouse on Sunday."

*Musarum Delicia*, by Sir John Mennis and  
James S., 2nd edition, 1656.\*

E.

*Bait and White Bait.* — At the sumptuous funeral feast of Thomas Sutton, given in Stationers' Hall, May 28th, 1612, among other delicacies named, are sixteen dishes of bait and six dishes of white-bait. What is the difference between these two viands? and how came it, some years ago, there was a tradition that white-bait was considered a dish only fit for the poorest classes? Is there any earlier mention of either bait or white-bait? A. A.

*Parodies on Scott and Byron.* — The monopoly of the reading public so long enjoyed by these eminent writers naturally aroused the envy of their brethren cast into the shade, and found vent in numerous parodies; of these curiosities I have

[\* These extracts remind us of one of the songs of pious Jonathan the Yankee in *A Match for a Widow*, 1788: —

"And once I stov'd a cask of beer,  
Because it work'd on Sunday.]"

the following, and should like to hear what is known of their *real* authors: —

1. "Marmion travestied by Peter Pry. 8vo. London. 1809."

2. "The Goblin Groom, a Tale of Dunse. By R. O. Fenwick, Esq. 4to. Edin. 1809." A clever Parody on Marmion.

3. "The Lay of the Last Minstrel, travesty. By O. Neville, Esq. 8vo. 1812."

4. "The Lay of the Last Minstrel, travesty. Virgin Edition. 8vo. 1811."

5. "Jokeby, a Burlesque upon Rokeby. By an Amateur of Fashion. 8vo. 1813."

6. "The Lay of the Scottish Fiddle. 8vo. London. 1814." I have seen this ascribed to Washington Irving, but *query*.

7. "The Lay of the Poor Fiddler. By an Admirer of Sir W. S. 8vo. London. 1814."

8. "The Outlaw; a Tale by Erasmus. 12mo. Edinb. 1818." A parody on the *Bride of Abydos*.

J. O.

*Medical Prescriptions.* — Could any of your correspondents inform me the origin of writing medical prescriptions in Latin, and whether the plan is universally adopted in Europe? RHA.

*Three Noble Sisters.* — Wanted to know the author and composer of a song either beginning, or having for its burthen, —

"Three noble sisters, long fav'rites to fame,  
Merry England, Blithe Scotland, Sweet Ireland, by name."

CROTCHET.

*Miracle Plays.* — In the Miracle play "De Deluvio Noe," published by the Roxburghe Club, is the following song of —

*The Good Gossippes.*

"The floude comes flettinge in full fast,  
One every side that spreadeth full farr,  
For feare of drowninge I ame agaste,  
Good Gossippes let us drawe neere.

"And let us drinke or we departe,  
For often times we have done soe,  
For at a draught thou drinks a quarte,  
And so will I doe or I goe.

"Here is a pottell full of malmesey good and strong,  
Yt will rejoice bouth harte and tongue;  
Though Noe think us never so longe  
Yet will we drink alike."

Can you inform me whether the music of this song has survived to the present time, and if so, where it can be met with?

Has any attempt been made to illustrate the Miracle Plays except by the Roxburghe Club, "Before the Abbey Gate, Chester," by Sharp in his Dissertation on the Coventry Mysteries in his representation of a pageant vehicle at the time of performance, and by Corbould in his picture No. 218. in this year's Exhibition of the New Society of Painters in Water Colours?

EDW. S. WILSON.

*Flowers noticed by our Early Poets.* — Can you oblige me by the mention of any work containing



information respecting notices of plants or flowers by our earlier British poets to the time of Shakespeare included? H. H. H.

*Boaden on Shakspeare Portraits.*—What is the standing of the work, *An Enquiry into the Authenticity of Portraits of Wm. Shakspeare*, by James Boaden. 1825. EDWD. Y. LOWNE.

*Farmer's Irish Almanac.*—William Farmer, chirurgion, "writ," says Harris, in a slip added to some copies of his *Writers of Ireland*, p. 363., "an almanack for Ireland, Dublin, 4to., 1587, which I mention as being perhaps the earliest almanack ever published in or for that country." Where may I find a copy of this publication? ABHBA.

"*Adieu to London.*"—Can you give me any information regarding the authorship of *The Troubadour, a Collection of Original Poems*, 1823? I wish to ascertain the author of a poem entitled "Adieu to London, by W. S.," p. 202. in this collection. R. INGLIS.

*Casting out Devils.*—Will some one be good enough to corroborate the following:—

"On the 13th June, 1788, George Luken was dispossessed of seven devils by seven clergymen in the Temple Church at Bristol."

Surely it must be the latest instance of any one undergoing this operation. R. W. HACKWOOD.

*Ancient Medal.*—I have lately purchased a kind of medal, about which I should like to have some information from the readers of "N. & Q." who are learned in such matters. The metal of which it is composed is, I believe, lead. It is in a most perfect state of preservation, except a slight mutilation from the spade of the finder. The shape is round, and almost the size of a penny, with rough edges, as usual with coins, &c. of early date. On both sides, near the edge, is a beaded border. On one side there are two venerable bearded heads surrounded also with a beaded line. The beard of one figure is long and pointed, and the other is short and round. Between the heads is a cross, and over all, the letters "S-P-A-S-P-E" in antique characters. This may refer to St. Peter and St. Paul. On the other side the letters—

"CLEMENTS. PP VI."

This evidently refers to Pope Clement VI., who was pope, I believe, A.D. 1342. I ought to have said that this medal, or whatever it is, was found within the precincts of the old Priory of St. John, in Wells, founded A.D. 1206. INA.

*The Mayhew Family.*—Thomas Mayhew, governor and patentee of Martha's Vineyard, Nan-

tucket and Elizabeth's Island, North America, emigrated from England in the early part of the seventeenth century, and settled at Edgartown, Martha's Vineyard, A.D. 1642. The family were settled in Suffolk and Norfolk, and have for their arms, gules, a chevron vairé between three crowns, or. Crest, a unicorn's head, erased gules, armed and maned, or, charged on the neck with a chevron, vairé. Can any reader of "N. & Q." give a copy of any of the Mayhew pedigrees, or other genealogical particulars of the family? It is said that the Davy MSS. in the British Museum contain notes of the pedigrees. INA.

*Irish Estates.*—In the reign of James I. the Corporation of London bought some forfeited estates of that monarch. Can any of your correspondents acquaint me with the amount paid? how the money was raised? the present receipts? the expenses of management? the number of companies holding shares, and the amount which each receive? Should these questions be too extensive, I shall be very thankful for an instalment. B. S.

*Female Ambassador.*—Was there during the reign of Queen Anne an ambassador sent from England to some foreign court who wore female attire, as the representative of a female sovereign. If so, can you tell me the name of the ambassador, and the court, and the date of the embassy? \*

F. G.

*The Abulci.*—Who were the people thus called? They are mentioned, as far as I can learn, only by Zosimus (lib. ii. cap. li.), and, which is the most important to Englishmen, in an inscription relating to Pevensey (Anderida). In the war between Constantius and Magnentius, Zosimus speaks of a body of Abulci under a leader called Arcadius: and a grand battle which took place on the Rhine in Dauphiny. Now the French critics, finding a town called Chabeuil near this spot, have supposed the word to be a corruption of Chabilei, but this derivation seems far-fetched, and no such word occurs in any early author. Besides, both armies had come from a distance, and it is unlikely to suppose a body of troops from the neighbourhood to have distinguished themselves more than the invaders; or rather it is to suppose, because the Connaught Rangers distinguished themselves in a certain battle, that the fight took place at Connaught instead of at Waterloo. Is it possible that they were the Obulei, a people of Obuleo in Spain, near Corduba, mentioned by Strabo, iii. 141. 160.; by Stephanus Byzantinus, *sub voce*; by Pliny, iii. 1. 3., and by others? It was an important town, as it had the privilege of a mint. If any of your readers could throw light on this matter they

[\* It is signed "Valtara."—Ep.]

[\* See "N. & Q." 1<sup>st</sup> S. xii. 360.]



would not only oblige myself, but some far better Romano-British antiquaries than A. A.

### Minor Queries with Answers.

"As wise as the women of Mungret."—At Mungret, not far from Limerick, was a monastic foundation, of which the Psalter of Cashel gives an almost incredible account: that it had "within its walls six churches, containing, exclusive of scholars, 1500 religious, 500 of whom were learned preachers, 500 psalmists, and the remaining 500 wholly applied themselves to spiritual exercises."

What is the meaning of the proverb, "As wise as the women of Mungret?" ABHEA.

[This saying is thus explained by Ferrar in his *History of Limerick* (ed. 1787), p. 186:—

"A deputation was sent from the college at Cashel to this famous seminary at Mungret in order to try their skill in the languages. The heads of the house of Mungret were somewhat alarmed lest their scholars should receive a defeat, and their reputation be lessened. They, therefore, thought of a most humorous expedient to prevent the contest, which succeeded to their wishes. They habited some of their young students like women, and some of the monks like peasants, in which dresses they walked a few miles to meet the strangers at some distance from each other. When the Cashel professors approached, and asked any question about the distance of Mungret, or the time of the day, they were constantly answered in Greek or Latin; which occasioned them to hold a conference, and determined them not to expose themselves at a place where even the women and peasants could speak Greek and Latin."]

*Tenbose*.—In Wynkyn de Worde's *Stans Puer ad Mensam* (no date but 1518, 1524) is the following passage (fifth stanza):—

"Grennyng and mowes at y<sup>e</sup> table eschewe;  
Crye not to lowde, kepe honestly scilence;  
*Tenbose* thy Jowes with mete it is not dewe;  
With full mouth speke not, lest thou do offence."

What can be the meaning of the word *tenbose*? I do not find anything like it in any of the glossaries. A. A.

[By *tenbose* the author probably meant *t'enbose*, that is, to *enbose*. Halliwell gives us "Enboce. *To fill out*. (*A.-N.*)."] In this view of the word it is nearly equivalent to *embose*, in the old sense of *causing to bulge out*.

"*Tenbose* thy Jowes with mete it is not dewe."

Take *dewe*, or *due*, in the old signification of *right, proper, fitting* (It. *dovuto*), and the sense of the line will be, "It is unbecoming to over-fill thy mouth with food."]

*Francis Kirkman*.—What is known of this individual, who appears to have kept a bookseller's shop in the metropolis during the latter part of the seventeenth century? S. W. BROWN.

[Francis Kirkman, who styled himself Citizen of London, was noted for publishing plays, farces, and drolls. He dealt as largely in drollery of various kinds as Curll did in bawdry and biography. Kirkman, indeed, had no objection to trading in the former commodity, if he thought it would turn the penny. He has given us an

epitome of his own chequered and eventful life in a work entitled *The Unlucky Citizen experimentally described in various Misfortunes of an Unlucky Londoner*, with a portrait and curious engravings, 8vo. 1673. He also published *The Wits, or Sport upon Sport: in Selected Pieces of Drollery digested into Scenes by way of Dialogue*. In Two Parts, 8vo. 1672, with his head prefixed, and inscribed F. K., Citizen of London. Kirkman was in partnership with Richard Head, and verily they were a worthy pair. *Arcades ambo!* Head's work, *The English Rogue*, was so licentious that he could not procure an imprimatur until some of the grosser descriptions were expunged.]

*Bishop Brownrig*.—Will any of your clerical friends oblige me with some information as to the Bishop Brownrig of whom Dr. Fuller, in his *British Worthies*, pays the high compliment of saying that "He carried so much in *numerato* (*ready cash*) about him in his pockets for any discourse, and had much more at home, in his chest, for any serious dispute"? JAMES ELMES.

[Most of our biographical dictionaries contain some account of Bishop Brownrig; but especially Kippis's *Biog. Britannica*, which appears carefully compiled. An interesting notice of this prelate will also be found in the *Autobiography of Matthew Robinson*, edited by J. E. B. Mayor, M.A., pp. 71. 130–146. Dr. Gauden, his successor in the see of Exeter, published *Memorials of Bishop Brownrig*, at the end of his Funeral Sermon, Lond. 1660, 8vo.]

*Rev. F. W. Robertson*.—At what University was the Rev. Frederick W. Robertson, M.A., educated? whose beautiful sermons, preached at Trinity Chapel, Brighton, have so lately been published. I think he died in 1854 or 1855. I cannot find his name either in the Oxford, Cambridge, or Dublin calendar, prior to that time.

S. C. O.

[Mr. Robertson matriculated at Brazenose College, Oxford, and graduated B. A. 1841, M. A. 1844. He died on August 15, 1853; and a short account of him is given in *The Gentleman's Mag.*, Oct. 1853, p. 419., and some particulars of his monument in the same periodical for Oct. 1855, p. 396.]

*Clapper of Lazarus*.—John Aubrey says:—"Item, a mill-clack, or clapper of Lazarus." What is the meaning of this? J.

[This singular phrase occurs in Hollyband's *French and English Dictionary*, 4to., 1593: "Le Cliquet de l'huis, the hammer or ring of a doore: also, a lazarus clapper." Cotgrave also notices the phrase: "Cliquet, a lazars clicket, or clapper." Such clappers or clack-dishes were originally used by lepers to warn other persons not to approach them. They are frequently alluded to in popular ballads and romances. In the Dutch ballad, "Verholen Minne," we read:—

"Die dagelijks mijn willetje doen,  
En klinken de lazarus bellen."

In the German metrical version of the *Seven Wise Masters* a leporous king is spoken of as going—

"Mit seinem stabe unde kleeperlin."

See Hoffman's *Herc Belgica*, Pars II. *Hollandische Volklieder*, where it is said that the best account of the life of the lepers is that by Grimm in his *Arme Heinrich*. Nares tells us that in a curious account of the escape of



Cornelius Agrippa, taken from one of his Epistles, a boy who is to personate a lazar is "leprosum *clapello* adornatus," furnished with a *clap-dish* like a leper, which has such an effect, that the rustics fly from him as from a serpent, and throw their alms upon the ground. He afterwards returns to his employers "*clapello præsentiæ suam denuncians.*" ]

### Replies.

#### AN ASSAILANT OF THE MATHEMATICAL SCIENCES.

(2nd S. vi. 125. 176.)

As more readers than one may feel curiosity on this subject, I think it desirable to give the instance, with its proof, at length. The question asked is whom and what I meant when I said that an assailant of the mathematical sciences, of no mean name, was so little versed in the meaning of the most elementary terms that, in an attempt of his own to be mathematical, he first declares two quantities to be one and the same quantity, and then proceeds to state that of these two identical quantities the greater the one the less is the other.

The writer in question is the late Sir William Hamilton of Edinburgh, a man of no mean name, and an assailant of the mathematical sciences. The places in which the fault is committed are in the *Discussions on Philosophy*, 1st ed. p. 644\*. 2nd ed. p. 699. Before proceeding to quote the passage, I must explain that the distinguished writer is dealing with the two logical quantities, more commonly called *extension* and *comprehension*, but which he prefers to call *breadth* and *depth*. Here breadth refers to the number of species contained under a genus; depth to the number of more simple notions contained under a more complex notion. Thus *animal* is a term having breadth; it has various species. It has also depth: the notion contains notions. Put more *depth* into the term; put on, for example, the notion *quadruped*. *Quadruped animal* has more depth than *animal*, more notion: but less breadth, fewer species. And thus it is manifest that increase of either, breadth or depth, is (may be and generally is) diminution of the other; and *vice versâ*. Further, all *quantity*, all that can be described by more or less, is mathematical.

I will now quote from Sir William Hamilton, putting my own italics† in places which prove my assertion. It is not necessary to insert the scheme which in one place is called "table," in another, "diagram." I quote the second edition, which does not differ by a letter from the first:—

"This [the details of the diagram or table] being understood, the Table at once exhibits the real identity and rational differences of Breadth and Depth, which, though

denominated quantities, are, in reality, one and the same quantity, viewed in counter relations and from opposite ends. Nothing is the one, which is not, pro tanto, the other. In *Breadth*: the supreme genus (A, A, &c.) is, as it appears, absolutely the greatest whole; an individual (z) absolutely the smallest part; whereas the intermediate classes are each of them a relative part or species, by reference to the class and classes above it; a relative whole or genus, by reference to the class or classes below it. — In *Depth*: the individual is absolutely the greatest whole, the highest genus is absolutely the smallest part; whilst every relatively lower class or species, is relatively a greater whole than the class, classes, or genera, above it. — The two quantities are thus, as the diagram represents, precisely the inverse of each other. The greater the Breadth, the less the Depth; the greater the Depth, the less the Breadth: and each, within itself, affording the correlative differences of whole and part, each therefore, in opposite respects, contains and is contained."

From this we collect that,

"Breadth and Depth are	"The greater the Breadth
in reality one and the same	the less the Depth: the
quantity."	greater the Depth, the less
	the Breadth."

There is some reiteration of the same ideas, which I need not quote. Neither shall I here enter on the discussion of the notion which Sir William Hamilton attached to the word *quantity*. This I have done, slightly, in a paper on logic which will appear in the *Cambridge Philosophical Transactions*, vol. x. part i., not yet out: and I shall probably have to enter yet further into the subject.

A. DE MORGAN.

[We are obliged to PROFESSOR DE MORGAN for this Reply, and equally so for his abstaining from a "discussion of the notion which Sir W. Hamilton attached to the word quantity;" such discussions being obviously better suited to the pages of the *Cambridge Philosophical Transactions* than those of "N. & Q." ]

#### THE TIN TRADE OF ANTIQUITY.

(2nd S. v. 101.)

In a former, but rejected communication (of March 1, 1858), we already with a word made allusion to the probability that the tin, so often mentioned in the most ancient writings, must either immediately or mediately have come from India. We founded our persuasion with regard to the Greeks on the fact that their term for tin, *κασσίτερος*, was most probably derived from the Sanscrit *kastira*.\*

A similar proof that the tin, also of Chaldæa, was brought from India we see in the particular that the Targumists, or Bible-explainers from the Hebrew language into the Chaldæan, have rendered the word *bedil* with *kasteron*, *kastira*.† Now

\* According to Benfey, Art. *Indien*, in Ersch und Gruber's *Encycl.*, 2te Sect., 17ter Theil. S. 28. quoted by A. Forbiger in Pauly's *Real-Encyclopædie der Class. Alterthumswissenschaften* (Stuttgart, Metzler, 1839-1852), S. 130, Art. *Indien*.

† Beckmann's *History of Inventions*, (London, Bohn, 1846, vol. ii. p. 208. note 1.) The Targumist paraphrase

† A person who alters Roman into Italic in his quotation must alter the occasional Italic, if any, into Roman.



Babylon, to all probability, got its *kastira* for tin from the Sanscrit *kastira*. Will not then the Chaldeans, with the name, have received the substance from India? And, if the Babylonians drew their tin from India, would it be imprudent to suppose the same origin to the tin used by the Assyrians?

The Grecian ivory likewise was an Indian produce, or was at least obtained by the medium of nations dealing with the Asiatic Peninsula, and knowing it from that intercourse. This we conclude from Benfey's assertion that the Greek ἐλέφας for ivory is also of Indian origin.\*

That, moreover, before the discovery of the Western tin islands, tin actually was imported from India is affirmed by Forbiger in Pauly's *Real-Encyclopædie*, bd. iv. s. 136., and he builds his assertion on the testimony of Diodorus Siculus, ii. 36. Now it is a fact that Malacca produces the purest tin, and it would thus be probable that the metal would mostly have been sought for in the regions where it was best to be found; but for the circumstance that the Indian trading-fleets were accustomed, not as much to direct their course to Malacca, where only tin and lead are to be had, as well more north, to the coasts of what now-a-days forms the countries of Siam and the Birman Empire. There, besides tin, are dug gold and silver, and the last-named metals will, in all likelihood, have drawn the merchant with stronger attractions.

Against the supposition, however, that the Indians may have shipped their tin either from Siam or Malacca arises the circumstance that the information we possess concerning the Golden Peninsula, though it mentions gold and silver regions, does not refer to tin. Still the Indian produce had to be produced somewhere.

Now we read ("N. & Q." 2nd S. v. 103.) that Stephanus of Byzantium, on the authority of the *Bassarica* of Dionysius, adverts to an island, *Cassitira*, in the ocean near India. The resemblance of this *Cassitira* with the Sanscrit *kastira* makes us surmise that the name is indeed Indian, of a real island; and, furthermore, that the Greeks have neither invented the place, nor a name for it. Had this been the case they would have called it *Cassitera*, from κασίτερος. And from the fact that the Indians already designated an island with the name of *Cassitira*, we conclude that actually, in primeval times, exports of tin from an island near India have taken place, or at least that it was known to possess the metal in large quantities.

of the Bible was indited for the Jews, to whom, after their Babylonian captivity, the Chaldean language was more familiar than their own.

\* L. c., S. 26, (28.?) in Forbiger's paper, I. I., S. 135. The Latin *ebur* (English *ivory*, Dutch *ivoor*, French *ivoire*), seems to be related to our *ever* (Germ. *Eber*, wild boar, Lat. *aper*), and the old Romans, who, before Pyrrhus, had never yet seen elephants, may long have taken the ivory, then rather profusely used, for large boars' teeth.

And where was that *Cassitira* to be found?

Part of the islands which form the Dutch East Indian colonies seem not to have been unknown to the ancients. For, eastward of Taprobane, the present Ceylon, but in a somewhat more southern latitude than its south coast [*sic apud Forbigerum*], according to Ptolemy (vii. 2.), was situated an *Island of the Good Spirit* (ἀγαθοῦ δαιμονος νῆσος), perhaps our Sumatra; and, farther, underneath the Golden Chersonesus, the *Jabadii insula* (Ἰαβαδίου νῆσος), a large island, whose grecified name instantly calls to our mind the *Java* of modern geography. Perhaps the second part of this Ἰαβαδίου made by the Greeks into a genitive termination, is nothing but the contraction of the Sanscrit *dripa* (island), a contraction also to be noticed in *Diu Zokotora*, explained by the ancients as Διοσκορίδου νῆσος, in *Selen Diu* (now *Sihala Diru*, Ceylon), and in *Maladiva* and *Laccadiva*. The Greek name thus accounted for, the genuine form *Java* remains. See Forbiger, in Pruly's *Real-Encyclopædie*, bd. iv. s. 146., and the note. Ptolemy, however, describes the island, whose name we ventured to interpret with *Java Diu*, as large, fertile, and rich in gold (Forbiger in Pauly's *Real-Encyclopædie*, iv. s. 1.), which last peculiarity cannot be brought home to that island, but Ptolemy may have confounded. Sumatra and Borneo possess rich gold mines. In the first-mentioned island, as in Malacca or Mount Ophir, is found the Goenong *Ophir* or *Passaman*, an extinct volcano, remarkable affinity of name with the Ophir of the Bible! Both Sumatra and Borneo with Banca produce tin. As, however, the tin mines of Banca seem only to have been discovered in 1711 (Beckmann, I. I., p. 229.), and perhaps Borneo was too remote for the early Indians, we are fain to look towards Sumatra as the tin island, *Cassitira*. Before the Portuguese dominion it already boasted of a large tin coin (Beckmann, I. I.) According to *Kramer's Gazetteer* the natives in their customs have many points of resemblance with the nations on the other side of the Ganges; they are particularly skilled in making gold-and-silver wirework, and manufacture silk and cotton goods, earthenware, arms, and various domestic utensils. (See the article *Sumatra*, p. 819.) This leads to surmise, if not an affinity, at least a very early commerce with the inhabitants of Hindūstan. And what farther more confirms our opinion, that in olden time Sumatra has been designated by the name of *Island of the Good Spirit*, is what we found noticed somewhere\* that the Malays take it for the seat of Paradise. Did the early tin of the Grecians thus come from our East Indian possessions?

J. H. VAN LENNEP.

Zeyst.

\* *Algemeen Noodwendig Woordenboek der Zamenleving*, enz. (Te) Amsterdam (6ij), Gebroeders Diederichs; St. xxi., Art. *Sumatra*.



## UNIVERSITY HOODS.

(2nd S. v. 234. 324. 402. 501.)

## I.—A TABLE OF THE HOODS PROPER TO THE SEVERAL DEGREES OF THE UNIVERSITIES AND COLLEGES OF GREAT BRITAIN AND IRELAND.

Compiled by J. W. G. GUTCH, M.R.C.S.L.

FACULTY.	DEGREE.	OXFORD.	CAMBRIDGE.	DUBLIN.	LONDON.	DURHAM. A.D. 1833.	QUEEN'S UNIVERSITY, IRELAND: Belfast, Cork, and Galway Colleges.	ST. DAVID'S, LAMPETER. 1822.
1 DIVINITY.	D. D. - -	Scarlet cloth, lined with black silk.	Scarlet cloth, lined with rose-coloured silk.*	Scarlet cloth, lined with black silk.	<i>These Degrees not conferred.</i>	Scarlet cloth, lined with Durham Palatinate purple silk.	<i>These Degrees not conferred.</i>	—
	B. D. - -	Black silk, lined with black silk.	Black silk, lined with black silk.	Black silk, lined with black silk.		Black corded silk.		Black silk, lined with purple silk, and a strip of white on the edge.
2 LAW.	LL. D. - -	Scarlet cloth, lined with rose-coloured silk.	Scarlet cloth, lined with white ermine.	Scarlet cloth, lined with light pink silk.	Blue cloth, lined with blue silk, with two stripes of blue velvet as a border.	Scarlet cloth, lined with white silk.	Scarlet cloth, lined with light silk.	—
	LL. B. - -	Blue silk, edged with white fur (properly lamb's wool).	All black silk.	Black silk, lined with white.	Blue silk, with a single stripe of dark blue velvet as a border.	Palatinate purple silk, trimmed with white fur.	Black silk, lined with white.	—
3 PHYSIC.	M. D. - -	Scarlet cloth, lined with crimson silk.	Scarlet cloth, lined with rose-coloured silk.	Scarlet cloth, lined with rose-coloured silk.	Violet-coloured cloth, lined with violet silk, with two stripes of violet velvet.	Purple cloth, lined with scarlet silk.	Scarlet cloth, lined with rose-coloured silk.	<i>No other Degrees granted.</i>
	M. B. - -	Blue silk, bound with white fur, not purple trimmed.	Black silk, lined with black.	Black silk, lined with rose-coloured silk.	Violet silk, with one stripe of violet velvet.	—†	Black silk, lined with rose-coloured silk.	
4 MUSIC.	Mus. D. -	White brocaded silk, lined with pink silk.	Buff silk, lined with cerise-coloured silk.	White figured satin, lined with rose-coloured silk.	Puce silk, with a double border of puce velvet.	Purple cloth, lined with white silk.	<i>These Degrees not conferred.</i>	
	Mus. B. -	Blue silk with white fur, not purple trimmed.	Blue silk, lined with black; or, according to some, white, lined with cerise.‡	Black silk, lined with light blue.	Puce silk, with a single border of puce velvet.	—		
5 ARTS.	M. A. - -	Black silk, lined with crimson silk.	Regent: Black silk, lined with white silk. Non-Regent: Black silk, lined with black silk.§	Black silk, lined with dark blue silk.	Black silk, lined with lavender-coloured silk, with two stripes of lavender velvet as a border.	Black silk, lined with Palatinate purple silk.	Black silk, lined with dark bluesilk.	
	B. A. - -	Black silk, edged with white fur.	Black stuff and white fur.	Black stuff or silk, lined with white fur.	Black silk, with a single stripe of black velvet as border.	Black stuff, lined with white fur.	Black stuff or silk, lined with white fur.	
Proctors - - - -		White ermine inside and out.	Black silk, lined with black silk.¶	Black silk, lined with ermine.	—	—	—	
Licentiate in Theology - - - -		—	—	—	—	Black stuff, with a border of black silk velvet.	—	

\* For full dress, and on conferring degrees, a cope is used. White fur is also used for full dress.

† Not decided upon by the Senatus.

‡ Doubtful if entitled to any hood; the one described is, however, worn.

§ For the first five years from incepting Masters of Arts in Cambridge are termed *Regents*, and wear the black silk hood lined with white silk; after the completion of five years their *non-regency* begins, and their hoods lose the white and assume the black lining. The Proctors, however, and some other university officers, are called *Necessary**Regents*, and always wear white hoods. This distinction is confined to the University of Cambridge, and is not observed at Oxford, as far as a distinctive hood being worn.

|| The B.A. hood of Oxford is of black stuff properly, not silk, and should be lined, not with white fur, but with lamb's wool. The white fur has been adopted solely for appearance.

¶ The hood is folded square and fastened with hook and eye round the neck, the two long ends brought over the shoulder, and folded across the breast, and the hook and eye inserted where the edges cross.

## II.—A TABLE OF DEGREES GRANTED BY UNIVERSITIES, ETC. FOR WHICH NO DISTINCTIVE HOODS ARE WORN.

(Those marked with an asterisk are the Degrees granted.)

UNIVERSITY OR COLLEGE.	DIVINITY.		LAW.		MEDICINE.		MUSIC.		ARTS.		LITERATES.
	D. D.	B. D.	LL. D.	LL. B.	M. D.	M. B.	Mus. D.	Mus. B.	M. A.	B. A.	
Edinburgh	*	*	■	■	*	■	*	■	*	*	
Glasgow	■	■	■	■	*	■	■	■	*	*	
St. Andrew's	■	■	■	■	*	■	■	■	*	*	
St. Mary's College, St. An-)	■	■	■	■	*	■	■	■	*	*	
drew's, Marshal College	■	■	■	■	*	■	■	■	*	*	
Aberdeen	■	■	■	■	*	■	■	■	■	■	
St. Bees	■	■	■	■	■	■	■	■	■	■	*
St. Aidan's, Birkenhead	■	■	■	■	■	■	■	■	■	■	*

The Scotch Universities of Aberdeen, St. Andrew's, and Glasgow had before the Reformation, or before the Revolution rather, hoods for the several degrees of M.A., D.D., LL.D., and D.C.L. What these were is a question difficult now to determine: but this much is known, that the hoods of Aberdeen were identical with those of

Paris: those of St. Andrew's with those of Louvaine; and those of Glasgow with those of Bologna. The Revolution, however, has done much to obliterate the traces even of the Parisian hoods: and the M.A. hood of Paris is all that has hitherto rewarded the researches of the university antiquary.

MR. GUTCH begs to tender his thanks to all parties who have in the kindest way, by their ready assistance, enabled him to compile the above table, especially to MR. J. RIBTON GARSTIN, and MR. TIDMAN, as well as to the various robe-makers at the several Universities: the London ones excepted, who, in most uncourteous terms, refused any information on the subject.

The following extract from Pinnock's *Clerical Papers* may not be deemed out of place:—

"The Cowl or Hood was originally a covering for the head, to protect it against the inclemency of the weather, and was worn by all classes without distinction. Its ready adaptation to concealing the features led to its adoption at a very early age by monks and ascetics. As these multiplied and formed themselves into various distinct orders, their Hoods assumed a different fashion in cut, colour, and material. From the monks it passed to the cathedral and collegiate churches, and from them to the universities; so that at the present time it is a mere badge of distinction, serving to point out the *academical degree* of the wearer, and forms rather a vesture of ornament than of use: out of the universities the Hood has become almost exclusively an ecclesiastical ornament. It is required by the 58th Canon to be worn by all ministers when reading the public prayers; also when preaching, by rubric of Edward's first Liturgy, [still in force].

"The use of the Hood is enjoined on members of cathedral establishments in their ministrations by a rubric of the same Liturgy of Edward VI., as well as by the 25th Canon; and its adoption by members of the universities is enforced by the 17th Canon."—Pinnock, p. 969.

"The Hood was originally a cape attached to the back part of the collar of lay as well as ecclesiastical garments, and might be drawn over the head if necessary. It was lined with furs, silks, and stuffs of various kinds, as may be seen in the robes of different orders of Graduates in our universities. Du Cange thinks that a part of these hoods, which originally fitted on the head, was afterwards detached, and finally became the square cap which is now generally worn by students and some other members of the universities."—Rev. W. Bates' *Lectures on Christian Antiquities*.

## TESTAMENT OF THE TWELVE PATRIARCHS.

(2<sup>nd</sup> S. vi. 88. 173.)

Although I can add but little to what has already been said about this popular chap-book, I would observe, that, having been curious as to the period when *The Testaments* became one of the books for the million in the north, I am enabled to go a little farther back, and to come a little lower down with it than G. N.

I have now before me a very neat edition in 12mo., Glasgow, by Sanders (1704); and, same size, Glasgow, by Duncan (1745); both with the usual cuts.

D. S. quotes from the London edition of 1681: if the cut on his title is the same as that in mine of 1671, also printed by Clark, he has made an unlucky guess as to its import. It is well known to all collectors of these chap-books, that the printers were not over nice in their illustrations; sometimes lending a *godly* treatise a profane picture, and sometimes reversing the practice. In this way one of the old cuts belonging to the *Decameron* has superseded, in Clark's edition of *The Testaments*, the original one of Jacob blessing his sons. At all events, the cut in question adorns both my French and English Boccaccio of 1597 and 1620–25; and the disporting represented savours more of Florentine relaxation than it does of the Israelites dancing before the golden calf. Relevancy to the subject was with the Duck Lane and Aldermay typographers secondary to an attractive frontispiece; and the case before us, Jacob on his death-bed, which will be found in its right place in old John Day's edition of 1581, had to give way to the Italian scene representing the *dramatis personæ* of Boccaccio as engaged on one of the memorable ten days.

J. O.

I have a very fine copy of this curious book in 12mo., "published in London by R. Y., for the



Company of Stationers, 1638." The title-page differs from that of the edition of 1681, described by D. S. in having on its lower half the same woodcut as he describes as immediately preceding the Testament of Jacob. The epistle "to the Christian Reader" occupies *ten* pages, and is subscribed Richard Day. The Testament of Jacob fills *nine* pages, and those of his twelve sons one *hundred and forty-one* pages. I shall be glad to be informed the date of the *first* edition in English of this book. I have seen accounts of editions published in 1577, 1581, 1638, 1677, 1681, 1706, and 1731. PISKEY THOMPSON.

I have an earlier copy of this book than either G. N. or D. S. The title-page is the same as that referred to by G. N.; but an earlier edition, "Printed at London for the Company of the Stationers, 1610." The woodcut on the title-page corresponds with that described by D. S. as appearing on his copy to the Testament of Jacob. The letters R. B. appear on the foot-board of the bedstead; no verses underneath, but "Printed," &c., as above. It is in black-letter, small 12mo., apparently the original stitched covers. After an epistle "To the Christian Reader," of eight pages, signed "Richard Day," follows "The Testament of Jacob," &c., as described by D. S. The cut on the title-page repeated, and the verse as given by D. S. underneath. The Testament of Jacob itself takes up eleven pages, beginning on the back of the title. Then follows the Testaments of each of the Twelve Patriarchs in order, each preceded by a woodcut with verses underneath, occupying 142 pages, unnumbered: concluding with the account of how these Testaments were first found, on two pages. At the end of the volume is a woodcut with "1610," over the top of it, a blazing sun in an oval, with the motto around: "Os homini sublime dedit," surrounded with angels, flowers, and other ornaments; among which are the arms of the city of London and the Stationers' Company; underneath, "At London, printed for the Company of Stationers."

The woodcuts, though rudely cut, are better in design than many of the date. On the blank leaf in the beginning are the following words, written by some previous owner:—

"Iste liber est meus, testis est Deus, si quisque querat, Johane Eliott nominatum."

The following is in very old handwriting, as ancient (I should judge from the peculiar form of some of the letters) as the date of the book:—

"A mercyfull man douth inriche his owne soule, and shall enter in thowre the three graces humilitie, vertue and honor to live with Abraham, to rest with Isake, to joie with Jacobe."

SAMUEL SHAW.

Andover.

"IT IS NOT WORTH AN OLD SONG!"

(2nd S. vi. 148.)

In old English, "a song" sometimes signifies "a trifle." The use of the word in this sense, and of such vernacular phrases as "it is not worth an old song," "he bought it for an old song," "he sold it for a song," (Conf. *All's Well*, Act III. Sc. 2.), is apparently due to *various* concurrent circumstances.

We find an early trace of the idea, perhaps the earliest, in med. Latin. *Cancie* meant *nugas*. With this may be compared in Fr. the interjectional *chansons!* which, though it means literally *songs!* is equivalent to our English *nonsense!* or to Mr. Burchell's expressive but not very ceremonious "*fridge!*" So, in Italian, *canzone!* (*songs!*) per modo d' interrompimento; i. e. *stuff!*

It is however observable that, in our *English* idioms as above enumerated, "song" expresses not simply a trifle, a valueless article, but such an article *used in barter*, i. e. paid as a price, or given in exchange ("He sold it for an old song," &c.). But of this use, also, we have traces in other languages.

Thus in Italian, *dar canzone* (to give songs) is to give words in lieu of deeds, to cozen, to bilk. And this idea of *short payment*, as connected with "songs," is very evident also in the Fr. "*Je ne me paye pas de chansons*," which, verbally rendered, means "I am not to be paid in songs," or, "I receive not payment in songs" (*words* won't do for me, I want *deeds*).

We, however, in describing the valueless article or insufficient price, often introduce the word *old* ("he bought it for an old song"). This our idea of an "old song," as something *valueless*, may perhaps have originated in the following manner.

"Song," in old English, often signified the Church Services, which were sung or chanted; a signification of which our language still retains some traces, as in "*evensong*." So, in French, *chant*, *plain-chant* (church-music, or chants). So in med. Latin, *cantus*, e.g. *cantus Ambrosianus*, c. *Gregorianus*, c. *Romanus*, &c.

But in process of time, and especially in those parts of the Pope's dominions which lay beyond the confines of Italy, the church-music (*song* or *cantus*) gradually *deviated* from the *cantus Romanus*, or Roman standard. This was deemed a very serious affair; great efforts were made to reinstate the orthodox score; and reverend instructors, not "*moderatè docti in arte musicà*," were sent forth from Rome as missionaries to rectify the deviation, "*ut non esset dispar ordo psallendi, quibus erat compar ardor credendi*." The consequence was, that those churches which required correction had now to learn what was, to them, a *new song*—"Sub iis temporibus inceptus est *novus modus cantandi*." Du Cange (*Hensch.*) on *Cantus*.

The natural result would be that the "old song," which, if not absolutely heterodox, was vicious, and tended to schism, fell into disuse, and became *valueless*. May not this be one reason why "an old song" came to express the purchase-price of anything that was bought *dog-cheap*?

There was, however, in former days one kind of bargain, into which "songs" *actually entered*, and that on a very extended scale of transaction. We still speak of *singing mass*; and to the service of the mass the term "song" was particularly applied. When, therefore, an individual bequeathed a property to secure masses for his soul, instead of leaving it to his expectant heirs, qu., might not the baulked expectant resentfully exclaim, that the property had been "sold for a song?"

In these suggestions there is nothing which clashes with the idea thrown out by J. Y., as to our forefathers preferring new songs to old. Of such a preference we get an inkling in *The Winter's Tale*, Act IV. Sc. 3., where the question is about ballad-selling:—

"Mop. Is it true, think you" [the ballad]?

"Autol. Very true; and but a month old."

Much farther light might be thrown on the question of the "old song," but I have already trespassed too far.

THOMAS BOYS.

#### THE FRENCH TRICOLOR.

(2nd S. vi. 164. 198.)

A. A. having expressed a doubt as to the national flag being always the arms of the reigning dynasty, induces me to offer a few observations, which seem to bear upon the subject, at the same time hoping that it may lead some of your correspondents to further investigations. In the first instance, let us look into the word etymologically: the correct French word for flag is *Pavillon*. This is remarkable as being the word for the universal symbol of royalty, whether we turn to the remote period of Nineveh, or to the distant region of Siam. It is the *vezillum supremum* of the Heralds. On turning to the German, we there find *Fahne*, *Fan*, is the word for flag; here is another universal symbol of royalty. This also is held over the Assyrian monarchs. It was borne on each side of the Emperor of Delhi. The fan still forms with the umbrella a most conspicuous part of the Pope's pageant, and we may also see it, conjointly with the umbrella, in the arms placed in the title-page of the Illuminated MS. of the Prince of Oude in the British Museum.

Now for our own beloved flag. It is singular that the old English name for the Iris or Fleur-de-lys is Flag. Does the flower derive its name from the standard, or *vice versa*? If the former, it must have received it at the time when the French lilies were added to the lions. If not, it

is difficult to arrive at its etymology; for one would never like to associate the idea of a *flagging* object with that of the "Flag that braved a thousand years the battle and the breeze." I may here remark that the lily seems to have been a universal bearing. We read of "Shushan the Palace," i. e. Persepolis, the district still retaining the name of Susa, while the lily derives its most interesting designation, *Susiana*, from the same source. The lily also forms one of the most frequent decorations of Solomon's Temple, the Hebrew word being the same. Some of the most remarkable of the Psalms bear the title "concerning Shushan," or "Shushannim" (i. e. the lily or the lilies).

In the Exhibition of Paintings by the Old Masters at the British Gallery this year, there was an interesting painting by Leonardo da Vinci in which the Infant Christ was represented as standing between two yellow irises; that on the sinister side with the petals downwards, apparently to represent the humanity or humiliation of Christ, while that on the dexter side had the petals upwards, implying the divinity or glorification, the combination giving the interlaced triangles.\* This added to what has been advanced previously appears to me to show the universality of the bearings of the fleur-de-lys.

W. TELL.

Towcester.

There is no foundation whatever for the tradition mentioned by your correspondent. The tricolor is essentially the creation or type of popular will, as contradistinguished from, or rather opposed to, the emblem of royalty. Its history is both ancient and interesting. In or about the year 1356, during the captivity of John of France in the Tower of London, and the regency of the Dauphin Charles, the States-General of Paris, at the head of which was the justly celebrated "Prevot des Marchands," Etienne Marcel, effected great changes in the mode of government. They pronounced their decisions in the presence of the "Bourgeois," who, at the bidding of the Prevot, suspended their business, closed their shops, and took up arms in support of the popular will. Paris became in fact a sort of republic, and the municipality governed the Estates, and in truth all France. The council chamber of the Bourgeois was transferred to a house on the Place de Greve called "La Maison aux Piliers," the large hall of which was for two centuries the theatre of many most important events in the history of France. At this time it was decided that the city of Paris should have colours of its own, and under the authority of Etienne Marcel a flag was

\* The word shushan also stands for the number 6 in the Hebrew. This is well known to be "the perfect number." The two interlaced fleur-de-lys make the lily, the fleur-de-lys or iris having three predominant leaves.



me, as one who has sojourned for a time in the county, to inform him that the English language is generally spoken to the south of the ancient Roman line of road, which, passing through Carmarthen, terminates at St. David's; and the Welsh to the north. Of course, there are many among the labouring class in the southern division that can talk Welsh, and do when the opportunity serves, but the English is the prevalent language.

TEE-BEE.

*Hocus Pocus* (2<sup>nd</sup> S. vi. 179.)—Blount, in 1656, and Phillips in 1658, give these words as a noun substantive, and define them to mean "a juggler, one that shows tricks by sleight of hand." Skinner, in 1671, defines the phrase to mean both a conjuror and a conjuration. Nares says,

"To *Hocus*, to cheat, to impose upon; from *hocus pocus*, the jargon of pretended conjurors, the origin of which seems to be rightly drawn from the Italian jugglers, who said *Ochus Bochus*; in reference to a famous magician of those names."

He adds,

"L'Estrange has *hocus-pocussing*, at length; Mr. Malone says, the modern word *hoax* is made from this, and I prefer this derivation to those which are more learned. . . . It is a strong confirmation of this origin, that *hoax* is not a word handed down to us from our ancestors, but very lately introduced by persons who might have retained *hocus*, a word hardly obsolete, but could know nothing of Saxon, or the books in Lambeth Library."

The new edition of Nares's *Glossary*, by Messrs. Halliwell and Wright, does not contain anything additional upon the subject. Webster derives *hocus pocus* from the Welsh "*hoed*, a cheat or trick, and perhaps *bwg* or *pwca*, a hobgoblin." He defines it in nearly the same words as Blount and Phillips do, and gives Hudibras as his authority. Webster has also *hocus pocus*, as a verb transitive, meaning "to cheat," and quotes L'Estrange as his authority.

PISHEY THOMPSON.

Stoke Newington.

*Dr. Donne's Discovery of a Murder* (2<sup>nd</sup> S. v. 68.; vi. 18.)—In the *Gentleman's Magazine* for August, 1841, I pointed out that this story could not be true of Dr. Donne; my authority being a book which had at that time been lately reprinted by the Shakspeare Society, Gosson's *School of Abuse*.

J. C. R.

*Pronunciation of the Latin Language* (2<sup>nd</sup> S. vi. 49. 117.)—I suspect that the *soi-disant* Hungarian sailor described by O. C. CREED had the art of varying his pronunciation to suit those whom he addressed. The same man was in Norwich and Yarmouth at the time alluded to. He accosted me in very good Latin, which he spoke readily, but aware whom he was addressing, he began by making the sign of the cross, and saluting me in familiar phrases of the Catholic liturgy. He told me his adventures at some

length, and related the particulars of a disastrous shipwreck, which had thrown him and two companions upon the English coast. He said that his companions were lying ill of fever a few miles off, and that he had no resource but to beg for them and himself. He obtained a little money in this neighbourhood, and deceived us all by his apparent distress and gratitude. He pronounced his Latin exactly as English Catholics do; and it struck me much that he had no foreign accent. The mystery, however, was soon explained. For I learnt the next morning that he and his two companions spent the night at an adjacent public-house, drinking to excess, and that they spoke English, but with an Irish brogue. I have no doubt that the man was an Irishman; and he had probably been intended for the priesthood, and educated at some college, and so had acquired his correct knowledge of Latin. A short time after I saw him drunk in the streets of Norwich; and subsequently he was committed to prison by the magistrates at Yarmouth for having obtained money under false pretences. Nothing, therefore, can be inferred from this man's pronunciation, who in all probability had never been in Hungary, but had heard that Latin was commonly spoken there, and turned the information to account with more ingenuity than honesty.

F. C. H.

*Cricket* (2<sup>nd</sup> S. vi. 133. 178.)—This anecdote of the Duchess of Barri is also told of Ibrahim Pacha. Among other efforts made to amuse him during the time that he was in England, he was taken to see a cricket-match at Lord's; and it is said, that, after staring wearily for the space of two hours at the strenuous exertions of the picked players of England, he at length, in despair, sent a message to the captains of the eleven, that he did not wish to hurry them, but that when they were tired of running about, he would be much obliged to them if they would begin their game.

CUTHBERT BEDE.

*Corporation Insignia* (2<sup>nd</sup> S. v. 469. 519.)—Allow me to correct an error which has crept into MR. BRENT's communication as above (p. 470.): he says, "Hertford has a sword of state only." It has also a mace, and has evidently possessed one, or more, amongst its insignia for a considerable period. The mace now in use bears, I am informed, the initials C. R., and therefore, in all probability, dates from the Charter of Charles II. (29 Nov. 1680), by which the privilege of carrying a sword before the mayor on public occasions, as well as a mace, is granted. With respect to this sword and the defraying of the expenses attending the grant of this charter generally, Turnor, in his history of the town, says, that Sir Charles Cæsar of Benington Place, Knight, who at the time represented the borough in Parliament, contributed 100*l.*, and that "out of this sum the



sword at present in use was purchased; and to commemorate Sir Charles's liberality the mayor and aldermen caused his name and coat of arms to be engraved thereon."

Prior to this the charter of Queen Elizabeth (thirty-first of her reign), provides that the sergeant shall carry a mace "with the royal arms upon it engraved;" and by that of James I. the sergeants-at-mace are "to carry before the mayor two maces of silver, or gilt with gold, engraved and garnished with the king's arms, within the borough and precincts thereof." Whether these two maces were ever used I do not learn.

The Mayor of Hull has two swords carried before him; one given by Richard III., the other by Henry VIII.

Amongst the insignia at Colchester is a silver oyster used by the water-bailiff to regulate the size of oysters permitted to be caught, and also a silver oar for the same functionary.

Manchester has amongst its insignia a collar and jewel for the mayor, of which the following is, I believe, a correct description:—

"The collar is an inch and a quarter wide, with the arms of Manchester in enamel, the rose of Lancaster alternating with the 'S,' and a fancy knot-device, and in the centre a beautiful scroll, with medallion, in relief, of Commerce. From this is suspended a badge, bearing in the centre the arms of Manchester in high relief and enamelled on a crimson ground, with a ribbon of purple enamel, and the motto, *Concilio et labore*, formed in diamonds. A rich gold border in the cinque-cento style, with diamond wreaths of the rose, thistle, and shamrock around. The ornament can be worn without the collar, attached by a ribbon, in the same way as a military order."

How long has this collar been in use? and of what other towns are the mayors thus decorated?

R. W. HACKWOOD.

"For he that fights and runs away" (2<sup>nd</sup> S. vi. 161.)—I have turned to all the ten articles which relate to these words and their context, and are alluded to by Mr. YEWELL at p. 161. of your present volume, but have not found any reference to a tract quoted in a note in Dodsley's *Collection of Old Plays*, vol. xi. p. 236., edition of 1827. This note is signed "C.," and is, therefore, to be attributed to MR. COLLIER. It states that,

"In a translation from the French, printed in 1595, called *A pleasant Satyre or Poësie* is to be found the following lines, which probably are the original of a passage for which Hudibras is usually cited as the authority:—

'Oft he that doth abide  
Is cause of his own paine;  
But he that fieth in good tide,  
Perhaps may fight againe.'

PISHEY THOMPSON.

*Music at the Universities* (2<sup>nd</sup> S. v. 474.)—In the British Museum are three volumes of MS. musical compositions by the late Mr. Samuel Wesley, many of them being in his own handwriting, and others copied from his MS.: the

whole being the gift of his friend, Mr. Vincent Novello, to the Museum Library. One of the volumes contains the copy of a setting by Mr. Wesley of a verse from Anacreon, to which Mr. Novello has appended the subjoined note, which I send as *apropos* to DR. GAUNTLETT's article; and also as showing Mr. Wesley's disposition to bid defiance to the theorists upon the subject of *consecutive fifths*:—

"In the original copy is the following remark in S. Wesley's own handwriting: '*Here are two perfect fifths; and what of that?*'"

A. R.

*Winchester: Bicêtre* (2<sup>nd</sup> S. vi. 167.)—In answer to this Query, the following explanation will be found in Dulaure's *Histoire des Environs de Paris*, vol. vi. part ii. pp. 302-3.:—

"King St. Louis, wishing to establish a colony of Carthusian friars near his capital, granted them, in the parish of Gentilly, a piece of ground, which received the name of *La Grange aux Queux* from the name of one Lequeux from whom he bought it in 1250. These Carthusian monks having subsequently removed nearer to Paris, the monastery was allowed to fall in ruins.

"In 1290, John, Bishop of Winchester, in England, built a castle on the site of *La Grange aux Queux*. This castle kept the name of its founder, Winchester or Wincestre, which was afterwards corrupted into Bicêtre.

"The dukes of Berri and Orléans retired there with the men of their party, where they negotiated a treaty of peace called the peace of *Winchester*, the violation of which, about a year after, is called in history *the treason of Winchester*."

GALLUS.

"An instance of B and W being interchangeable" may be found "in the Bicêtre at Paris, built by the Bishop of Winchester, Vincester, Bincester, Bicestre."—Campbell's *Lives of the Chancellors*, i. 229.

TEE-BEE.

*Teetotalism* (2<sup>nd</sup> S. vi. 145.)—In support of MR. DAWSON BURNS's account of the origin of the word "tee-totalism," I may perhaps mention my own recollection of the frequent employment of the words "tee-total," "tee-totally," by my own father, a West-countryman, born 1786, died 1846, in the senses of "absolute," "entire," and "absolutely," "entirely." Long before the total abstinence movement, I feel sure the word was familiar to him; but whether he brought it from Devonshire, with many other racy local and provincial expressions, or adopted it from some early friend, I cannot pretend to say.

CANTAB.

*Rohesia, Sister of Archbishop Becket* (2<sup>nd</sup> S. ii. 386.)—L. B. L. produces from the Pipe Rolls some notices of payments to this lady from a mill at Canterbury, and asks whether her existence had been noticed by any one? It is but very lately that I have become able to answer this question.

1. The only *printed* Roll in which the payment occurs is, I believe, that of 1 Rich. I., edited by Mr. Hunter in 1844. The entry in this is quoted



by Dr. Lappenberg, in a note contributed to Dr. Pauli's Continuation of his *History of England* (vol. iii. p. 103., Hamburg, 1853). As the payment is there said to be made to Rohesia's son, it is probable that the mother was by that time dead.

2. The grant is mentioned by Garnier of Pont S. Maxence, in his metrical *Vie St. Thomas le Martir*, published by Bekker in the *Transactions of the Berlin Academy*, 1838. In describing the penance of Henry II. at Canterbury, this biographer says:—

"La surur saint Thomas merci quist e cria,  
E en adrescement un molin li dona,  
Bien valt dis mars par an la rente qu'ele en a."—P. 162.

J. C. R.

*Cuthbert Family* (2<sup>nd</sup> S. vi. 163.)—The marriage of Mr. Geo. Cuthbert in 1653 is extracted from the registers of Windsor parish church. The family of Cuthbert still continues to reside in the parish of Willoughby. FISHER THOMPSON.

*Weloves and Roses* (2<sup>nd</sup> S. vi. 148.)—When Capgrave says that in January, 1338, "weloves bore roses," he probably means "willows,"—"willows bore roses." So they do now. In *rationalising* an old mediæval legend like this of Capgrave's, one almost feels a pang. But *imperiosa trahit veritas*: naturalists have recorded, what many of us have had frequent opportunities of observing, that the willow does occasionally bear a kind of rose.

The species of willow most remarkable in this respect is the *Rose-willow* (Ger. *Rosenweide*, *Salix rosea* of the old botanists, *S. helix* L.) The phenomenon is thus expounded by Loudon:—

"The name rose-willow relates to rose-like expansions at the end of the branches, which are caused by the deposition of the egg of a cynips in the summits of the twigs, in consequence of which they shoot out into numerous leaves, totally different in shape from the other leaves of the tree, and arranged not much unlike those composing the *flowers of the rose*, adhering to the stem after the other leaves fall off." (*Arb. et Frut. Brit.* iii. 1491.)

A similar account is given by Ray, *Hist. Plant.* ii. 1420. Conf. also Parkinson, *Theater of Plantæ* (1640), p. 1431.

Capgrave registers the appearance of the welove-roses in *Januarie*! This also is explained by Ray: "Hæ (rosæ) *per totam hyemem* tenaciter virgis adherent, et se cuius conspiciendæ præbent;" as well as by Loudon, who particularly states that the rose-like expansion "is obvious in winter, when the plants are leafless."

This sort of rose, however, is not peculiar to the *S. helix*. It is very common also, says Loudon, on the *S. Hoffmanniana* (Sussex), and on the *S. alba* (Cambridgeshire): "multis salicum speciebus communis," says Ray. Mr. Teale, a most excellent botanical authority, informs me that he has seen it on the rose-tree itself; and I have met with it on briars.

Capgrave is countenanced by many old tales about roses blossoming in winter; for instance, the old Kentish legend, beginning

"Three ravens set upon a tree, Derry-down," and ending

"Last Christmas-day the roses blew."

THOMAS BOYS.

P. S. A plate, very fairly executed, of the rose growing on the "welowe" may be seen in Bauhin's *Hist. Plant.* (1650), vol. i. part 2., p. 213.; and also in Gerarde's *Herball*, (1597), p. 1204.

*English Militia* (2<sup>nd</sup> S. v. 74.)—On a former occasion I transmitted to you a list of the English militia who so nobly and spontaneously proffered their services for the suppression of the Irish Rebellion in 1798, and which was as complete, with regard to specifying the individual regiments, as I could then find data for the purpose. Since that time I have, however, been enabled to add considerably to the list furnished, and an augmentation also of four Welsh regiments, which, being animated with equal loyalty and patriotism, were sent to that kingdom in support of law and social order.

Militia despatched from England to serve in Ireland during the Rebellion of 1798:—

ENGLISH.		Colonels.
Regiments.		
Bedford - -	J. Moore.	
Bucks - -	Geo. Marquis of Buckingham, K.G.	
Oxford - -	Lord Chas. Spencer, M.P.	
East Suffolk -	Edw. Goate.	
Warwick -	Francis, Marquis of Hertford.	
WELSH.		
Carmarthen -	Thos. Johns, M.P.	
Denbigh -	Sir W. W. Wynne, Bt., M.P.	
Merioneth -	Griffith H. Vaughan.	
Montgomery -	Thomas Browne.	

Φ.

*Two Brothers of the same Christian Name* (2<sup>nd</sup> S. v. 307. *passim*).—Only one instance of the kind occurs to personal knowledge, and it was in the north of Scotland. Mr. John Munro, long factor on the estate of Fowlis in Ross-shire (belonging to the late Sir Hugh Munro, 8th baronet, and 26th baron of Fowlis in succession, the head of one of our most ancient Scottish families), informed me, about twenty years ago, that he had an elder brother, sons of the same father, but by a different mother, who bore the same Christian name that he did himself, and which was also, I think, their father's, namely, *John*. This brother lived to manhood, but was dead when my informant communicated the fact to me. He is also dead, but his name has descended to one of his sons only, as he evidently considered the circumstance too unusual to be perpetuated in his own family; and, indeed, it appears to me to be a custom in nomenclature "more honoured in the breach than in the observance."

A. S. A.





LONDON, SATURDAY, SEPTEMBER 19. 1858.

Notes.

ORIGINAL LETTER OF JOHN NOYES, DESCRIBING THE CREATION OF HENRY AS PRINCE OF WALES.

The following letter is a copy of one written by John Noyes, M.P. for Calne (a small borough in Wiltshire), during the reign of James I. If not too long for insertion it may interest some of your readers. The copy before me was taken in 1814 from the original MS. LIBYA.

"Belov'd wife, my Comendations remembred to youre selfe and to all my children, I have here sent unto you the maner of the Creation of prince Henrie. First, that great roome, which is called the Councle of requests, was hanged rounde about with Clothe of Arrasse, with five or six benches or formes one above another rounde about the house, and in the middes of the house there was as it were an allie rayled on each side for a cleare passage to goe in and out. At the upper end was the Kinges throne with a rich canopy over his head; on his righte hande sate the Lorde Chancellor, and at his lefte hande sate the Lorde Treasurer, with the rest of the Lordes on each side some. A litell distance beneath there sate all the upper house of parlyment upon red woole packes as the maner is; the Lorde Bishoppes sate on the righte hande, and the Judges and Barrons on the lefte hande. In the very middes of the house there was a partition made after the maner of a barre of Arrangement; beneath the partition sate the whole lower house of Parlyment, in the middes of which, although unworthy, I placed myselfe more boldlie than wiselie I confess. The speaker of the lower house sate in his chayre face to face right over against the Kinges majestie; and in the upper part of the court of Requests there were places of purpose provided for strange Ambassadors, as the Ambassadors of Spayn, of France, and the ambassadors of the Lowe Countries. Likewise on the lefte hande there were seats prepared for the Lorde Maier of London, with twenty of his bretherne, and a litell beneath them sate the litell Sonnes of the nobilitie, I think to the number of 24, which was a verie goodlye sight to beholde so manie litell Infants of such noble parentage, about the age of nine or tenne yeares apace, some more and some lesse. At the verie lower end of the Court of Requests in an upper roome, above all the reste, there sate the Duke the Kinges second sonne, with his sister the ladie Elizabeth and the ladie Arabella, with manie other Ladies and maides of honor belonging to the Court; onlie the Quenes Majestie her selfe was not at this action for aught that I could see or heare. In an upper gallerie above all this were placed the Trumpeters and Drum Players to the number of twenty or thereabouts. Yf I should goe about exactly to discribe the riche

apparell that there was worne of all estates, this whole paper would not contayne the one halfe thereof. To passe by the Kinges attyre, which was gloriouslie garnished with pretious stones and pearells, the noblemen had red velvet Garments with ornaments of white pretious Furies upon theyer shoulders; theyer hattes also were of red velvet made after the maner of Cronetts w<sup>th</sup> shininge gold bandes, and they did weare athwart theyer shoulders as it were girdles besett with pretious pearells, as souldiers use to weare theyer belts. The Lorde Maier of London and his bretherne were all in red scarlet gownes with chaynes of golde about theyer neckes for the most part of them, with other ornaments upon theyer shoulders of silke changable coloures; the Bishoppes were in white riche apparell with silke Rochets about theyer neckes of changable coloures. The Judges and Barrons were also in red gownes with verie costlie and riche furniture about theyer neckes. The noblemen litell sonnes were in theyer doublets and hose of changable silks, with theyer silke hattes and theyer feathers of divers coloures. Yf I should undertake in hande to write of the apparell and fasons of the Ladies and maydes of honor, I should be as foolish as they were vain, and therefore I say no more than this, that they were unspeakably brave and intollerable curious; yea, and some knights of the Lower House of Parlyment (as it is thought) did weare apparell worth an hundred pounds a man, laces of golde almost an hande breadth apace one above another rounde about theyer Clokes was nothinge to speake of, for some of them the verie panes of theyer breeches was nothing els but laces embroydered with golde. The whole house being thus furnished with sumptuous and shininge apparell, I thought myselfe to be like a crowe in the middes of a great manie of golden feather'd doves. Well, all this was yet nothinge to the maner of the Prince's creation. After two howres of expectation and more came the Prince in at the lower end of the house, accompanied with five and twentie Knights of the Bath; so termed, as some thinke, because they were bathed and wash'd with swete waters, all which were clad in purple satten garments after the fasion of gownes, and the prince himselfe in the like garment of the same stuffe, but his Garment was girded unto him, and so were none of the rest. Then at the verie first appearing of the Prince all the Trumpeters and drum players did sound out theyer instruments, with other which played upon Cornets and flutes, with such an acclamation and exultation as if the Heavens and the Earth would have come together; but this endureth but a verie litell time. When the Prince was come into the middes of the house there he stode stille awhile, beinge attended with his five and twenty knights; then came there down two noblemen



from the Kinges side which led up the Prince, arme in arme, unto his Father, but before he came to his Father he made three verie lowe and humble curtesies, and after him followed the Earle of Pembroke, and as some say the Earle of Bedford, which carried the Princes robe after him, betwixt them upon theyer shoulders, the one end of the robe lying upon one of the Earles shoulder, and the other end upon the other Earll's shoulder, which robe he was to put on afterward. After them followed two Haroldes of armes, the one with a golden rod in his hande of the length of an elle and a halfe, th'other carried a sword in his hande with gilded hiltes, and a black leather girdle and leather hangings, when the Prince was come neare and right before his Father the Kinge, where there stode fower Ser-giants with fower golden maces upon theyer shoulders, two of them upon theyer right hande and two upon theyer lefte hande. There the Prince kneeled upon his knees for the space of a quarter of an hour, while the Kinges pattents for the princes creation were made in Latine, in the which letters he was first declared to be the heyer apparent unto the Crowne of England, and also unto the crowne of Scotland; then he was declared to be the Duke of Cornewall and the Earle of Chester by his birthright. Afterward, by the vertue of the same letters pattent he was created the Prince of Wales, and also the Prince of *Patsie* (?) \* in Scotland. Then did two other noblemen put on divers robes upon the Prince, and the Kinges Majesty himselfe did put a Cronett of Golde and girde the foresaid sworde upon the Prince with his owne handes, and did put the golden rod into his hande and a ring of golde upon his fynger and kisse him, and so tooke him up from his knees. Then two of the noblemen did place the prince upon a royall seate at the Kinges lefte hande; these things being thus performed the Trumpeters and drum players blew theyer Trumpets, and shake up theyer drums again with a verie pleasant noyse for the space of a quarter of an hower, and so fynished the creation of the Prince, with a verie joyfull and solempne applause, everie man rejoisinge and praysinge God, and the Kinge, and the younge prince, whose lyves God long continue in all happiness and honor, and after this mortal lyfe, grant them everlasting lyfe in the world to come. Amen, Amen.

This creation of the prince was upon Monday last: upon Tuesday at Night there was great masking at the court, whereof I was no eye witness, for I love not such kind of spectacles; but as I have hearde there was exceeding braverie both among Men and also among Women, with such revelling and daunsinge as belongeth to

such workes as be done in the night, with no small expences, I warrante you, bothe in apparell and in manie other needles employments. Uppon Wensdaye, in the afternoon, there was great runninge of great horses at the Tilt, which had such costlie furniture about them (as I have hearde) that never the like was seene in England. I was not present thereat for fear of hurtinge myselfe for I set more by mine own saftie than I do by all the pomp and glorie in the worlde. It was saide that it cost the noblemen no lesse than a thousand pounds a piece, and some of them a great deale more; theyer Saddells and theyre Saddell clothes were altogether layde over with golde laces as thick as they could lye, and some of theyer Saddell clothes were embroydered with golde and besett with pearells; and as it was saide the armor which the noblemen did weare upon theyer backes were some of them of shininge silver, and some of them were gilded over with golde, and the plumes of feathers which they did weare in theyer head-peecees were exceedinge great, unspeakable costlie, every man havinge as many coloures in his plume as could possibly be invented and imagined. Many noblemen did behave themselves verie valiantlie in runninge at the Tilt, but especially the duke of Lincage, the earle of Arundell, and the Lorde Northe, who never missed to breake theyer stafes one upon another most courageouslie; but of all the noblemen, it is thought that the Lorde Compton was at twice so much charges as any of the rest; he buylded himself as it were a bower upon the top of the walle which is next to St Jeames' parke; it was made in the maner of a Sheepecote; and there he sate in a gay russet Cloke as long as a Gowne, and he had a sheepe crooke in one hande, with a bottell hanginge thereon, and a dog in a chayne in the other hande, as though he had bine a Sheppard; and thorowe the top of the bower there stode up as it were the mast of a ship gilded rounde about with golde, and upon the topp thereof there was fastened a pan with fyre burninge in it, and as some thought there was pitch in it, and an iron marke to marke sheepe withal. What the morall of this should be I cannot tell, unless it should signifie that my Lorde Spenser, his Father-in-lawe, was a great Sheepe master, and that he fared much the better for the weightie fleeces of his sheepe. After that he sent forth an Ambassador unto the Kinges majestie, who looked forthe of the windowe of the gallerie which is at the upper end of the Tilt yarde, and as the Ambassador talked with the Kinge he would oftentimes poynt backward with his hande toward the bower where my Lorde Compton his master was: what was the conference betwixt them I have not hearde, and therefore I cannot tell. After that Ambassador a Scottishe Lorde sent unto the Kinge a pagiat made after the fasion and forme of

[\* Duke of Rothsay?]



a cloude, which Cloude as it marchd forward would cast forth and dispearse water uppon the people as it had bene lightning; when the Cloude came neare unto the Kinge, it opend itself all abrode, and within it there were bothe men, women, and children, verie costlie apparelled; yet this is not all, for afterward my Lorde Compton descended from his Sheepecote, and mounted himselfe uppon a loftie steede, both himselfe and his horse being richlie and sumptuously apparelled and furnished; his men also attendinge uppon him on horsebacke in verie brave attyre, howbeit everie wearinge a hat of strawe, and having theyer faces paynted as black as the Devill; and my Lorde Compton behaved himselfe valiantlie, also runninge at the Tilt with some of the noblemen, and so shewed the Kinges majestie more pleasure and delectation than any of the noblemen besides. Yet there was triumph uppon the Temmes in the evening uppon Wensdaye night; there was built a castle uppon two boats fastened together, which cost a great deale of monie; this castle was furnished both with men, munition, with great canons, and other guns charged onlie with gunpowder, and two pinisses were also furnished with men and the like munition, which *beseched* (sic) the said castle, and they incountred one another a longe time with manie an idle shot without any hurt at all; till at length the warriours in the two pinisses found the meanes to set the castle on fyre, and so burnt it downe to the water; but ye must imagine that the souldiers in the Castle were first escaped out of the castle, or els you know there would have been waste. Yet this was not all the sport as they say that saw it, for some of them were so cunning that they could make fyre-works to mount and flee up into the ayre twise as high as St Paul's tower; and when it was at the highest, it would streame downe againe as long as bell ropes, and the fyres did seeme to fight and to skirmishe one with another in the skies, which was very pleasant to behold in the dark Evening; and at length they would descend againe, bucklinge as it were and strivinge together till they were extinguished in the water. These things I receaved by hearsay, for I sawe them not, and therefore, if I have sayled in any thing, it is because I have been misinformed myselfe, not because I delight to forge any Lies.

"Youre lovinge husbände

"unto the end,

"JOHN NOYES."

Qy. Who was the Duke of Lincage? \*

#### AUTHORISED VERSION.

Dr. Trench has pointed out the solecism of the term *cherubims* (Heb. ix. 5.), observing that "che-

rubim being already plural, it is excess of expression to add another, an English plural, to the Hebrew." But he adds: "Cherubins of glory, as it is in the Geneva and Rheims versions, is intelligible and quite unobjectionable!" for he supposes cherubin to be the singular of cherubim (*Authorised Version*, p. 30.). This is an error, for cherub is the singular, and cherubim is the Hebrew plural, as cherubin is the Chaldee plural. (Compare the Heb. text with Onkelos, Exod. xxv. 18, xxvi. 1. 31., xxxvii. 7.) The Geneva and Rheims versions are therefore quite as unintelligible and objectionable with "cherubins" as the authorised one is with "cherubims."

Dr. Trench objects (p. 31.) to the use of adjectives ending in "*ly*," as though they were adverbs; and although it is desirable that another adverb, if it can be found, should be used, to prevent the confusion of adjective and adverb, still the fact is certain that the same word is used in both these parts of speech occasionally in English, (e. g. deadly, worldly, friendly, kindly, unkindly, godly, niggardly, cowardly, untowardly, princely, likely, untimely, comely, homely, leisurely, stately, lively, kingly, loathly, sickly, weekly, seemly, unseemly, cleanly, uncleanly, heavenly, only, orderly, disorderly, motherly, brotherly, mannerly, unmanly, masterly, unneighbourly, hourly, lowly); and often in German.\* To avoid the supposed grammatical solecism, some persons may write godlily and orderlily, as the Doctor appears to sanction; but no German would write *gottseliglich* and *ordentlichig*, analogous to the barbarisms *godlily* and *orderlily*. The Doctor seems to think that grammar rules the language; whereas, on the contrary, the grammar consists of instructions to write according to the "*usus et norma loquendi*" of any given language. The strongest objection to the Doctor's word "unseemlily," is, that it is not English. When by use it becomes such, it will be time enough to employ it; meantime, "unbecomingly, improperly, unfitly, or indecently," are sufficient to keep out that barbarism, should the adverb "unseemly" displease the ear.

Dr. Trench prefers "pœnitentia" to Beza's "resipiscientia" (p. 36.), but he overlooks the reason of Beza's preference for the latter, which was, that the word "pœnitentia" had acquired, by erroneous teaching, a meaning at variance with the *μετάνοια* of the New Testament: for Peter Lombard (*Liber Senten.*, iv. 14.) had pronounced that "pœnitentia dicitur a puniendo,"—an etymological notion which caused Luther to think wrongly of the nature of repentance, till he learnt the meaning of the Greek word, which he received with joy as a solution of one of his greatest

\* In the following texts cited by Dr. Trench, 1 Cor. xiii. 5., 2 Tim. iii. 12., and Titus ii. 12., Luther uses the adjectives as adverbs: *ungeberdig, gottselig, züchtig*. (See Boileau's *Germ. Lang.*, p. 61.)

[\* Most probably the Duke of Lenox.—Ed.]



difficulties in Romanism ("N. & Q." 1<sup>st</sup> S. viii. 294.)  
T. J. BUCKTON.  
Lichfield.

EPICURISM: LINGUAL COINCIDENCES: QUIETISM:  
JEWISH SCIENCE, ETC.\*

The Jewish opinion advanced by MR. ELMES—referring the word "Epicurean" to the Talmudic "aipikurios," an "infidel"—may be very ingenious for "a learned philosopher, grammarian, and poet" like the Rabbi Jehudah Hallevy: but, like a vast deal of Jewish interpretation, it is evidently absurd. "Infidel" can no how be twisted into an appropriate epithet for the "porcus" of Horace; or as MR. ELMES gives it—"the fat swine of Epicurus' sty"—unless applied exclusively by a Jew—who holds that savoury and succulent grunter in hideous aversion—and therefore may deem him worthy of *any* epithet, however defamatory.

By the testimony of all antiquity it is certain that the "term of reproach," *Epicurean* was the result of a very common misrepresentation—natural enough, perhaps, but still the result of calumny. Observing that the Athenians were at the time immersed either in pleasures or in ideal and useless disputes, Epicurus attempted to lead them to such an enjoyment of their rational faculties as would be conducive to the true enjoyment of life, and for this purpose introduced amongst them a system of philosophy the professed object of which was to enable men to preserve themselves from pain, grief, and sorrow of every kind, and to secure to themselves the uninterrupted possession of tranquillity and happiness. The great end, he assured himself, would be effected if, by taking off the forbidding mask with which the Stoics had concealed the fair face of Virtue, he could persuade men to embrace her as the only guide to a happy life. (Laert. l. x. s. 122, 144, quoted by Enfield abridging Brucker—*Hist. of Phil.* b. ii. c. 15.)

Now, the preceptor pointing out such a seemingly royal and enticing road to Virtue could not fail to make numerous proselytes: his school was more frequented than any other—a circumstance which, of course, excited great jealousy and envy amongst his contemporaries—especially the Stoics, whose futile system and ostentatious hypocrisy Epicurus spared no pains to expose. Pleasure, rightly understood, was the proposed end of his doctrine—wisdom was his guide to happiness. The Stoics perceived that a preceptor who attempted to correct the false and corrupt taste of the times, and to lead men to true pleasure by natural and easy steps in the path of virtue, would be more likely to command public attention than one who rested his authority and influ-

ence upon a rigid system of doctrine, and an unnatural severity of manners. In order, therefore, to secure their own popularity they thought it necessary to misrepresent the principles and character of Epicurus, and held him up to public censure as an advocate for—*infamous pleasures*; and they supported their misrepresentations by inventing and circulating many scandalous tales, which obtained a ready reception among the indolent and credulous Athenians. (See Enfield, *ubi supra*, for authorities.) In fact, the quarrel was exceedingly like that between the Jesuits and the Jansenists or Port-Royalists with Pascal and his *Provincial Letters* in their hands—and everybody knows the popular meaning of the word "Jesuit" in consequence of certain apprehensions or misapprehensions—according to the side we take in the controversy.

The irregularities of some of his disciples reflected dishonour on the master; and at Rome, Cicero, with his usual vehemence, inveighed against the sect—giving easy credit to the calumnies circulated against its founder:—finally, Amasianus, Catus Insuber and others, borrowing their notions of pleasure—not from the founder of the School—but from some of his degenerate followers, under the guise of Epicurean doctrine wrote *precepts of luxury*. (See Enfield, *ubi supra*, book iii. c. 1.) The true doctrine of Epicurus was not fully stated by any Roman writer until Lucretius unfolded the Epicurean system in his poem *De Rerum Naturâ*. Meanwhile, however, the mud of slander stuck to the name of Epicurus—as is usual in such cases—and as all the facts herein stated are incontestable, surely they are sufficient to explain the etymology of "Epicurism"—precisely like the facts which exalt or stigmatise any other *ism* in the estimation of men. Vainly, therefore, did Epicurus write to his disciple:—

"Whilst we contend that Pleasure is the end of happiness in life, it must not be thought that we mean those pleasures which consist in the enjoyments of luxury, in effeminacy—as certain blockheads and the opponents of our principles have pretended by a malignant interpretation of our sentiments. Our Pleasure is nothing but the possession of a tranquil mind, and a body free from pain."

Vainly did Seneca exclaim:—I do not believe, like most of our Stoics, that the sect of Epicurus is the school of vice: but this I say—*malè audit*, it has got a bad name, *infamis est*, it is stigmatised, *et immeritò*, and undeservedly. The fable was invented from appearances which give rise to the misapprehension—*frons ipsa dat locum fabulæ et ad malam spem invitât*. (*De beatâ Vitâ*, c. 13.) Vainly has Gassendi put forth all his erudition and zeal in defending Epicurus from the calumnies which were originally concocted by the Stoics;—the mud sticks, and will stick for ever,—everybody will call a sensualist or volup-



tuary an Epicurean! (See Gassendi, *De Vitâ, Moribus et Doctrinâ Epicuri.*) It is the fulfilment of the vulgar proverb — "Give a dog a bad name," &c.

In modern times we have applied it rather with reference to the "belly god" in the sense of "alderman," (another sad misrepresentation!) quite in accordance, however, with the notion of Horace: —

"Me pinguem et nitidum bene curâta cute vises,  
Cum ridere voles, Epicuri de grege porcum."

Hereupon an annotator observes — "Horace was rather fat, and the Epicureans were called hogs!" In fact, Epicurus was apostrophised as "ex harâ productus, non ex scholâ" — a product of the sty, not the school! But the testimony of Cicero is conclusive as to the established meaning and derivation of the term "Epicurism." In one of his humorous Letters — which remind us so much of Byron's — he protests that he has utterly ceased to care for the Republic and all the former objects of his solicitude, having "flung himself into the camp of his enemy Epicurus" — *in Epicuri nos adversarii nostri castra coniecimus* — and proceeds to glorify his voracious appetite — *perinde te para: cum homine et edaci tibi res est* — make ready — you have to do with a man and a voracious fellow in the bargain. He boasts of his proficiency in extravagant display — enhanced, as he observes, by his having turned pupil in the science late in life. True, he reads and writes in the morning, and sees a few friends who listen to him because he happens to know a little more than they do — *quia paulo sim, quam ipsi, doctior*; but *inde corpori omne tempus datur* — after that he gives up all his time to the carnal man; nay, he threatens to eat up his friend's fortune by his extravagance, should he give him an opportunity by getting ill — *ne ego, te jacente, bona tua comedim. Statui enim tibi ne agroto quidem parcere.* (Epist. ix. 20.) Such was Cicero's notion of an Epicurean, or Epicurism — and the portrait tallies with the common notion in all times of an "epicure" — one wholly given to luxury," according to the dictionaries. Now, the word having acquired this notoriety, common experience shows how easily it would be applied, just like the term "deist," "atheist," &c. — since the persons who apply such terms at random necessarily involve the idea of carnal indulgence with spiritual reprobation — as will appear in the sequel, by the Rabbis. Moreover, Epicurus was an avowed atheist, and a most decided materialist. If he admitted the existence of "gods," these were merely superior beings, resulting from the fortuitous concourse of finer atoms than those out of which he supposed man to have been elaborated; — and he denied them a Providence over man, whom they would neither benefit nor injure — neither reward nor punish. By this doctrine he

thought he could root out from amongst men all manner of *superstition* — as if that universal element of our nature were not absolutely necessary, in the absence of better motives, for moral government in our present world-epoch. It must now be evident that the Rabbis borrowed their "aïpikurios" and "epicurus" (as Buxtorf gives the "Aramæan") entirely from the name — the doctrine — and the ill repute of Epicurus and his disciples. I may add that the denial of a Providence by the Epicureans is pointedly denounced by Josephus. (*Antiq.* l. x. c. xi. 7.)

If these universally received facts as to poor Epicurus having originated this "term of reproach" be not the true "derivation," we must doubt the origin of every existing *ism* in the language. Words have certainly swerved most strangely — but not unaccountably — from their original meaning — but to tell us that a word all along meaning a "sensualist," a "bon vivant," meant originally an "infidel," is rather too much for literary credulity — *Credat Judeus Jehudah!* And if the "Aramæan" *epicur*, as is contended, means "free, licentious," it must be classed amongst the numerous coincidences which startle us in the manners and customs and languages of Man all the world over: — but, in this case, I submit that the coincidence is scarcely borne out — the resemblance strained and improbable. I would just as soon believe that our English phrase "fresh air" is to be referred to the French *fraîcheur*, which it resembles so closely in sound and meaning. When we find in an American Indian dialect the word *ma* meaning "water," and precisely the same word and meaning in Arabic, — in the Carib language *hueyou*, "sun," and in the Samoide *haiya*, — in the American Guarani, *ama*, "rain," and Japanese *amé*, — in the Tamanaka, *aika*, "woman," and the Finnish *akka* — and a thousand other words of similar sound and the same meaning, — we are merely startled, and never think of "derivation," (which is impossible), but simply refer to those general causes which "make all the world akin" — without interfering with the "specialities," however.

Assuredly in this proposed Hebrew origin of the term "Epicurean," we have stumbled upon a mare's nest, and must be excused for laughing at the egg. We may praise, without sanctioning, the ingenuity with which Mr. ELMES refers the Rabbinical "Aïpikurios" and "Epicur" to the Hebrew אֵפִיקוּר in Exod. xiv. 5. Why, this word means every form of turning — *vertit*, evertit, *convertit*, *invertit*, ob. sub. *mutavit*, *commutavit*, *immutavit* et interdum, *convertere* se, *verti*, *mutari*. We have the same verb in Exod. vii. 20. — "the waters that were in the river were turned to blood." Does Moses mean to insinuate that the waters were "epicureans, infidels, unbelievers"? — as Mr. ELMES thinks he did with respect to Pharaoh,



from the use of the same verb? It has no more to do with "aipikurius" than the English word "pick." Buxtorf gives the Talmudic word as the equivalent for Epicurus, ἐπικουρος vel ἐπικουρπιος, *Epicureus*—its meaning being various, as might be expected from a mere "term of reproach"—*homo levis*, atheus, &c., a reprobate denied heaven,—and with regard to the plural, he very pertinently observes—*ut multa alia Græca in os, pluraliter sigma abijciunt*—clearly indicating that the word was borrowed from the Greek;—and respecting *one* Rabbinical equivalent (*āpikyrusuth*) for "epicureismus," "epicureitas," i. e. "insolentia," "dissentio," "hæresis dissidium," &c., he says: "*Varie scribitur. Quò quisque de vocis origine ignorantior, eò praviùs scripsit.*" In fact, its being identical with ἐπικουρπιος was too obvious to require notice.

Therefore, in saying that "the great Jewish historian stigmatises the Egyptian as epicurean," &c., by the use of the Hebrew verb "epic," Mr. ELMES goes much too far—as Moses does nothing of the sort, in any sense of the word, whatever may have been his opinion of the "tyrant." Of all the queer etymologies I have seen, this tracing of "Epicurean" to the "epik" or "hepik" of Exod. xiv. 5. is the most remarkable.

Nor is Mr. ELMES more correct in assimilating Epicurus and his proper followers to Fenelon and his so-called Quietists—even with the authority of Sir William Temple. The views of the illustrious Fenelon were supposed to lead to a "false spirituality which made all Christian perfection consist in the repose or complete inaction of the soul, and which, giving itself up to contemplation alone, neglected entirely all external works." As to *Quietism*, see Bayle, *Dict.*, *Dioscoride* (ΔΔ) and *Brachmanes* (I.) Even supposing that Fenelon meant anything of the sort, it is clear that Epicurus did not:—the comparison is one of those very many loose and vague surmises which men take up—commit to print—and which everybody then quotes as matter of fact note-worthy.

In sober sadness the "Jewish doctors" borrowed the word *aipikurius* from the Gentiles when it became "a term of reproach," and applied it—after the manner usually suggested by the *odium theologicum*—to those who thought proper "to reject the doctrines of the Rabbis"—even to the Christians—according to Buxtorf (*Lex. Chald.*), who treats of the word largely.

Nor is it difficult to point to the period when the word was adopted. At the beginning of the Christian era the Hebrews dashed vigorously into the study of Philosophy—under the inspiration of Aristobulus and Philo, who was called the Hebrew Plato; and it was at *Alexandria*—the great hot-bed of all manner of doctrine—that they studied and imbibed from *Greek* sophism the bitter juices out of which vegetated rankly their

monstrous and incomprehensible Talmud—a mystification of the doctrines of Moses. And at Rome, too, they made a habitation—at the very time when Cicero was denouncing the principles of Epicurus and the practice of the Hebrews. There, under a perpetual ban—utterly denied all the rights of citizenship—unable to acquire or hold property—they were compelled to make money out of money by *usury*—hence their everlasting practice—their stigmatised "occupation" throughout the universe. It was Roman legislation—Roman intolerance that "turned the heart" of the Jew to usury and all its concomitants—for the sake of his stomach—how could he live otherwise?

Now, in these circumstances, it would have been indeed a strange thing if the Hebrew language had been exempted from the lot of change and amalgamation so evident in all other languages—the language, too, of a race which has always been cosmopolite—long before the "dispersion"—upon which such stress is laid as if it had not been driven out before—and as if other nations have not been dispersed far away from their natal soil. Although the Holy Land was the "country" of the Jews—their central state—their Mecca—it is no paradox to affirm that it was only exceptionally that they "dwelt" there—even before our era. "Popular credulity has preserved the legend of a Wandering Jew," exclaims Alfred Maury, "but that Wandering Jew is the personification of the Hebrew people. There is not only one Wandering Jew—all Jews are wanderers"—and were so from the beginning, willingly or forced. Their spoken language gives ample evidence of the fact. The rabbinical, or modern Hebrew, was formed in the tenth century by the Jews of Spain—its basis being a mixture of Chaldean and Hebrew; but it was impossible to confine the vocabulary to these two languages, insufficient as they were for the rising requirements of the new ideas which it became necessary to express. Arabic, Persian, Syriac, Greek, and Latin, and the languages of the various nations amongst which they settled, gave numerous contributions to their vernacular. If they have preserved the original pure Hebrew in their Liturgy, it is certain that very few of them understand it any better than the majority of Catholics understand the Latin of theirs.

Meanwhile, to their honour it must be admitted that, in the eleventh century, the Jews were at the head of the world's civilisation. At that epoch the Jews kept alive the torch of Alexandrian erudition. Whilst Europe was immersed in barbarism or only half-civilised, the Jews and the Arabians their pupils cultivated with success all the sciences—all the arts of life, and had not only theologians, but also astronomers, mathematicians, philosophers, physicians, learned lawyers,



poets, linguists, and even musicians (Depping, *Les Juifs dans le Moyen Age*, c. 1.). No opinion is more unjust and unfounded than that which maintains that the Hebrew race has not eminently contributed to the advancement of the human intellect. It has fulfilled its mission amongst the nations—perhaps better than any other,—considering its dreadful trials, its awful destinies. “So true it is,” however, as Alfred Maury observes, “that the chain of intellectual progress has never been broken, and that from the remotest antiquity to our own times, there has always been some region of Earth—some nation which has treasured, cultivated and improved the heirloom of Science bequeathed by the Humanity of preceding ages to the ‘*Most Worthily*.’” From age to age—from nation to nation—the torch is handed down—no nation ever knowing to which other it shall transmit the providential heirloom. And yet—whilst the torch burns brightly, each favoured people fondly imagines itself to be the last holder, and practically says: “*Après moi le Deluge!*” ANDREW STEINMETZ.

## SHAKSPEARIANA.

*Shakspeare's Bust* (2nd S. vi. 91.)—The engraving referred to by Mr. E. Y. LOWNE is most probably one which forms the frontispiece to a work entitled *Illustrations of Stratford-on-Avon, and the Life of Shakspeare*, from original drawings, printed and published by F. and E. Ward, High Street, Stratford-on-Avon, 1851.

The book, as stated by your correspondent, is about folio size; and the inscription on the tomb, in the copy I have in my possession, is very distinct. The book contains likewise some very good views of Stratford. J. M. H.

EDWARD Y. LOWNE will find a reprint of “Remarks on the Monumental Bust of Shakspeare” in Britton's *Autobiography*, after Part II., incorporated with other interesting tracts, under the title of *Essays on the Merits and Characteristics of William Shakspeare: Also Remarks on his Birth and Burial-place, his Monument, Portraits, and Associations, with Numerous Illustrations*, by John Britton, F.S.A., dedicated to Charles Knight, Esq.

We have in our possession a cast which was published by Britton of the original bust, presented by the author to my late father, William Hamper, F.S.A., who was a joint labourer in the rich fields of antiquity, especially as regarded Warwickshire. I will conclude by a quotation from the *Autobiography*, which will probably account for the difficulty in meeting with “Remarks on the Monumental Bust of Shakspeare:”—

“On the eventful day (April 23, 1816) to celebrate the

two hundredth anniversary of the Poet's death, I not only published, but wrote and printed the following paper, a copy of which, embellished with two wood-cuts, was given to every purchaser of the Print.”

Should your correspondent not be able to meet with the work, I shall be happy to copy any part he may wish. LYDIA A. D. H.

Ringwood, Hants.

*Shakspeare Portraits.*—The undoubted interest which would attach to the discovery of any portrait of our great national poet which could be relied upon with any ordinary amount of certainty, will be, I trust, sufficient apology for calling attention to the subject in your columns. I simply wish to acquire information respecting those published portraits of Shakspeare which are supposed most nearly to approach to a true resemblance, and the order in which they may be classed: I have generally understood these to be, the engraving by Martin Droeshout prefixed to the first folio edition; the Chandos portrait; also the Jansen engraving; and last, but possibly most accurate of all, the Stratford bust. Most critics, I believe, take exception to certain points in the last-named portrait, such for instance as the extreme length of the upper lip; but without impugning the likeness as a whole, and the view taken that this would most likely be a reproduction taken from a cast after death seems very far from improbable, especially so as the bust was erected by the poet's own children, and therefore most likely to be his true effigy. There is a point, however, to which I would call attention in connexion with this particular resemblance and that of the Droeshout portrait. On comparing the two, I think it can hardly fail to strike the observer that the features of the bust appear to be those of a very much younger man than either the Chandos or the Droeshout print represent, and this would cause perplexity; for clearly, if taken after death, the features would wear an appearance of greater age than those of a portrait which in all probability was painted many years previously.

While on the subject I would wish to refer to an article which Mr. S. W. SINGER contributed to your columns in the year 1855 respecting certain photographs which he had taken from the Stratford bust, and to ask that gentleman whether these are at present in existence, and can be seen by me; and in that case, at what address, as I am most anxious to meet with a clear and distinct copy of the bust?

I shall be exceedingly obliged to any of your correspondents who can furnish me with any additional information regarding the authenticity of the above-named portraits, as there are so many ludicrous discrepancies among the thousand (so-called) resemblances of the bard, and I think I shall be excused for calling attention in your



columns to a subject of so much interest and importance.

EDW. Y. LOWNE.

*Wax, its meaning in Shakspeare.*—In a passage in *Timon of Athens* hereinafter quoted, this word has sorely troubled the commentators. It is curious to observe how near a critic is at times to a true interpretation or a true lection, and yet fails to reach it.

In II. Hen. IV. Act I. Sc. 2., we read:—

*Chief Justice.* "What! you are as a candle, the better part burnt out."

*Falstaff.* "A wassel candle, my Lord; all tallow: if I did say of *wax*, my growth would approve the truth."

On this Johnson says, "There is a poor quibble upon the word *wax*, which signifies increase as well as the matter of the honey-comb,"—a comment characteristic of the pretentious dogmatism of the lexicographer! In the first place, the quibble is an excellent one; and, in the second, *wax* does not exactly mean *increase*, but the condition which is the result of growth. Falstaff is a man of *wax*; the truth of which statement is evidenced by his growth. Johnson thus narrowly escaped hitting on the true signification, which may account for his having totally mistaken the sense of the phrase, "Why, he's a man of *wax*," in *Romeo and Juliet*, Act I. Sc. 3. The *variorum* commentators agree that this phrase means that Romeo was "*waxen*, well-shaped, fine-turned;" "as if he had been modelled in *wax*" (Steevens). A more ludicrous mistake was never made. "A man of *wax*" means a *sufficient* man, a man who has grown to his full strength and puberty.

Now, in *Timon of Athens*, Act I. Sc. 1., occurs the remarkable passage:—

*Poet.* "You see this confluence, this great flood of visitors.

I have, in this rough work, shap'd out a man,  
Whom this beneath world doth embrace and hug  
With amplest entertainment: My free drift  
Halts not particularly, but moves itself  
In a wide sea of *wax*: no level'd malice  
Infects one comma in the course I hold;  
But flies an eagle flight, bold and forth on,  
Leaving no track behind."

In the phrase "in a wide sea of *wax*," the commentators can see nothing but an obscure allusion to the custom of the ancients to write on *waxen* tablets. That such an allusion never entered Shakspeare's mind will soon be evident to every reader. Let us inquire whether Shakspeare ever associates the verb *wax* with the amplitude of the sea. Compare the following:—

"For now I stand as one upon a rock,  
Environ'd with a wilderness of sea;  
Who marks the *waxing tide grow wave by wave*,  
Expecting ever when some envious surge  
Will in his brinish bowels swallow him."

*Titus Andr.*, Act III. Sc. 1.

"His pupil age  
Man-enter'd thus, he *waxed like a sea*."

*Coriolanus*, Act II. Sc. 2.

It only remains to examine the context of the phrase in *Timon of Athens*, to determine exactly the sense of the latter. The poet calls Timon's visitors a "confluence" and a "flood;" and as a confluence of waters and a flood-tide are properly applicable to the sea, we can readily perceive that, in the poet's mind, the court is a sea. He calls the purport of his poem, or "rough work," his "free drift," which does not pause to criticise or satirise this or that particular person, but "moves itself in a wide sea of *wax*;" that is, its scope comprises the whole concourse of courtiers, in all its extent and fulness, as a sea at a flood or spring tide. Had the passage stood, "moves itself in a wide-waxen sea," every commentator would have understood the phrase, and we should have read no nonsense about "*waxen* tablets" in the *variorum* notes. I may add that I was originally led to the true sense of this passage by comparing it with one in *Hamlet*:—

"And as this temple *waxes*,  
The inward service of the mind and soul  
Grows wide withal."

I also owe it to your *quondam* correspondent A. E. B. that I was rescued from committing myself to the emendation, "wide-waxen."

C. MANSFIELD INGLEBY.

Birmingham.

*Cochul.*—In a series of papers appearing in the *Greenock Advertiser*, giving an account of the scenery and traditions of the West Highlands of Scotland, there are some pleasant incidental notes. The following is one *apropos* of a legend of Arran:—

"'Cochul' is a now almost obsolete Gaelic word, which was used to express the scaly integument popularly supposed to conceal the lower limbs of the fabulous mermaid, and which it was believed she had the privilege of throwing off at times and appearing in mortal guise. In its original signification *cochul* means the husk, not the shell, of a nut, therein differing from the Latin *cochlea* and the Greek *kochlos*, to which at first sight it bears no little likeness. It has been suggested to me by an ingenious friend, that from this word *cochul* may have been derived the 'coil' used by *Hamlet*—

'When we have shuffled off this mortal coil,'

which expression seems to want force, if taken, as usually understood, to mean a stir, a tumult, or a bustle; and which is quite appropriate in the mouth of poor Juliet, when her impatience has excited the petulance of the nurse, and she exclaims

'Here's such a coil,'

which in modern parlance would probably be rendered, 'What a mess I've made.' But surely the philosophic *Hamlet* means something more than the mere getting out of a row. Life, to be sure, is at the best but a tumult, and as such it is rendered by the paraphrast of the patient and pious Job:—

'How still and peaceful is the grave,  
Where, life's vain tumults past;'

but, still, it appears to me that the words of *Hamlet*



would acquire a deeper significance were 'coil' used in the sense conveyed by *cochul*—to which, if spelt as pronounced, it much resembles—and certainly the construction is not so forced as many which have been put upon other words used by Shakespeare. If it were not to consider it too curiously to consider so, it might be added that, as the nut when dead ripe is quietly shuffled out of its husk, so the immortal portion of man, when, his

'Few short years of evil past,'

he takes his peaceful departure, is not violently cracked out, but he quietly 'shuffles off this mortal *cochul*.'

Shakspeare, you are aware, uses many Welsh words; perhaps some learned reader of "N. & Q.," familiar with the language of the Principality, may tell us if he has met, in the course of his studies, with a word resembling "*cochul*." A. M. Greenock.

### Minor Notes.

*On the Genders of Diplomatic Statesmen.*—After the decisive battle of Layback, the king of Naples proclaimed to his loving subjects, that a long reign of sixty years had given him experience and ability to become acquainted with the character and the real wants of his people. It appears, however, that his majesty's loving subjects did not place much confidence either in his experience or ability to appreciate their character and real wants; and that more than a quarter of a century before his Nestorian reign, they considered him to be no better than an old woman, as the following anecdote will show.

When Sir Joseph Acton, the friend and colleague of Sir William and Lady Hamilton and Nelson at the court of Naples, was taken into the king's service in the premiership of the Marquess Sambuco, he obtained great influence over the queen, who possessed unlimited power over the king. One morning the following lines were found written on the gates of the palace:—

"*Hic Regina,  
Hæc Rex,  
Hoc Sambuco,  
Hic, Hæc, Hoc, Acton.*"

This three-gendered statesman was the brother of the mild and tolerant Cardinal Acton; was born at Besançon in 1757, of Irish parents. His father, an eminent physician, settled in that town in 1735, where he practised with great success. He placed his son Joseph in the French navy, where he soon acquired honourable distinction. He subsequently entered the service of Leopold, Grand Duke of Tuscany. A bold exploit which he performed, in rescuing 4000 Spaniards from the Barbary corsairs, made him honourably known at the court of Naples.

Through the patronage of the queen, he became Minister of Marine, and afterwards of Finance. He was closely connected with the British Embassy at Naples, and ably supported the British

government in its protection of the Kingdom of the Two Sicilies.

On the ascendancy of the French in Naples, the minister, Acton, was dismissed from all his employments in 1803, when he retired into private life in Sicily, where he died in 1808.

JAMES ELMES.

*Piccadilly.*—The following notices of the Piccadilly mansion during the Civil Wars may be interesting to our London topographers:—

1650, Aug. 1. "That the house comonly called Pick a dillie bee assigned unto Coll. Birkstead for the quartering of soe manie of his souldiers as bee shall thinke fitt."—*Interregnum Order Book*.

30 Nov. 1650. "That the house of the Lord of Thanett in Aldergate Street, and likewise the house Piccadilly, bee both made use of for the quartering of 200 souldiers in each, for which houses a reasonable rent is to be paid, and especiall care is to be taken that noe spoile bee done to the said houses by the souldiers quartered in them."—*Idem*.

CL. HOPPER.

*Massinger's Descendants.*—In the obituary of the *London Magazine* for 1762, I find the following entry:—

"August 4th.  
"Miss Henrietta Massinger, a descendant of Massinger, the dramatic poet."

This may be worth recording.

JOHN PAVIN PHILLIPS.

Haverfordwest.

*Fruit Stolen; how to recover it.*—While the fruit, peach, nectarine, or apricot is yet in a green state, affix an adhesive label, your initial or any other private mark, to the side exposed to the sun. The ripe fruit thus labelled will carry its unobliterated green stamp into any market. This simple operation, if it should fail to preserve the fruit, will, unless it shall have been subjected to any colouring process, at least enable the owner to identify it. F. PHILLOTT.

"*The Vision of Pierce Plowman.*"—The following annotations are copied from the fly-leaf of a copy of *The Vision of Pierce Plowman*, printed in 1561.

The writing, as will be seen, bears date 1577, and as it may contain additional particulars respecting the individual therein named, it seemed to me worthy of preservation in the pages of "N. & Q.":—

"Robertus Langland, sacerdos (vt apparet) natus in comitatu Salopie, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvernis montibus milliario fuit, etc. Illud liquido constat, eum fuisse ex primis Jo. Wilevi discipulis vnum atque in spiritus fervore, contra apertas Papistarum blasphemias adversus Deum et eius Xp<sup>m</sup>, sub anenici coloribus et typis edidisse in sermone Anglico pium opus, ac bonorum vivorum lectione dignum quod vocabatur.

"Visionem petri Aratoris. Lib. i.

"1. Nihil aliud ab ipso editum novi. Prophetice plura



prædixit, que nostris diebus implevi vidimus. Complevit suum opus An<sup>o</sup> D<sup>i</sup> 1360<sup>o</sup>. Dum Jo. Cicestrius Londini pretor esset.

"Halens. Cent. 6. 5. 37.

"2. Mention is made of Peerce Plowghman's Creede, in Chawcers tale off the Plowman.

"3. I deeme Chawcer to be the author. I thinke hit not to be on and the same y<sup>t</sup> made both: for that the reader shall fynde divers maner of Englishinge on sentence; as, namelle, Quid consyderas festuam in oculo fratris tui, trabem autem in oculo tuo et 5.

"4. And speciallie, for y<sup>t</sup> I fynde Water Brute named in this Creede: who was manye yeeres after y<sup>e</sup> author off y<sup>t</sup> Vision.

"G. Chawcerus vivit 1402. Ead. temp. et Gowerus.

"Jo. Lydgate claruit sexagenarius, 1440.

"Drunklewe, a dronkerd.

"Huske, speede or hasty.

"Tyme, in wch th' author of the vision lyved, An<sup>o</sup> D<sup>i</sup> 1350, passu 13<sup>o</sup>.

"1577. August xxij."

SILVERSTONE.

"*Marianne*" and a *Passage in Blackwood's Magazine*.—The resemblance of the following passage in *Blackwood's Magazine* for August to a passage in Marivaux's *Marianne* seems to me worth a note in "N. & Q." The writer is speaking of the low publications of the present day:—

"If any one supposes that here, in this special branch of literature provided for the multitude, anything about the said multitude is to be found, a more entire mistake could not be imagined. . . . An Alton Locke may find a countess to fall in love with him, but is no hero for the sempstress, who makes her romance out of quite different materials; and whereas we can please ourselves with *Mary Barton*, our poor neighbours share no such humble taste, but luxuriate in ineffable splendours of architecture and upholstery, and love to concern themselves with the romantic fortunes of a Gerard de Brent and a Gerald St. Maur."—*Blackwood's Mag.* for August, 1858; Art. "The Byways of Literature."

Marivaux says:—

"Il y a des gens dont la vanité se mêle de tout ce qu'ils font, même de leurs lectures. Donnez leur l'histoire du cœur humain dans les grandes conditions, ce devient-là pour eux un objet important: mais, ne leur parlez pas des états médiocres; ils ne veulent voir agir que des Seigneurs, des Princes, des Rois, ou du moins des personnes qui aient fait une grande figure. Il n'y a que cela qui existe pour la noblesse de leur goût."—*Marianne*, seconde partie, 1786, p. 2.

R. H. S.

### Queries.

#### THE DUBLIN LETTER.

*The Dublin Letter, or, The Papists' Doctrine of Transubstantiation not agreeable to the Primitive Fathers:—*

I shall be much obliged if you, or any of your correspondents, will kindly solve the difficulty expressed in the following communication which I have received from a learned friend, in reference to No. 66. of Peck's *Complete Catalogue of all the Discourses written, both for and against Popery, in*

*the Time of King James II.*, 4to., London, 1735, viz. "Transubstantiation no Doctrine of the Primitive Fathers; being a Defence of *The Dublin Letter* herein against the *Papist Misrepresentation and Represented*," Part II. cap. 3. [Anon.], by John Patrick, M.A., Preacher at the Charter-house [Lond.], 1687, 4to., pp. 72.

"I cannot find any copy of *The Dublin Letter*, or who was its author. Dr. Wake (*Contin.* p. 22.) says: 'The next that gave occasion to the revival of this controversy' [i. e. the next after the author of a *Discourse of Transubstantiation* (Tillotson), 1685, see No. 125.] 'was the author of the *Dublin Letter*, who, being answered by the *Representer* in his second part, cap. 3., a learned man of our Communion made good his party in an excellent discourse.' The *Representer* (*loc. cit.*) quotes what these authors call *The Dublin Letter*, under the title of *The Papists' Doctrine of Transubstantiation not agreeable to the Primitive Fathers*. But I can find no title answering to this title in the *Catalogue* of the Dublin Univer., or of the Bodl. Libraries." It is not mentioned in Reading's *Catalogus Bibliothecæ Sionensis*, nor in Horne's *Catalogue* of Queen's College Library, Cambridge; and I am informed it is not to be found in Abp. Marsh's library, Dublin.

BIBLIOTHECAR. CHETHAM.

### "RUSHWORTH'S DIALOGUES."

In Hallam's *Literature of Europe* (vol. ii. p. 325. n. 2nd ed.) occurs the following citation:—

"If there were anything unwritten which had come down to us with as full and universal a tradition as the unquestioned books of Canonical Scripture, that thing should I believe as well as the Scripture; but I have long sought for some such thing, and yet I am to seek; nay, I am confident no one point in controversy between Papists and Protestants can go in upon half so fair cards, for to gain the esteem of an Apostolic tradition, as those things which are now decrined on all hands; I mean the opinion of the Chilists and the communicating infants."

The reference given is "chap. iii. § 82."

This is intended, I suppose, to refer to § 82 of *Chillingworth's Answer to Knott's 3rd "Chap-ter."* The quotation is, however, not to be discovered there, nor have I found it elsewhere in the *Religion of Protestants*.

But at the end of Chillingworth's *Works* there are printed certain "Additional Discourses," and among them "An Answer to some Passages in Rushworth's *Dialogues*, beginning at the Third Dialogue, § xii. p. 181., ed. Paris, 1654, about Traditions."

In this treatise, and in that part of it which appears to be an extract from Rushworth, Mr. Hallam's quotation occurs. Rushworth, or Richworth, is a pseudonym of Thomas White, an English Roman Catholic Priest, with whom Chil-



lingworth, after his return to Protestantism, had an interview at the lodgings of Sir Kenelm Digby.

If the edition of 1654 were the one referred to by the writer of the *Answer*, it could, of course, not have been written by Chillingworth, who died in January, 1643-4. There is, however, an edition of the *Dialogue* bearing the following title:

"The Dialogues of William Richworth, or, The Judgment of Common Sense in the Choise of Religion. Printed at Paris by John Mestais, 1640."

Now, the thing which perplexes me is this: the opening sentences quoted in the *Answer* ("Do you think there is such a city as Rome or Constantinople? *Nephew*. That I do: I would I knew what I ask as well.") I find both in the edition of 1640, and in that of 1654, *not* at p. 181., but at p. 203.; but the subsequent passage, apparently quoted from the *Dialogues*, I am unable to discover in either. I should mention that the "Richworth" of 1640 contains three Dialogues, the "Rushworth" of 1654 contains the same three, with an additional one. In the three Dialogues which are common to the two editions, the edition of 1654 varies only verbally from that of 1640. The fourth Dialogue does not bear upon the subject discussed in the *Answer*.

These circumstances lead me to ask,

1st. What is the evidence on which the *Answer* to *Rushworth* is attributed to Chillingworth? I mean *external* evidence, for the *internal* decidedly confirms the ascription to him.

2nd. Are the passages which appear to be quoted from "Rushworth" in the *Answer* to be found in any edition of *Rushworth's Dialogues*? Or had Chillingworth access to some MS. of the *Dialogues*, from which the printed text varies?

3rd. Does not Chillingworth, in the extract given in the *Answer*, *himself* take up the cudgels for the "nephew" against the "uncle?" The "nephew" is certainly a far more vigorous advocate for the Protestant cause in Chillingworth than in *Rushworth*; and the extract is introduced without a word to tell us whence it comes.

4th. Is Mr. Hallam's extract to be found, after all, anywhere in the *Religion of Protestants*?

Perhaps some of these questions might have been rendered unnecessary by a consultation of Desmaireaux's *Critical and Historical Account of Chillingworth*; but I have been unable to get sight of that work, nor have I been able to refer to the last edition of Hallam's *Literature of Europe*.

I venture to ask the following questions also, arising out of the *Dialogues* themselves.

At p. 113. (ed. 1640), and p. 43. (ed. 1654.)

"The Portugals in their discoveries found a man whose habitation was in the sea, and came only to land, as crocodiles and seacalves do."

Where is any account of this to be found?

At p. 278. (ed. 1654), not contained in ed. 1640.

"You know *Tradition* and the *Church* and the *Collier's Faith* was the old way."

Is there any trace of the expression, "the collier's faith," used in a similar way? How did it originate? S. C.

Cambridge.

#### QUEEN CATHERINE PARR AND THOMAS LORD SEYMOUR OF SUDLEY.

The general accounts of the family of Seymour state that Lord Seymour of Sudley, so created 1547, was beheaded 20 Nov. 1549, without leaving any issue.

It is, however, stated by Strype, vol. ii. p. 201., that by Queen Catherine Parr he had a daughter Mary, and that she was at her father's dying request conveyed to Grimsthorpe in Lincolnshire, the residence of Katherine, Duchess of Suffolk.

She seems shortly after to have been an incumbrance and expense to the duchess. What little is known of the unfortunate lady is given by Miss Strickland in the *Life of Queen Katherine Parr*.

The last account supported by any historical evidence is to be gathered from "an Act for *disinheriting* Mary Seymour, daughter and heir of the late Lord Seymour, Admiral of England and the late *Queen*;" and another Act for the *restitution* of Mary Seymour, passed 5 Jan. 1549, 3 Edw. VI.

Miss Strickland, upon the authority of some printed MSS. remaining in a family of *Lawson*, states that Mary Seymour became the wife of *Sir Edward Bushell*, but without any particulars to lead to his identity, beyond supposition.

It is singular that there should be any doubt or obscurity in regard to the issue of Queen Catherine, if she had such a daughter.

Should any of your correspondents engaged in historical inquiries possess any information, or be able to afford a clue to evidence on the subject, it will be most acceptable; and who, at the same time I would ask, was *Sir Edward Bushell*?

NORTH-CRAY.

#### Minor Queries.

*Concrete*.—The extensive use of *concrete* in various forms in Great Britain is remarkable. Its practical use is very great, and an immense saving is effected. Has any one connected his name with this mixture of small materials and lime? And when should we date its recent introduction? Of course, we know that the Romans used *concrete*. G. R. L.

*The Virgil of Christianity*.—In *Traité sur la Grace*, par Jean Regnier, Paris, 1729, the following lines are quoted as of "Le Virgile du Chris-

tianisme," St. Augustin having been called in the preceding page "le Ciceron." I beg to ask who was "le Virgile," and from whence the lines are taken?

"Puisque on voit tant d'enfans pour qui leurs saintes mères

Portent sans cesse au ciel leurs vœux et leurs prières,  
Qui malgré tant de soins qui n'ont que Dieu pour bû,  
Ne peuvent au Baptême acquérir le salut:

Et tant d'autres conçus d'un sang illicitime;

La honte de leur mère et le fruit de son crime,

Abandonnez des leurs, exposez aux passans,

Sont tirez d'un fumier pasles et languissans,

Et par des étrangers offerts à l'Eau sacrée

Vont regner pour jamais dans la claire Empyrée."

P. 76.

PH. H.

Meaux.

*Wake Family.*—Where were buried the father and grandfather (both named John Wake) of Sir Baldwin Wake, who was created a baronet in 1621? also Sir Baldwin himself, and the next two baronets, Sir John and Sir William? And do any funeral monuments exist to the memory of these six individuals or their wives?

SILVERSTONE.

*Recanting.*—I have somewhere read that when one, whose name I do not remember, was condemned to make a recantation, he hit the etymology of the word, while he caught at the spirit:—"If *canto* be to sing," said he, "*recanto* is to sing again;" and so he re-chanted his opinions by repeating them in his recantation. Who was he?

ABHBA.

*Antiquarian Dinner.*—In turning over the leaves of a volume of the *Inventor's Advocate*, dated Nov. 16, 1839, I find the following curious paragraph. Perhaps some of your numerous readers may know who Lord B. really was:—

"Lord B., well known for his love of everything out of the way, lately gave a dinner at the Baths of Lucca of the following singular character: the meat, fish, vegetables were all at least of two years' standing, preserved according to the plan of Mr. Appert. The table was supplied with *sea-water* made fit to drink by the process recently discovered; the claret had been rescued, by the assistance of the diving-bell, from a merchant vessel sunk in the Thames more than a century ago (!), and the bread was made from wheat some centuries old, which the noble Lord had himself brought from one of the pyramids of Egypt, and had sown in England!! The dinner gave the greatest satisfaction."

Who is Lord B.?

BELLAISA.

*Heaton-Royds.*—Can any reader of "N. & Q." in Yorkshire, Cheshire, or Lancashire, inform me of the exact position of this place? The name does not occur in Lewis's *Topographical Dictionary*, nor in the *British Postal Guide*. J.

*Marvellous Cures by Madame St. Amour.*—Information respecting this subject is much required. The alleged cures were performed in

1828, at Nantes, France, and caused much excitement in the neighbourhood. Is anything known of the later career of Madame St. Amour?

T. J. A.

*Pisces Regales.*—Will any of your learned correspondents enumerate the "fish" mentioned in the following paragraph: it has been taken from an old charter of the reign of Elizabeth:—

"Neenon omnes et omnimodas pisces regales, vizt., sturgeon, balenas, chetas, porphesias delphinos reges et graspesias ac omnes alias pisces quascunque magnam sive ingentam crassitudinem vel pinguitudinem in se habentes."

READY PENNY.

*Crannock.*—Can any of your antiquarian friends tell the exact measure of a "*crannock*." The word is frequently found on the rolls of King John.

Ledwich says "it is a measure for corn," but the precise quantity is desired. The word will be found in the Glossary annexed to the *Liber Quotidianus Contrarotulatoris Garderobee*.

READY PENNY.

*High Sheriff's Privilege.*—Does the circumstance of a person serving the office of High Sheriff under a name which he has taken entitle him to bear that name without a royal licence?

VEBNA.

*Sebastianus Franck.*—I am anxious to know who Sebastianus Franck was? I have a work of his called *Die Guide Arche*. The only statement of the place at which it was published is the following in the title: "*Door Sebastianum Franck van Word tsamen ghestelt*." The date is 1551. Any information of the book I shall be glad to give to any of your readers.

I should like to know who this man was? If his works are known? and if so, are they of value, and have they ever been translated? F. E. K.

*A Curiosity of Literature: Sir Humphry Davy a Poet.*—The Rev. R. Polwhele, in his *Family Traditions, &c.* (vol. ii. p. 326.), has a letter from Mr. Gifford to his friend Dr. Hurdis, Professor of Poetry in the University of Oxford, in which he writes, among other things:

"I have not got the *Bristol Anthology*, nor would I recommend it to any one; a more miserable collection of poems has not made its appearance for many years. The only good poem is that addressed to St Michael's Mount, by a young man of Penzance [H. Davy], an assistant to Dr Beddoes in chemical experiments. He is, without doubt, very clever, and has given Beddoes ample satisfaction."

Will any of your numerous readers favour me with any information concerning this *Bristol Anthology*, or of Sir Humphry's poem?—for praise from such a judicious critic as Gifford would stamp a mint-mark upon anything assayed by him, and assure its being sterling metal.

JAMES ELMES.



*Earliest Stone Church in Ireland.*—Where in Ireland was the first stone ecclesiastical building erected? ABHBA.

*Degrees of D.C.L. and LL.D.*—Are these degrees (and in like manner, those of B.C.L. and LL.B.) quite the same in all respects, so as to be interchangeably and indifferently used? I had an idea that D.C.L. (and B.C.L. with it) was peculiar to Oxford; but according to some of your correspondents, it would seem to be erroneous.

ARCHD. WEIR.

*Showing the Way to Reading.*—In Madame Knight's *Journal* I find a passage that I would like to learn the meaning of. She speaks of a tavern keeper's daughter, who, to use her words—

"Drew a chair, bid me sitt, And then run up stairs and putts on two or three Rings (or else I had not seen them before,) and returning sett herself just before me, *showing the way to Reding*, that I might see her Ornaments, perhaps to gain the more respect."

Is this expression of English origin? and, if so, how did it originate? METACOM.

Roxbury, Mass. U.S.

*Complutensian Polyglot Bible.*—When and whence was the Complutensian Polyglot Bible now in the British Museum obtained? What was the history of the copy which it displaced, and is that copy anywhere described in detail? Where is it now? JOSEPH RIX.

St. Neots.

*Alfred's Jewel.*—Is not this jewel the head of a sceptre, as indicated by a kind of ferule beneath it? and if so, should it not be among the regalia of England, the most precious of royal relics? I have a faint recollection that this suggestion has already been made by some learned antiquary. Let the question be ventilated in "N. & Q."

L. B. L.

*Marquis of Granby.*—What are the best authorities to consult for an account of the public and also private career of the celebrated John, Marquis of Granby, who died in 1770? Any one answering this as fully as possible will oblige

HENRY KENSINGTON.

### Minor Queries with Answers.

*Rev. Mr. Wilson, A.D. 1641.*—I should be much obliged by any information respecting the life and doctrines of Mr. Wilson, who, in the year 1641, had a church at *Stow*, described at the time as being two miles from Maidstone. MELETES.

[The minister inquired after is most probably the Rev. Thomas Wilson of Otham [not *Stow*], and afterwards, in 1643, Perpetual Curate of Maidstone church. Whilst he was rector of Otham, he was prosecuted for the dilapidations of his parsonage-house, and, for his contumacy,

was suspended by the High Commission, and his personage sequestered. He was likewise called to account at the Archbishop's visitation for not reading the prayer appointed on occasion of the King's Northern expedition, and the Declaration then called *The Book of Sports*. By the Ordinance of the Lords and Commons for calling the Assembly of Divines, 1643, he was appointed one of them; and he also appeared as a witness at the trial of Abp. Laud. He died about 1651. His *Life* by the Rev. George Swinock has passed through two editions, 1672, 1831.]

*Horse-courser.*—Can any of the numerous readers of "N. & Q." give the strict interpretation of this term? It is used in an Act of 29 Charles II. c. 7. passed in 1676, among other things to prevent horse-courser from travelling on Sunday. In some of the dictionaries of modern date the term is defined as "one who keeps horses or keeps horses for the race, a dealer in horses;" but it seems questionable whether horse-dealer was one of its significations at the time the Act was passed in 1676. H. S.

[Nares has the following explanation of this word:—"HORSE-COURSEUR, properly HORSE-SCOURSER, a horse-dealer. *Equorum mango*. Coles. Junius was wrong in deriving it from the Scotch word *cose*; it is from the English word *scorse*, to exchange, and means literally a horse-changer. Hence Coles has also horse-coursing, *equorum permutatio*. Abr. Fleming thus defines it: "*Mango equorum*, a horse-scorser; he that buyeth horses, and putteth them away again by chopping and changing." *Nomencl.* p. 514. The horse-courser in Ben Jonson's *Bartholomew Fair*, and that described in Overbury's *Characters*, 51, are evidently horse-dealers, and nothing else. From Whalley's note on *Barth. Fair*, Act iii. Sc. 4, it appears that the word was familiar to him in this sense, though now quite disused. See Johnson, who instances the word from Wiseman and L'Estrange."]

*A Commoner's Private Chapel, &c.*—There is some useful information in your paper as to who have a right to have chaplains, &c., but I wish to put this case. I am a commoner who have represented a county for some years; one of my residences is two miles from the nearest church, and I wish to build a chapel in my pleasure-grounds, and to pay a clergyman to come there on Sunday and do the duty for the benefit of my household and persons living on the estate near at hand. We should form a congregation of between two and three hundred persons, but no one could come there except by my permission. It appears to me that the act called Lord Shaftesbury's Act would allow of this (18 & 19 Vict. cap. 86.). I presume it is not necessary that the chapel should be joined on to the house, but that the Law Courts would consider that by this act the pleasure grounds were a part "of the premises belonging thereto." X. Y. Z.

[Any commoner is at liberty to erect a private chapel upon his estate for himself and family, or for himself and his neighbours, and to nominate, &c. his preacher, who will be wholly independent of the parish minister. Such chapels and their ornaments are maintained, of course, at those persons' charges to whom they belong. It is



doubtful whether the Sacraments can be administered in such places of worship without the sanction of the local diocesan. Anciently all private chapels were consecrated by a bishop, but since the Reformation the practice appears to have fallen into desuetude.]

*Peeresses' Second Marriages.*—Some of the learned correspondents of "N. & Q." will be able to give information on the following point:—

By the law of England, as exhibited by Coke, "when a titled lady marries one without a title, she ceases to retain her rank, unless it is hereditary." "Si mulier nobilis nuperit ignobili viro, desinet esse nobilis: nisi nobilitas fuit nativa. 4 Co. 118. Birthright being character indelebilis."

Is the law changed? or by what right do females in the present day, on a second marriage, retain the name, and assume the title of a former husband? X. X.

[A woman, noble by marriage, afterwards marrying a commoner, is generally called and addressed by the style and title which she bore before her second marriage; but this is only by courtesy, as the daughters of dukes, marquesses, and earls are usually addressed by the title of "lady," though in law they are commoners. When, however, a woman, noble by marriage, contracts a second marriage with a peer, inferior in dignity to her first husband, it would appear that the licence of the sovereign is necessary to enable her to assume the title of her second husband; as in the instance of the present Viscountess Palmerston, who was originally married to the late Earl Cowper.]

*Hutton's Collections out of the Registers of Wells.*—Of what do these collections consist, and are they published? They are largely quoted by the Editor of "N. & Q." in his replies to I.N.A.

R. C. W.

[The valuable collections of extracts from various ancient Registers, amounting to thirty-eight volumes, formed and written by Dr. Matthew Hutton are in the Harleian Collection, Nos. 6950—6985. Several of them have alphabetical indexes of the records. In 6964 is written, "These Collections were made by me, Matth. Hutton, Anno Di. 1686."]

### Replies.

THOMAS CAREW, THE WELL-KNOWN POET.

(2<sup>nd</sup> S. vi. 112.)

I can add but little to the valuable Notes of DR. RIMBAULT respecting this gentleman. His identity is very uncertain; and the confusion between him and Thomas Carey is easily accounted for by the similarity in the pronunciation of the names: *Carew* having been always pronounced *Carey*, as it still is by Mr. Pole-Carew of Antony, a collateral descendant of the poet. Although there is no proof produced of the fact, there can, I think, be no doubt that Thomas Carew was the second son of Sir Mathew Carey of Littleton, in Worcestershire. Of the three dates assigned for his birth, I am inclined to adopt the second. Among the documents in the State Paper Office, brought

to light by the recently published and valuable *Calendar*, are several documents which seem to identify Sir Mathew's son with the dissipated poet.

Sir Mathew Carew, writing to Sir Dudley Carleton on 25th February, 1613, complains that one of his sons "is roving after hounds and hawkes, the other studying in the Temple, but doing little at law." In the following year we find Thomas Carew secretary to Carleton. His father, writing to the latter on the 20th April, 1616, expresses a hope that he will deserve well in his service. In this, however, Sir Mathew was disappointed. In September of the same year, we find that Thomas Carew was dismissed, and a design is entertained of obtaining him similar employment with Lord Carew; but Thomas Carew himself states (2nd Sept. 1616), that Lord Carew refuses to accept him, thinking the position too ignoble for his birth; but (11th Sept.) that he promises to favour and help him. This he seems to have done by recommending him to the Earl of Arundel; and Carew (20th Sept.) says, Lord Arundel promises to take him if he can shake off two competitors. On the 24th October, Sir Mathew complains that his son Thomas, discarded from Carleton's service, is wandering about idly without employment. The Earl of Arundel, hearing what Carleton had against him, would not take him. Sir Mathew, after this time, seems to have lost all hope concerning his son. On 7th Nov., writing to Carleton, he says, he can scarcely believe his son would write aspersions of Sir Dudley and Lady Carleton, as he always spoke well of them; that he provided for him while there was hope of the earl taking him, or of his returning to Carleton, but now he gives him over for lost. On 28th Dec. he writes, that Lord Arundel has no employment for his son, who is leading a vagrant and debauched life. He is unhappy in both his sons. On 4th Oct. 1617, writing to Carleton, he expresses a hope that for the sake of their relationship and ancient friendship, he will pardon the misconduct of his son Thomas; and, again, writing on 24th March, 1618, to Lady Carleton, his niece, he hopes the misconduct of his son will not diminish their natural affection; he would have turned him off had he not been repentant.

If Thomas Carew had been born in 1577, he would at this time have been thirty years of age; with which age the conduct here represented, and the language of the father, would scarcely be consistent or probable. The circumstances would seem to indicate rather the follies of a young man.

JOHN MACLEAN.

CRASHAW.

(2<sup>nd</sup> S. v. 449. 516.; vi. 54. 94.)

I have now before me a copy of the Parisian edition of Crashaw's *Sacred Poems*, which issued



from the press of "Peter Targa, Printer to the Archbishops of Paris" in the year 1652. In it the 10th stanza of "The Weeper" is thus given, and I insert it, not because it offers no sanction to such an evident misprint as *case* for *ease*, but on account of a variation in the last line, which differs somewhat from the version quoted by Mr. M'CARTHY:—

"Yet let the poore drops weep  
(Weeping is the ease of woe);  
Softly let them creep,  
Sad that they, are vanquish't so.  
They, though to others no reliefe,  
Balsom may be, for their own greife."

As your correspondent has pointed out the several coincidences of thought and expression between passages in the writings of this fine old poet and Shelley, I may perhaps be allowed to refer to others in his *Sacred Poems*, which I find reflected in the works of later minstrels. They may be, indeed, "accidental resemblances," but are nevertheless not unworthy of notice in a periodical almost exclusively devoted to literary purposes.

In that magnificent hymn of the angelic hosts, which occurs in the third book of *Paradise Lost*, are these lines:—

"Thou shadest  
The full blaze of thy beams, and through a cloud  
Drawn round about thee, like a radiant shrine,  
Dark with excessive light thy skirts appear."

Might not the line I have *italicised* have been suggested by the following passage in Crashaw?—

"Lost in a bright  
Meridian night,  
A Darkenes made of too much day."

Milton, it is true, was born before Crashaw, but the latter died in 1650, and the *Paradise Lost*, although finished in 1663, was not printed until two years later.

Pope has inserted a line from Crashaw in his famous "Epistle from Eloisa to Abelard," and this he duly acknowledges; but there are two lines in the "Elegy to the Memory of an unfortunate Lady," manifestly imitated from Crashaw, to whom he makes no reference whatever: at least none appears in Roscoe's edition, which is the one I have consulted. The lines I allude to are the following:—

"Oh ever beauteous, ever friendly! tell,  
Is it, in heav'n, a crime to love too well?"

Surely they were suggested by this couplet in Crashaw's *Alexias*:—

"And I, what is my crime I cannot tell,  
Unless it be a crime to' haue lou'd too well."

Tickell, in his verses on the Death of Addison, finely says:—

"There taught us how to live; and (oh! too high  
The price for knowledge,) taught us how to die."

Now this is not very remote from the following

passage in the "Hymn to the Name and Honor of Saint Teresa":—

"Sh'el bargain with them; and will giue  
Them GOD; teach them how to liue  
In him; or, if they this deny,  
For him she'l teach them how to DY."

Before closing the subject, I would beg to ask what is known respecting Crashaw's talents as an artist, beyond the meagre allusion to them in Anderson's *Memoir*?—for in the edition now before me there are twelve vignettes of considerable beauty, and these are thus referred to by his friend Thomas Car, in some verses of which the following is the title:—

"AN  
EPIGRAM

*Upon the pictures in the following Poemes which the Authour first made with his owne hand, admirably well, as may be seene in his Manuscript dedicated to the right Honorable Lady the L. Denbigh."*

On three of the vignettes the name "J. Messenger, excud." appears, but, although omitted on the others, the engraving of the whole is evidently by the same hand.

T. C. SMITH.

WHEN DOES THE FAST OF LENT CONCLUDE?

(2<sup>nd</sup> S. vi. 166.)

A somewhat restricted interpretation of our Lord's words (Mark ii. 20.) has sanctioned the strict observance of "the Saturday before Easter Day" as a *fast*. This day, called *Sabbatum Magnum*, the "High" or "Holy" Saturday, lost none of its Lenten solemnity in the primitive church. During this period of her predicted widowhood, she "went heavily, as one that mourned" for the lost bridegroom. The Easter *vigil* terminating at midnight (the time, according to tradition, at which our Lord rose,) was spent in strict fasting and extraordinary devotions, as that great night of expectation which would usher in the *second* advent of the Redeemer. In process of time, the nocturnal illuminations which formed the splendid accompaniment to this ceremony, led to serious abuses, which occasioned Vigilantius to require the discontinuance of all such nightly assemblies; and to such an extent had this licentious perversion of a pious custom prevailed, that the presence of women on these occasions was strictly prohibited, A.D. 305. (Riddle's *Manual of Antiquity*, b. v. p. 636.) Mr. Brand tells us that, during the last century, it was a Dorsetshire custom, on Easter eve, for boys to form in procession, and carrying torches and a black flag to chant these lines:—

"We fasted in the light,  
For this is the night."

"A relic, no doubt," he adds, "of the Popish ceremonies in vogue at this season."—*Popular Antiquities*, vol. i. p. 160.

"On the evening of this day (Easter Eve), in the middle districts of Ireland, great preparations are made for the finishing of Lent. Many a fat hen and dainty piece of bacon is put into the pot by the cotter's wife, about 8 or 9 o'clock; and was be to the person who should taste it before the cock crows! At 12 is heard the clapping of hands, and the joyous laugh, mixed with an Irish phrase, which signifies 'out with Lent.'"—*Ibid.*

F. PHILLOTT.

The practice of the early Christians varied much in keeping this fast, and by some it was not kept at all. Eusebius (*Ecc. Hist.* v. 24.) has preserved an extract from an epistle of Irenæus to Victor, Bishop of Rome, written at the end of the second century, wherein he says,

"For not only is the dispute respecting the day [of Easter], but also the manner of fasting. For some think that they ought to fast only one day, some two, some more days; some compute their day as consisting of *forty hours night and day*; and this diversity existing among those that observe it, is not a matter that has just sprung up in our times, but long ago among those before us, who perhaps not having ruled with sufficient strictness, established the practice that arose from their simplicity and inexperience."

The forty hours above-mentioned is evidently the fast kept at Naples, referred to by F. S. A., commencing at eight o'clock on the eve of Good Friday (our Thursday night), and terminating at noon on Saturday, thereby leaving eight hours for a joyful preparation for Easter eve.

These forty hours, τεσσαρακοστή or *quadragesima* have been expanded into forty days, as now kept by the Latin church.

The differences as to the day on which Easter was to be celebrated induced Polycarp to visit Rome about A.D. 100 (Euseb. *Ecc. Hist.* v. 23.; Tillemont, iii. 102.). The most ancient practice was to follow the Jewish calendar, but Rome insisted on having Easter Day held on Sunday, right or wrong, and threatened excommunication to the immediate followers and direct successors of Jesus and the apostles, for not adopting her innovation.

T. J. BUCKTON.

Lichfield.

F. S. A. is not correct in saying that in Catholic countries the conclusion is at noon on Holy Saturday. The obligation of fasting continues till midnight, as the whole day of Holy Saturday is included in the forty days of Lent. It is true that as a mass of Easter Sunday is now said by anticipation on Saturday morning, the faithful begin then in some respects to anticipate the festivities of Easter, but the fast continues throughout the day. In reply to the Query as to the practice of the early Christians, it is clear from the Apostolic Canons (lib. v. can. 18.) that the primitive Christians observed a strict fast on Holy Saturday, and were even recommended, if able, to join the fast of Good Friday with it: "In para-

sceve et sabbato ex parte omni jejunate, quibus sat virium suppetit, nihil penitus gustantes usque ad nocturnum galli cantum." F. C. H.

#### THE SEVEN CHAMPIONS AND SHAKSPEARE.

(2<sup>nd</sup> S. vi. 46. 94.)

I had given the *Champions* so very cursory a perusal when I sent my communication to "N. & Q." that I had not observed the most obvious fact, that the Third Part is not by Johnson, but by a far inferior writer. I have since I read Mr. HAL-  
LIVELL's remarks looked somewhat more closely into the matter, and have arrived at the following results:—

I think I may assume that the First Part was printed before Spenser commenced the *Faerie Queen*; for the first book of that poem is evidently founded on it. Now we know that the *Faerie Queen* was begun before the year 1580; for reasons which I cannot state now, I would say so early as 1577. I would then place the publication of the First Part of the *Champions* in the preceding year; for the Second Part is dedicated to Lord William Howard, to whom Johnson says, "it hath of late pleased your most noble brother in kindness to accept of this History" (i. e. the First Part), and in the "To the gentle Reader" he says he was "encouraged by the great acceptance of the First Part" to write the Second Part; so that, as we may see, the parts were published separately with separate dedications.

Now this Lord William Howard is evidently the celebrated Belted Will, Warden of the Western Marches. Of him Collins tells us that he died in 1640, having lived sixty-three years in union with his wife, and we know that they were both of the mature age of fourteen years when they were joined in the bands of Hymen, and consequently Will must have been born in 1563; and Sir Walter Scott does use a poetic licence when he makes him hold

"The stately lady's silken rein"

when at Branksome Tower, about ten years before he was born. Will's most noble brother must have been the Earl of Suffolk, and as there was a son between them, he may have been born in 1560, and so have been about seventeen when the First Part was published, and Lord William perhaps of the same age when the Second appeared. I farther infer this early date from the circumstance that, had he been a Lord Warden at the time, Johnson would have been sure to mention it; and as, by his marriage with an heiress, he became Lord of Naworth in Cumberland, the queen, who was anxious to make reparation to the young Howards for the death of their father, most probably made him Lord Warden as soon as he came



of age in 1584. I however do not know when his predecessor may have died or resigned.

On the whole I think that the First and Second Parts appeared before the year 1580; and as we know how little scrupulous writers in those days were about encroaching on one another in the time between that and 1590, the year in which the *Two Gentlemen of Verona* was probably written, some one may have put forth a Third Part of the *Champions* which Shakspeare may have read. Or, supposing the agreement with the passage in *Cymbeline* to be a mere coincidence, the author may at the playhouse have picked up those passages from the *Two Gentlemen* and *Romeo and Juliet*, which, to say the truth, have something of the look of *purpurei panni* in his generally unpoetic pages. Or, finally, the Third Part may not have been written till after 1623, when the *Two Gentlemen* and *Cymbeline* were printed for the first time. I must here observe that there is a copy of the *Champions* in the Grenville library which contains only the First and Second Parts, and in the title-page of the latter we have the date 1680. It is rather remarkable that it is printed in blackletter, which I thought had gone out of use by that time. On comparing it with the Dove's edition which I had read, I find that in this last the language is greatly altered, and never for the better.

It remains, then, for the bibliographers—of whom I am not one—to ascertain if any of the separately printed Parts are in existence, and when the Third was first printed with the others; for it must have been at that time that the concluding paragraph of the Second Part was added. I feel quite certain that Shakspeare was acquainted with Johnson's works, for I think I could point out parallel passages besides those noticed by Mr. COLLIER. Mr. HALLIWELL, by the way, recommends me "to forswear thin potations, and addict myself to—Shakspeare." I have not a little to say on that absorbing subject, and perhaps I may find a vent for it; for I set no value on knowledge that is not communicated. What I have written on Spenser will, I believe, appear ere long: at present I am engaged in printing the edition of Milton's *Poems*, which I announced some time ago.

THOS. KEIGHTLEY.

### Replies to Minor Queries.

*Morganatic Marriages* (1<sup>st</sup> S. ii. 72. 125. 231. 261.) "What constitutes a Morganatic Marriage?" In reply to this Query, I send you the answer which I have received from a gentleman at Vienna, whose authority in all matters relating to genealogy and family history is unquestionable:—

"A Morganatic marriage is a marriage between a member of a reigning or of a mediatised family, and one not of a reigning or mediatised family. The children of such a marriage are legitimate, and may succeed to allo-

dial possessions; but do not bear the family name, and are incapable of succeeding, or transmitting a right of succession, to the titles, sovereign privileges, and entailed possessions of the family.

"All the Houses which held directly and immediately of the Holy Roman Empire at its break up, and which had then seat and voice among the *Lords* in the Diet, are either still reigning or mediatised. They are all considered upon an equality as to blood; and an Emperor of Austria may choose an Empress from among the Bentincks, Fuggers, Platens, Walmodens, Wurmbrands, &c., if he please."

FARNHAM.

"*Immodicus brevis est ætas*," &c. (2<sup>nd</sup> S. vi. 109. 140.)—A version of the Knight of Kerry's epitaph, which appeared some time ago in a local magazine, attracted my attention to this line as being misrendered by taking the word "*immodicus*" in a bad sense; as though it meant that "Evil lives were seldom long lived." After a world of trouble and research among classic moralists, where I thought the line most likely to be found, I lighted on it, where I least expected it, in a lament of *Martial's* over a young freedman named *Glaucus*, whose untimely death he bewails in more than one epitaph. I subjoin the original with my own attempted rendering; the former will be found in *Martial, Epigr.*, lib. vi. 29.:—

"*Epitaphum in Glaucum.*

"Non de plebe domus, non avaræ verna catastæ,  
Sed domini sancto dignus amore puer,  
Munera cum posset nondum sentire patroni,  
Glaucia libertus jam Melioris erat.  
Moribus hoc formæque datum — quis blandior illo?  
Aut quis Apollineo pulchrior ore fuit?  
*Immodicus brevis est ætas, et rara senectus,*  
*Quisquis amas, cupias non placuisse nimis.*"

(Translation.)

"*Epitaph on Glaucus.*

"Nor basely born, nor bought at mart,  
But worthy all a Master's love,  
Freed — but too young to lay to heart  
The boon — or freedom's joys to prove:  
In him fair form, mild manners meet,  
Apollo's scarce a face more fair:  
Such gifts foreshow life short and fleet,  
Ye who love such, for grief prepare." — R.

I also found the line applied by John Evelyn, in his *Diary*, under date 1688, to the fate of his "most deare child Richard," who died at the age of six years—a prodigy of beauty and intelligence. In short, it seems to have passed into a proverbial application to the premature deaths of early taken and gifted individuals, and is analogous to the Greek apothegm, which tells us that "whom the gods love die young."

A. B. ROWAN, D.D.

Belmont.

*Alexander, Brother of Simon Lord Lovat* (2<sup>nd</sup> S. v. 335.; vi. 176.)—I thank CÆDO ILLUD much for his very interesting communication. The authority for Alexander Fraser, the elder brother of Simon Lord Lovat having killed a man and fled



into Wales, I find in p. 127. of Anderson's *Historical Account of the Family of Fraser*. I have often heard it affirmed that his descendants are still existing there.

In return I offer to CÆDO ILLUD the following curious prophecy, which a gentleman of the name of Fraser has just put into my hands in connexion with his communication to "N. & Q." Perhaps some Highland reader can give me some particulars respecting Kennette the Little.

"Faidheadaireachd Choinnich Idbhir mu dheibhion Oighreachd agus Oighreachan Mhic Shimi.

"Theid oighreachan Mhic Shimi as, gw'ire aou mheacau, agus beithid aou oighreachd aireamh do bhliadhnaichau for riaghladh aou Dubh-Ghall, Mac na Bain-Leslich. Na dheidh Sin thig aou t-oighre dligheach as an Airde-Deas, mar eun à preas-folaich; sgaoilidh e mar au dos, agus beothaichear dha temi air gach ard a's ros." (Taken from the recital of a man upwards of eighty years of age.)

"A prophecy by Kenneth the diminutive, a noted Highland See-er, who flourished in the sixteenth century, concerning the heirs and estates of Lovat.

"Translated from the Gaelic.

"The heirs of Lovat Will fail, except one root, and the Estate for a while Will be under the rule of a Lowlander, whose mother Will bear the name of Leslie. — After this the true heir Will come from the High South, like a bird from its covert. He Will multiply as a thicket with branches, and a fire Will be lighted on every high hill and promontory."

I believe a claimant to the title of Lovat came from America in the person of the Rev. J. G. Fraser, who asserted himself to be descended from John, the younger brother of Simon Lord Lovat. What became of his papers and documents? Are they in America?

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

*Richard Blechynden* (2<sup>nd</sup> S. v. 234.) — See Wilson's *Hist. of Merchant Taylors' School*. A note to the present Head Master (Dr. Hessey) would no doubt obtain from him the extract from the school register referring to R. B.'s parents.

R. C. W.

"*Salutation and Cat*" (2<sup>nd</sup> S. vi. 33. 137. 200.) — I was quite disposed to acquiesce in the explanation of this inn-sign offered by your correspondent ALEXANDER ANDREWS at p. 137., and did not think of looking any farther. Your correspondent, H. D'AVENEY, however (p. 200.), is not satisfied, and wishes for some more significant derivation. Is it not possible that the sign, "*Salutation and Cat*," belonged in the first instance to some more rustic hostelry; and, like many other signs which are evidently of rural origin, was transferred to London from the country or the suburbs?

"Cat" was in old English the game of Trap and Ball. The trap was called *the cat*, but "*cat*" was also the designation of the game itself ("at nine-

holes, cardes, or *cat*," Peacham, cited by Halliwell). In this view of the subject, "*The Salutation and Cat*" would be a sign of the same *logical* form as "*The Cow and Skittles*;" i. e. "*The Cow (and Skittles)*" — a cow being the sign proper, and skittles being provided by mine host for the amusement of his customers. In like manner, "*The Salutation and Cat*" would become "*The Salutation (and Cat)*," "*The Salutation*" being the sign of the house, and "*Cat*," or "*Trap and Ball*," the amusement provided. "*The Salutation*" (sign of the inn) might in this case mean either, 1. the landlord's salutation on the entry of the guest, the cup of welcome presented at the door, &c.; or, 2. in an ecclesiastical and mediæval sense, "*The Salutation*" ("*Hail, Mary!*" *Salutazione Angelica*, *Salutation Angélique*), not an unlikely sign in times gone by.

THOMAS BOYS.

Surely the explanation of the sign, "*Salutation and Cat*," given by MR. ANDREWS, is, to say the least, unsatisfactory. How does it "*appear*" that the top of a snuff-box was ever called "*a cat*?" I fancied that the sign of "*The Salutation*" had always been taken to represent either the *Annunciation*, or the meeting of the Blessed Virgin and Elizabeth, but most probably the former. As for the addition of "*Cat*," that may rather be understood as a *distinction* than an addition, — "*The Salutation*" being by no means an uncommon sign. And to this day we are in the habit of distinguishing paintings of "*The Holy Family*," one from another, by some animal or object introduced by the painter. One well-known picture is called, if I mistake not, "*The Madonna of the Goldfinch*," another that of the Grapes. May not then the painting of the "*Annunciation*," from which the sign in question was originally copied, have contained a *cat*, and so have been called, for distinction's sake, "*The Salutation and Cat*?" Just as such a picture might now be called "*The Madonna of the Cat*," to distinguish it from other "*Holy Families*." It is not very strange that the tavern has been overlooked by London topographers, seeing that there is nothing whatsoever to attract attention to it. There are two or three other taverns, bearing the name of "*Salutation*," in different parts of London, — one I think in Cheapside. I went in quest of "*The Salutation and Cat*" some eight or nine years ago, after reading Talfourd's final memorials of Charles Lamb, and found it bearing the prosaic appellation of "*Salutation and Commercial*;" it seemed in no respect to differ from the common style of city public-houses. The explanatory lithograph mentioned by your correspondent was not then to be seen.

S. H. M.

*Chapel Scala Celi* (2<sup>nd</sup> S. vi. 111. 179.) — The guild of Our Lady in St. Botolph's church in Boston was granted sundry high privileges by



Popes Nicholas V. and Pius II. (1447 to 1464); these were confirmed and enlarged by Sixtus IV. in 1475. The Bull of Pope Julius II., dated 1510, granted to the chapel of this guild the privileges alluded to in the following extract from Blomefield's *Norfolk*; and these privileges were confirmed in 1526 by Pope Clement VII. through the influence of King Henry VIII. Blomefield says,

"That which brought most profit to the church of the Augustine Friars at Norwich was the chapel of Our Lady in that church, called *Scala Celi*, to which the people were continually coming in pilgrimage, and offering at the altar. Most people desiring to have masses sung for them there, or to be buried in the cloister of *Scala Celi*, that they might be partakers of the many pardons and indulgencies granted by the Pope to this place; this being the only chapel, — except that of the same name at Westminster, and that of Our Lady in St. Buttolph's church at Boston, — that I find to have the same privileges and indulgencies as the Chapel of *Scala Celi* at Rome. These were so great as to make all the three places aforesaid so much frequented; it being so much easier for people to pay their devotions here, than to go so long a journey to Rome." — *History of Norfolk*, vol. iv. p. 60., 8vo. ed.

PISHEY THOMPSON.

*Registers of Windsor Parish Church* (2<sup>nd</sup> S. vi. 163.) — I send another batch of extracts: —

- " 1653. Bur<sup>d</sup> Dr John Spencer.
- 1654. Bur<sup>d</sup> Thomas and Peter Addington.
- 1655. Mar<sup>d</sup> Mr Rich. Barker of Buttales (*sic*), Billingsgate, London; and Mr Mary Manwaring of Windsor.
- 1655. Mar<sup>d</sup> Mr John Topham of St Martin's in London and Mr Jane Stoughton.
- Bur<sup>d</sup> Mr Abraham Wake.
- 1656. Bur<sup>d</sup> Mr Lancelot Folson.
- 1658. Mar<sup>d</sup> Mr Andrew Plumton, widower, and Mr Mary Toulson, widow.
- Mar<sup>d</sup> Mr Thomas Hunt of Grayes Inn, esq<sup>re</sup>, and Mr Ann Veisey of this parish, dau. to Robt Veisey, esq., of Chimney house, Oxon.
- Bur<sup>d</sup> Mr Nathaniel Worsop.
- Mr Thomas Silyard.
- 1660. Bur<sup>d</sup> Dr Peter Read.
- Henry Somerset-harbert.
- 1662. Bapt James, son to John Denham, D.M.
- 1663. Mar<sup>d</sup> Mr Henry Chowne and Mr Ellen Plumridg.
- Bur<sup>d</sup> Elizabeth, dau. of Will<sup>m</sup> Scroope."

If it is wished, I will continue these extracts, which I regret to say do not include the day of the month. R. C. W.

*Birch Tree Decorations* (2<sup>nd</sup> S. vi. 148.) — On the Coronation day of our beloved Queen many parts of the ancient borough of Colchester were decked in the manner your correspondent A. A. lately witnessed at Tonbridge. The upper part of its noble High Street was so luxuriantly adorned, it resembled a bowery avenue; large branches, and even young trees, of four and six feet high and upwards, being planted before each door at the outer edge of the pavement, many of them garnished with bright flowers, ribbons, &c. My impression is that many, if not most, were *birch*,

as your correspondent notes; though his surmise for the cause would not here apply: probably this kind of tree is better suited for such purposes than the heavy massed foliage of most other trees; perhaps also cheaper. In the later part of the day, after a heavy shower, my father revisited the scene, and found all "the greenery" had disappeared. Inquiring the cause, the reason assigned seemed singular: "they were laid under the Corn Exchange to *keep them dry*." The wonder excited by such singular care for *boughs* and *trees* was, however, soon solved. As the evening drew on, a humorous scuffle ensued between the owners of the boughs and the town boys, &c., for their possession. The latter speedily proving victors, consigned them to a noble bonfire, by which the day's entertainment was ended. Your correspondent does not state whether the fate of those which adorned Tonbridge was similar. Is there not some allusion to a practice of the kind in the old lines beginning —

"Come my Corinna, come?"

Though being just now from home, I cannot investigate the point, or supply the passage.

S. M. S.

### Miscellaneous.

#### MONTHLY FEUILLETON ON FRENCH BOOKS.

After a short absence, which has prevented me from forwarding my usual communications to the "N. & Q.," I set down once more to resume these bibliographical *comptes rendus*.

M. Techener's publications are the first I shall notice on the present occasion, and did time and space permit, each one of them would be entitled to a distinct minute analysis: —

"*Les Historiettes de Tallemant des Réaux*, 3<sup>e</sup> édition en sept volumes, revue et considérablement augmentée par MM. de Monmerqué et Paulin Paris, in-8, tomes I. à VI. E'dition grand in-8, format et papier des publications de la Société de l'Histoire de France.

Grand papier de Hollande, tiré à très-petit nombre. Paris, Techener."

I begin by Tallemant des Réaux, an amusing and *right merrie* author of memoirs, reminding us somewhat of Samuel Pepys, but with more liveliness and greater variety. Tallemant des Réaux has become almost as popular as Saint Simon himself, thanks to the accuracy of his descriptions, and to the picturesque energy of his style. MM. de Monmerqué, de Châteaugiron and Taschereau, had published together in 1834 an edition of the *Historiettes*; a second one, prepared by M. de Monmerqué alone, came out six years later (1840); and now we are called upon to say a few words of the third and very much improved reprint revised and annotated by M. de Monmerqué and M. Paulin Paris. Three editions within less than twenty years, this is surely a good sort of popularity; we must see what claims the *Historiettes* have to such extraordinary success.

Tallemant des Réaux was a man whom nature had formed on purpose to write the *Chronique Scandaleuse* of the seventeenth century. Not being tied by any particular business, and having at his disposal the free use of his time, he spent day after day in running from drawing-



room to drawing-room, from *ruelle* to *ruelle*, listening to all the gossip retailed by idle barristers, lawyers' clerks, and famished poets, making memoranda of it, writing in his journal the news of the Court and of the town, transcribing the latest songs, the epigrams, the squibs, handing down to posterity the conversations carried on in the apartments of the Abbé de Marigny or in the alcove of Madame Cornuel. "Je prétends," says Tallemant, "dire le bien et le mal sans dissimuler la vérité. . . je le fais d'autant plus librement, que je sçay bien que ce ne sont pas des choses à mettre en lumière."

This last statement is *naïve* enough, but it is true: a great proportion of the anecdotes related by our author will not bear the light; but if on that account we are to cast him away, we may as well throw at once into the fire Pierre de l'Estoile, Dangeau, Barbier, Suetonius, and the Count de Grammont. To go no farther, the Memoirs of Saint Simon are full of anecdotes which cannot be deemed very edifying in their character, but there is this difference between the two authors, that the nobleman describes the vices he was obliged to witness, only for the purpose of branding them with a red-hot iron, whilst Tallemant des Réaux seeks everywhere only the opportunity of cracking a joke, or of making merry over a piece of scandal. Nevertheless Tallemant is, with Saint Simon, the best authority for the history of French society during the seventeenth century. Both writers reveal to us in its true colours that corruption which Voltaire's *Siècle de Louis XIV.* attenuates and endeavours to conceal.

In M. Techener's edition the notes and *éclaircissements* are very properly placed by themselves as an appendix to the chapters they severally illustrate.

"Inventaire des Meubles, Bijoux et Livres estant à Chenonceaux le huit Janvier 1603, précédé d'une Histoire sommaire de la Vie de Louise de Lorraine, Reine de France, suivi d'une Notice sur le Château de Chenonceaux, par le Prince Augustin Galitzin. 8°, Paris, J. Techener."

This elegant brochure is the production of a Russian nobleman to whom we are indebted for many interesting publications, relating chiefly to the history of his own country. It comprises three distinct pieces, of which the second is an original document belonging to the archives of Chenonceaux.

The biographical sketch of Loyse de Lorraine introduces us to one of the most accomplished and virtuous princesses which have ever graced the French throne. The catalogue of her furniture, books, and jewels illustrates in a striking manner the private life of our forefathers, and the volume appropriately terminates with a short description of the *château* itself. Situated on the banks of the river Cher, in Touraine, Chenonceaux is well worth the attention of artists and antiquaries. Catherine de Medici, Mary Stuart, Francis I., Diane de Poitiers lived there, thus giving to Thomas Boyer's beautiful mansion the importance of a royal palace. A portrait of Loyse de Lorraine and an engraving of Chenonceaux, copied from Descarcean, complete the work.

"Discours sur l'Origine des Russiens et de leur miraculeuse Conversion par le Cardinal Baronius, traduit en français par Marc Lescarbot, nouvelle édition, revue et corrigée par le Prince Augustin Galitzin. In-16."

"Document relatif au Patriarcat moscovite, 1589; traduit pour la première fois en français par le Prince Galitzin. In-16."

"Relation des Particularitez de la Rebellion de Stenkorazin contre le Grand-duc de Moscovie; épisode de l'histoire de Russie du xvii<sup>e</sup> siècle, précédé d'une introduction et d'un glossaire. In-16."

"Cosmographie moscovite par André Thevet, recueillie et publiée isolément pour la première fois. In-16."

"Discours merveilleux et véritable de la Conquête faite par le Jeune Demetrius, en 1605; nouvelle édition publiée et annotée par le Prince Galitzin." Paris, J. Techener.

The above is a list of Prince Galitzin's various works on the history of Russia. Besides being evidences of true and enlightened patriotism, they are also very valuable contributions to antiquarian literature. It is not difficult to perceive what is the religious faith of the noble author; although a true Russian in heart and soul, yet he belongs to the Roman Catholic community; and some of the books published by him relate directly to the great schism between the Eastern and Western Churches. The *Discours sur l'Origine* and the *Document relatif* may be classed under this head;—the *Cosmographie Moscovite* is detached from the larger work of André Thevet, a Franciscan monk living in the sixteenth century, and the first Frenchman who has left us a detailed and conscientious account of Russia;—in the *Relation des Particularités*, Prince Galitzin has reprinted the narrative of a remarkable episode of Russian history;—finally, the *Discours Merveilleux* is the French translation of Barezzi's *Relazione della segnalata e come miracolosa Conquista del paterno Imperio conseguita dal Sereniss. Giovane Demetrio Granduca di Moscovia in quest' anno 1605*. This version, printed for the first time in 1606, is (small 8°, 44 pages), like all the other portions of the same series, fully illustrated with notes and explanatory documents. We strongly recommend to our readers the *Bibliothèque Rus-sienne*.  
GUSTAVE MASSON.

Harrow-on-the-Hill.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

DINSDALE'S ART OF FORTIFICATION DELINEATED, from the French of Buchatte. London. 1748.  
THE PARENTS' POETICAL ANTHOLOGY. 12mo. London. 1832.

\*\*\* Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALY, Publishers of "NOTES AND QUERIES," 136, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

RUTTER'S ILLUSTRATIONS OF THE NORTH-WEST OF SOMERSETSHIRE. 8vo. Shaftesbury. 1829.

Wanted by G. R. Corner, 3, Paragon, New Kent Road.

LADY BLESSINGTON'S CONVERSATIONS WITH LORD BRON.

Wanted by William Skeffington, Bookseller, 163, Piccadilly, W.

A complete set of the Cavendish Society's Publications.

Wanted by Cornish Brothers, 37, New Street, Birmingham.

## NOTICES TO CORRESPONDENTS.

SIR JAMES EMERSON TENNENT'S article on English Mode of Pronouncing Greek will be in our next.

A. B. It is the *Chalchuk Dale Gates* (not the *Malchukite*) which are at the entrance of Sir Henry Stracey's Park at Rackheath, Norfolk.

BELLARIS is thanked, but has been anticipated.

ABRA. No more than Part I. of *De Lolme's* British Empire in Europe was published.

W. F. C. We cannot print the list you require, as the Tracts connected with the Civil War in the London Institution fill fifty pages of its Catalogue.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALY, 136, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.



LONDON, SATURDAY, SEPTEMBER 25. 1858.

## Notes.

## AN UNUSED PALIMPSEST MS. OF PART OF ST. LUKE'S GOSPEL IN GREEK, WITH A CATENA.

On August 11. I received information from Dr. Paul de Lagarde of Berlin, that there is a palimpsest MS. in the possession of the British and Foreign Bible Society, the older writing of which contains part of St. Luke's Gospel. As I have collated every accessible document in uncial letters containing the New Testament, or any part of it, for my edition (of which St. Matthew's and St. Mark's Gospels have already been issued to subscribers), it was of importance to me to obtain accurate information respecting this palimpsest. After some correspondence I went to London, and saw that the MS. was worth a thorough examination; but I also found that it would require much time and attention to read it properly. Through the Rev. John Mee, one of the secretaries, I made application to the committee to be allowed to borrow the MS., and at the meeting of that body on the 6th Sept. this favour was most kindly conceded to me.

I am thus able to use it at home, with far less of weariness to my eyes (which feel the effects of collating documents dim with age), and with far less of general inconvenience, than if I had to do it in the dim atmosphere of Blackfriars. The results of the collation will of course be given in my Greek New Testament; though as to a part of the Gospel the readings cannot stand in their places, but they can only appear as addenda.

I believe, however, that biblical scholars will be glad at once to have a description of this MS.; and as I have already made an index of the contents, I am able now to furnish this. The *later* writing is a Greek Lectionary, apparently of the thirteenth century. As now folded it consists of 176 folios; the leaves are of quarto size, and the whole volume consists of 22 *quires*; each of course being four doubled leaves. The older writing of the MS. would have formed 87 folios (now folded across), and two half folios; these belong to the last quire of the more modern book, which has been in part made up of defective pieces of vellum. The contents of the older writing are *portions of the first eleven chapters of St. Luke's Gospel*, with a catena from Greek Fathers amply filling the margins, and in some cases the entire page. Amongst other names I notice those of Cyril of Alexandria, Titus, Origen, and Severus, Abp. of Antioch. At present, however, I cannot busy myself with more than the portions of the sacred text, which are quite sufficiently trying to my eyes. The older writing seems to me to be probably of the eighth century.

This palimpsest has many marks of early sec-

tions and chapters: some of these are, I believe, peculiar; but indeed such an uncial document as this, with a catena, is in itself (as far as I know) unique. One set of sections, placed very conspicuously, deserves attention: for the divisions and the notation are the same as that found in the *Codex Vaticanus*, but which I have observed nowhere else; and I have collated most ancient documents of the New Testament that are known. The notation of these chapters is often (but not always) marked with a prefixed  $\psi$ . What does this letter thus placed signify?

In the beginning of the book is written on a piece of paper stuck in, *Μνημόσυον σεβασματος του Ἰππεως Ἀντωνίου Κόμητος*, 1820. Then in pencil, "Il Principe Comuto, Zante," and below in ink, "Presented by General Macaulay, Nov. 6, 1821." It has thus been in the possession of the British and Foreign Bible Society for nearly thirty-seven years, and yet it has remained unused. In the Catalogue it is only described as a Lectionary (from the upper writing); but many seem to have examined it, amongst others (Mr. Knolleke informs me) the late Professor Scholz of Bonn. And yet, as far as I know, it has never been brought forward as part of the materials for the textual criticism of the New Testament. The MS. has evidently suffered from the dirt not having been cleaned from its pages when it was brought into our more humid atmosphere. Part of each of the *original* pages is of course nearly buried by the more recent binding; and if use were made of the Patristic Catena the book should be rebound with each of the original leaves extended, instead of their remaining so doubled as to injure the ancient writing.

I conclude this Note with two Queries:—

1. Who was *Comuto*? and what was his real name—that expressed in Greek or in Italian?
2. Is there any known MS. which contains the *Capitulation Vaticana* besides this and the *Vatican MS.* itself?

This point might be worthy of the examination of any who have access to MSS. with Catena.

S. PRIDEAUX TREGELLES.

6. Portland Square, Plymouth.

## THE DANES IN WALES.

Having lately derived considerable pleasure from reading Mr. Worsaae's *Danes and Norwegians in England*—a work which I look upon as being a very valuable contribution to the archaeology of our country—will you permit me to offer one or two suggestions, in the hope that others may be induced to contribute to the stock of knowledge respecting that interesting period of our national progress?

Mr. Worsaae seems to have glanced but cur-



sorily over Wales, where the same industry and zeal might have found many, if not so many, reminiscences of the Norsemen. At p. 74. he says :—

"The names of places in England ending in 'by' are only to be found in the districts selected by the Danes for conquest or civilisation. . . . Tenby, formerly Ten-high, in Pembrokeshire, is from a different derivation."

Mr. Worsaae cites no authority for the ancient spelling; but as the name of Denbigh might seem to a certain extent to bear him out (unless, indeed, he has confounded them together), I would not be so presumptuous as to contradict him. But might not its Danish origin seem somewhat more probable, if other traces of that people were found in the neighbourhood?

Five miles to the west of Tenby is a place called Manorbeer; but it is spelt so variously that no one knows the correct spelling, or can do more than guess at its etymology. The Rev. Gilbert N. Smith, rector of the neighbouring parish of Gumbfreston, in a paper in the *Archæologia Cambrensis*, says that Giraldus (who was born there) "calls it the mansion of Pyrr, or, according to his Latinity, Pyrrus. *Maenor*," he says, "we know is 'manor;' but *Pyrr*, a word of more doubtful meaning." The latter part of the word being thus of uncertain origin and signification, might not the suggestion be admissible that it is the Danish termination *by* or *býr*? or, even more probably, as its resemblance is still greater, the Norwegian *bær* (which in the old northern language signified, first, a single farm, afterwards a village, or a town in general)?—especially as (at p. 68. of the *Danes in England*) we are told that it was their practice to add their peculiar terminations to the native name already existing.

To this suggestion of a Danish or Norwegian termination in the name of Manorbeer, or *Maenor Pyrr*, I would add that some years since, during a visit of some months' duration in that parish, my attention was directed to a large circular field on the southern cliff, which, sloping landward, struck me as presenting the appearance of an ancient military camp. If it were one, it was a well-chosen site; the position being a strong and eminently defensible one, where nothing could approach unseen from the interior, while its rear was protected by perpendicular cliffs. From the sands of the bay immediately on the west an easy and protected path led to it,—easy, that is, to a friendly force: for, could a hostile one have landed on the beach, a sally from the camp must inevitably have overwhelmed the invaders. The field lies to the south of the parish church, and stretches to the crown of the hill (the church itself being about midway from the foot). As much of this field or camp as is visible from the opposite side of the valley is circular; but from the top of the hill, on the east side, to the perpendicular cliff to

the south, the bank runs in a straight line; towards the west, also, the circular form disappears, where the land dips and naturally forms the path from the bay upwards, which I have already mentioned. The south-east corner is now divided into several smaller fields. From the crest of the hill southwards there is abundance of furze, through which it is difficult and painful to make way. I should add, I was unable to learn that any tradition existed as to its ever having been a camp. The occupier (a farmer) knew no more of it than that it was now called the Parsonage Field, and was glebe land.

My first thought respecting this camp (if camp it were) was, that it was Roman. That, however, a little reflection pointed out was highly improbable; as, if it had ever been used as a military position, it is evident it must have been so used by a force from the sea; and the Romans, who penetrated so far westwards as this, doubtless came by land from other parts of Britain. The Northmen were hardy sailors, and made coasting voyages. From our eastern coasts, where they first landed, they passed northwards to the northern extremity of Scotland, thence southward along the western shore of our island and Ireland. If Mr. Worsaae be correct, when he says "small islands whose names end in *ey* and *holm* remind one of the Northmen," it were easy to collect numerous traces of Scandinavian settlements from the Orkneys to the mouth of the Severn. Anglesey, he says, is but a modern form of "Ongulsey" or "Angelsoen,"—a name given to it by the Danes and Norwegians with regard to its situation by the land of the Angles (England). Then we have Grasholm (Dan. *Græsholm*), a small island to the west of Pembrokeshire; and in the Severn are the Flatholmes (Dan. *Fladholmene*) and Steepholmes. The Northmen being thus certainly in the neighbourhood, is it unlikely that, as their custom was to add a national termination to the existing name of a place where they settled, and as Manorbeer seems a sufficiently suitable place for their debarkation and subsequent operations, this village owes the last syllable of its name to those hardy mariners?

"Before the coasts of Shetland (says Mr. Worsaae, p. 220.) stand many high and ragged rocks, called 'stacks' (old Norsk, *stackr*)." Two such rocks in this neighbourhood are still known respectively as the Great and Little Stacks. They are about five miles from the town of Pembroke; and from them Stackpole Court, the seat of the Earl of Cawdor, takes its name. *En passant*, I may mention that these rocks are a great attraction to all visitors to the neighbourhood, but most especially to the naturalist. For a considerable portion of the summer they are tenanted by countless thousands of sea-fowl, that go there to breed. On some days they crowd the rock so thickly



that one would say there was not room for one more, — every projection is occupied. On fine days the birds seem more inclined to leave their abode, and myriads are then seen flying in a huge circle, and returning to the rock, or sailing or diving in the sea. When a steamboat passes, it is said to be "like ploughing up live birds." But no description can come up to the wonderful reality. It must be seen to be appreciated.

Not far from these Stacks tradition points out a spot called the Danish Camp. Although it is impossible that Danes, or any human beings, could have landed there or even very near, and though, on the supposition that they landed at the nearest possible place, it is perfectly inconceivable with what object they could have encamped there — so totally devoid of probability from natural formation does the place seem — yet it is far from improbable that they did land and encamp in the neighbourhood, of which circumstance tradition thus preserves the memory.

Another Stack also stands in the entrance to Milford Haven, on which a martello tower of immense strength has recently been constructed.

At the head of one of the creeks or pills of Milford Haven, several of which run up into the country, there is a village named Carew (pronounced by the natives Carey or Kerry). It possesses a ruined castle, sometimes called the Windsor Castle of Wales, and a curious old church. By the roadside is an ancient cross of uncertain age and peculiar appearance. It is figured in Fenton's *Pembrokeshire*, with, so far as I recollect, tolerable accuracy. The antiquaries of the locality are unable to determine the period or purpose of its erection. I am not aware whether a suggestion of its being a Danish bautastone, erected to commemorate some fallen Viking, has ever been made, but it might help to solve the difficulty. At all events, it is near this arm of the sea, where daring rovers (and such we know the Danes were) might have penetrated; moreover, it bears a general resemblance to those monumental crosses of Scandinavian origin found in the Isle of Man, which Mr. Worsaae figures at pp. 282, 283, 284. of his work. TEE BEE.

#### LORD GEORGE GORDON'S RIOTS.

As I am among the few now living who were spectators of the execution of the rioters in Lord George Gordon's affair, allow me the gratification of recording my reminiscence of that event in "N. & Q." I was a Blue-coat boy at the time, and had just come up from the school at Hertford to Christ's Hospital, where I was a contemporary of Thornton, Middleton, C. Le Grice, Coleridge, and Charles Lamb, under the well-known "Cuddy Bowyer." A characteristic anecdote of that for-

midable pedagogue just occurs to me: I was "Hall-gate boy" one day when there happened to be "no breakfast in hall," and I had omitted to let him know this. The little man was so angry that he seized me by both ears, lifted me up, and held me suspended for some time. This particularly disagreeable mode of punishment I have never forgotten; I should have preferred a good caning. I was ten years old in 1780, and my father died while Newgate was on fire, and the mob were releasing the prisoners. I saw nineteen of the rioters executed at the same time. There were three bars across the scaffold, by which they were suspended. I stood in the Old Bailey near enough to have a good view of them. One was said to be a Jew, and a little incident respecting this man has dwelt upon my memory. His next neighbour, on one side, was crying out loudly from fear, and the Jew nudged him, as a hint to show more fortitude, and he became silent. When the drop fell the crash was tremendous, and the vast multitude (the larger part being women) gave expression to their feelings by a loud scream of terror. Excuse the garrulity of your nearly *nonagenarian* correspondent, J. N.

#### Minor Notes.

*Inscription in Wilson's Arte of Rhetorique.* — In order to follow a recommendation I have before ventured to advance in "N. & Q." that MS. inscriptions in old books should be communicated, I now send the following from

"The Arte of Rhetorique for the Use of all suche as are studious of Eloquence, sette forth in English, by Thomas Wilson, 1552," 4to.,

a book now in the British Museum (75 a. 20.). At the foot of the title is written,

"Given to me by Mr. Samuel Johnson, 1765.—G. S."

And in the opposite fly-leaf, in the hand of George Steevens, is written:

"This work was reprinted by Jhon Kingston in 1570, Lond. 4to., with a 'Prologue to the Reader,' dated Dec. 7, 1560. Again, 1576, 4to., and 1585, 4to."

In the Prologue he mentions his escape at Rome, and adds,

"If others nener gette more by bookes than I have doen, it wer better be a carter than a scholar, for worldlie profite."

Mr. Warton observes that "this book may justly be considered as the first system of criticism in our language."

This will, I think, be allowed to be trebly interesting, both on Johnson's account and Steevens's, and also for the valuable note written by the latter upon the author, Sir Thomas Wilson and his book.

J. G. NICHOLS.

*Etymology of Dad.*—On this familiar paternal appellation Dr. Johnson says, "Dad is the child's way of expressing father," and that it is remarkable that in all parts of the world the word for father, as first taught to children, is compounded of *a* and *t*, or its kindred letter *d*, differently placed: as *tad*, Welch; *arra*, Greek; *atta*, Gothic; *tata*, Latin.

JAMES ELMES,

A Grand-dad.

*Inventories.*—As in a few more years inventories of a date later than the Mediæval period will become valuable, will you allow me to place upon record in your valuable publication, that some interesting ones connected with the years 1714 to 1720 will be found in the

"Lists of the Estates, Properties, &c., of the Sub-Governors and Directors of the South Sea Company," 2 vols. folio?

Amongst the goods and chattels of Sir John Fellowes, Bart., the then late sub-governor, are mentioned "a pair of Culgee window-curtains," "a Susa window-curtain," "a couch covered with Caffaw." "Drugget hangings round the room" are mentioned in two or more instances, as also "China hangings" and "tapestry hangings," evidently making three degrees of decorations. "Brass hearths" I have not seen noted before. What were the first three above-mentioned stuffs made of?

S. S. C.

*Quaint "Address to the Reader."*—The following "address to the reader" appears on the title-page of the burlesque tragedy of *Hurlothrumbo, or the Supernatural*, written by Samuel Johnson, and which had a lengthened run at the London theatres in the early part of the last century. The author having acted the part of Lord Flame in his own play, was ever afterwards known by that name:—

"Ye sons of Fire, read my Hurlothrumbo,  
Turn it betwixt your Finger and your Thumbo,  
And being quite outdone, be quite struck dumbo."

T. N. B.

### Queries.

#### ROBERT NELSON'S LETTERS AND PAPERS.

Being considerably advanced in my collections for a "Memoir of the Life and Times of Robert Nelson," I should feel much obliged to any of your readers, who may have it in their power, if they would communicate to me any unpublished letters, to or by him.

In particular I should be glad to learn the whereabouts of the following MSS.:—

1. A letter of Nelson to a French Prelate (Bossuet apparently), dated Feb. 3, 1703. It appeared in the Moore Collection of Autographs, sold by Puttick & Simpson in April, 1856, was pur-

chased by Mr. Waller of Fleet Street, and was sold by him shortly afterwards.

2. The earliest MS. journals of Dr. Bray's Associates. These were in the possession of the society, when Todd published his edition of *Dr. Bray's Life and Designs*, 1808. See his Introduction, p. viii. But they are not now to be found among the papers of the Associates.

3. The *Letters of Lord Melfort to Nelson*, formerly in the collection of Philip Carteret Webb, Esq. See *Birch's Life of Tillotson*, p. 258.

C. F. SECRETAN.

10. Besborough Gardens, Pimlico.

FLORENCE HENSEY, M.D.

In the *London Magazine* (1758 and 1759) will be found some curious statements respecting a certain Dr. Florence Hensey, which remind one very strongly of the Dr. Tucker, who, by pretending to be a member of the Italian Borromeo family, has lately won for himself an unenviable notoriety, and—a cell in Newgate. Both individuals, in the course of their career, proved themselves to be rebels: the one by supplying the French, then at war against England, with information; the other, by openly avowing his sympathy (as an Irish newspaper-editor) with those brutal murderers of women and children—the Sepoys. Not having the opportunity in this place of referring to *The State Trials*, I wish to know, first, is there any authentic record of the Trial of Florence Hensey, M.D., in 1758\*; and next, can anything be told of him subsequent to 1759?

Here are the main particulars connected with Hensey to be collected from the *London Magazine*. On the 8th February, 1758, he was committed to Newgate, charged with high treason. On the 12th of June, same year, he was tried at Westminster Hall upon the charge of "corresponding with the king's enemies, and giving them intelligence how to invade this kingdom."—a charge that was fully proved against him, as well as that his salary as a spy was to be twenty-five guineas a month; but it is added, "he received no more than one monthly payment, and they (the French) gave for reason, that his intelligence was nothing but extracts from newspapers,"—a fact that shows Hensey had not the powers of invention which distinguish the compositions of the modern Dr. Borromeo-Tucker. On the 14th June, 1758, sentence of death was passed upon Hensey; but that sentence was not enforced, to the great disappointment of the populace collected

[\* The trial of Dr. Florence Hensey is printed in Cobbett's *State Trials*, xix. 1342; but the best report of it was published in a pamphlet entitled *A Genuine Account of the Proceedings on the Trial of Florence Hensey, M.D.*, 8vo. 1758, with a portrait.—Ed.]



in front of Newgate; as we learn, under the date of the 12th July, 1758, a reprieve arrived on the day fixed for the execution. It is then added:—

"The doctor has since been two or three times under examination, and it is said *has made great discoveries*"!!!

All I can learn of him after this is contained in the following paragraphs:—

7th October, 1758. "Dr. Hensley was further respited during His Majesty's pleasure."

6th November, 1758. "Dr. Hensley was further respited to January 21st."

September 6th, 1759. "Dr. Hensley, so long confined in Newgate, gave bail before a Judge, in order to plead his pardon the ensuing term, and was discharged from his confinement."

November 5th, 1759. "Dr. Hensley pleaded his Majesty's pardon at the bar of the Court of King's Bench."

I quote from the *London Magazine*, 1758, pp. 149. 304, 305. 370. 593. 648.; 1759, pp. 495. 619.

This Hensley is said to have been an Irishman; but "Hensley" is not an Irish name, although very like a common Irish name, "Hennesey."

Was he an Irishman? Where are other particulars beyond those stated in the *London Magazine* to be found respecting him? What became of him after he had obtained the king's pardon?

W. B. MAC CABE.

Dinan, Cotes du Nord.

### Minor Queries.

*I. D'Israeli and King James's Bible.*—Mr. I. D'Israeli, in his *Curiosities of Literature* (2nd Series, vol. iii. p. 322.), informs us that

"The manuscript copy of the translation of the Bible made in King James the First's time, was in the possession of two of the King's Printers, who, from cowardice, consent, and connivance suppressed the publication: considering that a Bible full of errata, and often, probably, accommodated to the notions of certain sectarists, was more valuable than one authenticated by the Hierarchy! Such was the state of the English Bible till 1660."

Can any of your readers say where this manuscript is to be found? It may be probably in the office of the King's Printers, and ought to be deposited in a more available place. See *The London Printers' Lamentation, or the Press Oppressed*, Harl. Coll. iii. 280.

JAMES ELMES.

*Rev. Richard Hurd, Bishop of Worcester.*—The Rev. F. Kilvert respectfully requests the communication of any unpublished letters or other original documents serving to illustrate the life and character of the late Right Rev. Richard Hurd, Bishop of Worcester. This request is specially recommended to the notice of the bishop's surviving relatives.

Claveston Lodge, Bath.

*Egyptian Dahlia.*—I copy the following from an old number of the *Illustrated London News*

(Nov. 18, 1848). Can any of your readers confirm the statement therein contained as to the discovery of a dahlia in the hand of a mummy?—

"Lord Lindsay, in his travels, writes that while wandering amid the pyramids of Egypt, he stumbled on a mummy, proved by its hieroglyphics to be at least 2000 years old. In examining the mummy after it was unwrapped, he found in one of its closed hands a tuberous or bulbous root. He was interested in the question how long vegetable life could last, and he therefore took that tuberous root from the mummy's hand, planted it in a sunny soil, allowed the rains and dews of heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, the root burst forth, and bloomed into a beautiful dahlia."

LIBYA.

*Gallea.*—Gallea, a "leathern helmet" (in contradistinction to Cassis) is always derived from γάλην, "a weasel, polecat, or martencat." Young says, "quod ex felinâ pelle fieret." Is this correct? and if so, why should the skins of those animals be selected for such a purpose?

THOS. CARRINGTON.

Chesterfield.

*Pillory.*—Is there a pillory (or the remains of one) to be seen in any part of England?

T. N. B.

*Memoranda respecting Art.*—A MS. memorandum-book has lately come into my possession containing entries of some interest, perhaps, to artists. The mention of some of its contents may afford a clue to the writer's name, which I should like to know.

It commences with, on the Dr. side,

"An account of monies received on my Lord the Earl of Leicester account, and of my Father, beginning from my first setting out of England, August, 1747."

On the other, or Cr. side,

"A General account of monies expended for y<sup>e</sup> use of y<sup>e</sup> R. Hon<sup>ble</sup> y<sup>e</sup> Earl of Leicester, and for self and Father, beginning May y<sup>e</sup> 18, 1749."

These items of expenditure comprise the cost of antique statuary, casts, and pictures purchased by the writer, usually stating from whom purchased, and all attendant expenses, extending over five years. These are followed by a sort of diary containing his accounts of the expenses of embarking, casing, carriage, &c., of cases of marbles, moulds, &c., with notes of the contents of each case, and to whom consigned, and such memoranda as "in this first mould is sent y<sup>e</sup> sulphurs for Lord Malton, M<sup>r</sup>. Jenkins songs and Fiddle-strings for M<sup>r</sup>. Oswald," likewise the dates of his purchases, and the terms. Lord Dartmouth and Sir Wm. Stanhope are named as collectors, on whose behalf pictures and sculptures were purchased, as well as Lord Leicester.

He also gives a list of the antiques from which he had taken casts or moulds, and a statement of his expenses in obtaining them. Many of the en-



tries are in Italian. At the end of the book is entered what appears to be a draft of a letter dated May 27, 1753, intended to be addressed to a gentleman, in which, after describing the circumstances under which the writer procured the privilege of making casts from moulds of "the finest statues in Rome both antient and modern," he propounds a project for the foundation of "an Academy of Design" in England, upon which subject he writes at great length, and suggests a provision for himself as keeper of the statues. The name of the intended correspondent does not appear, but he was doubtless a person of influence. The intervening pages, which had been left between the end of the accounts and the draft-letter now mentioned, are occupied by the draft of another letter dated Jan. 10, 1755, addressed to "Ralph Howard, Esq., in Dublin" [afterwards created Baron Clonmel and Viscount Wicklow], with whom the writer appears to have been upon terms of friendship, and in which he solicits his patronage for a set of casts from the antique. To this is appended the writer's name, but is illegibly written. It may, however, be read "M. Brettingham." Now Matthew Brettingham, the father, was the architect employed in the erection of the palatial mansion at Holkham by Thomas Coke, the first Earl of Leicester of that name, for the galleries of which many of the pictures and statuary described in this book were purchased, and in all probability by Matthew Brettingham, the son, then a young man. Can this conjecture be verified? G. A. C.

*The Red Flag the Signal of Invasion.*—I am old enough to remember the fears that were entertained of Bonaparte's invading our island, and I had in my possession, when curate of Great Snoring, Norfolk, a large red flag which was to be hoisted on the tower of the church immediately on the report of his landing on that part of the coast. The tower of the church was both a land and a sea mark, and the flag was to be the signal for the villagers and people to destroy everything that the enemy might want for support. Can any of the readers of "N. & Q." say whether any such flag has been preserved to this day as a memento, and if so, where? and whether other counties, the churches of which served as sea marks, were provided with similar signals of invasion? R. R. F.

*The First Lady who wore a Watch.*—There is in one of the Halls at Oxford a figure of a female, who is stated to have been the first wearer of a watch. Can any of your readers inform me where this figure is to be seen, the name of the illustrious individual, the time when the custom of ladies wearing watches commenced, and on what ground is the supposition based of this being the first wearer of a watch? I. O.

*The Rev. Abel Evans, D.D.*—This distinguished offshoot from Merchant Taylors' School became one of the greatest ornaments of St. John's College, Oxford. He was generally styled "Dr. Evans, the Epigrammatist," and was one of the Oxford wits mentioned in the following distich:—

"Alma novem genuit celebres Rhedycina poetas—  
Bubb, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans."

Can any of your Oxford friends help me to the name of the author, and some particulars of the crabbed celebrities it honours? JAMES ELMES,

An ex-Mercat. Sciss.

*Michael Cosowarth* of St. John's College, Cambridge, B.A., 1579, is believed to have been a native of Cornwall. He was cousin to Richard Carew of Anthony, and also to Henry Locke, or to Mrs. Barbara Locke. He is author of certain psalms in English metre, MS. Harl. 6906., referred to in Brydges's *Excerpta Tudoriana*, i. 48-51. Any farther information respecting him will be acceptable to C. H. AND THOMPSON COOPER.

*Mother of the late Czar: Princess Charlotte de Rohan: Madame Du Cayla.*—1. Who was the mother of the late Czar Nicholas, and what part did she play in the history of her times?

2. What was the fate of the Princess Charlotte de Rohan, the unhappy object of the Duke d'Enghien's love?

3. What was the history of Madame du Cayla, subsequent to the death of Louis XVIII.?

HENRIETTA L.

*Schools with Chapels attached.*—BÆOTICUS is exceedingly anxious to ascertain immediately, for a business purpose, a list of those schools in England to which chapels are attached, or are in contemplation. His list, on which he begs corrections (if requisite), at present stands as follows:—

Addiscombe? Bedford? Birmingham? Bury St. Edmund's? Bradfield? Brighton. Bromsgrove? Cheltenham. Chichester. Clapham. Durham? Eton. Grinstead. Harrow. Haileybury? Hurstpierpont? Ipswich. Kidderminster? King's College. Christ's Hospital? Merchant Taylors? Charterhouse. Leamington. Marlborough. Repton. Rugby. Rossall. Radley. Shoreham. Sandhurst? Shrewsbury. Uppingham. Winchester. Westminster? Woolwich.

*The Fine Old Irish Gentleman.*—Where can I find the words of a song of this title, beginning "I'll sing you a fine old Irish song, made by a fine old Irish pater?" M.

*Millbrook Church.*—Having lately been on a tour "pedestrian" in the Midland counties, I was attracted by the beautiful position of Millbrook church, the parish church of a most retired and pretty village adjoining Amphill. In it are divers busts in marble put up to the memories of Lord and Lady Holland, a young daughter of



theirs; and also inscriptions on the walls to the late Miss Fox, and to Mr. Allen, a learned friend of theirs, and of whom there is a long account.

The busts in themselves are good, and by the celebrated sculptor Westmacott. The taste of the pedestals is by no means fitting for a little Gothic parish church, being both too large and of classical style quite inappropriate. I regretted to hear that a large and most elaborately ornamented sarcophagus put up in memory of the Hewett family in the seventeenth century has been lately demolished, though by the consent of their posterity as I was told. There remains only a tablet to them. How far this is justifiable it is not for me to discuss, but I think no such destruction ought to take place without good drawings being made of the monument, which must have been extremely curious from the remnants of it which I saw in the churchyard, and which were "going to the parsonage" a workman told me. There were arabesques in the style of Raphael, consisting of death heads, and the insignia of death worked down the sides of the monument, which seems to have been in plaster coloured.

I have not access at present to Lysons's *Bedfordshire* or other works on the topography of the county, so I know not whether this curious work of art has been recorded; but I think the Hewett posterity are to blame for allowing it to be so destroyed.

There is an epitaph to *another* Allen in this church, of which I annex an exact copy, and which is highly diverting. I wonder who wrote it, or rather who copied it?

The late Earl of Upper Ossory lived till 1818. Thomas Allen, his faithful servant, died in 1805. Is it possible that the earl, who was brother to the accomplished General Fitz-Patrick, and himself a scholar and of very cultivated mind, could have lived close by for so many years and not have seen or heard of his being styled "*Crocus Rotulorum*."

Who have been the clergymen of the parish not to suggest the proper alteration?

P.S. I do not think the latter part of the epitaph very clear as to who or what Tom Allen's master had dismounted.

"To the Memory of  
Thomas Allen,

"A native of this Parish, who lived above Sixty Years, as Groom to the Earls of Upper Ossory.

"He was assiduous, careful, and intelligent, ever attentive to the duties of his Situation, affectionately attached to his Masters, an excellent Servant, and an honest Man.

"In testimony of so much merit, and such long and faithful Service, John Earl of Upper Ossory, Baron Upper Ossory of Amptill, Lord Lieutenant and *CROCUS ROTULORUM* of the county of Bedford, has caused this tablet and inscription to be placed here.

"He died July 29th, 1805, in consequence of a blow he

had received from a horse, his Lord had *just dismounted* him. Aged 91, and is Buried in this Church Yard.

"1805."

PEDESTRIAN.

*Tettenhall, co. Stafford.*—I am about to publish a history of the parish of Tettenhall in Seisdon hundred, co. Stafford, with genealogical notices of the families heretofore and now connected with it. I shall be very thankful to any of your readers who will favour me with communications of any unpublished matter, or circumstances of interest relative to my subject, addressed to me, care of Mr. Simpson, Market Place, Wolverhampton.

I wish to know where the following lines, referring to Tettenhall, are taken from:—

"Here Hampton's sons in vacant hours repair,  
Taste rural joys, and breathe a purer air."

STAFFORDIENSIS.

*Lord Wellesley's Resignation.*—The *Annual Register* for 1812, after mentioning Lord Wellesley's resignation of the office of Secretary of State for Foreign Affairs, in the early part of the year, proceeds thus:—

"The motives by which he was induced to resign, as they afterwards appeared in a statement made public by his friends, were such as augured more unfavourably than even the act itself for the duration of the ministry."—Vol. liv. p. 129.

What is the statement alluded to in this passage? Was it merely inserted in the newspapers of the time? Or was it printed as a separate pamphlet, and has it been preserved in a permanent form? There is no mention of it in *Pearce's Life of Lord Wellesley*? L.

### Minor Queries with Answers.

*Lynch-law.*—Can some one of the numerous readers of "N. & Q." inform me of any work on Lynch-law, its origin, mode of procedure, forms, records, and anecdotes; and whether directly or by connivance it has ever been sanctioned by the governing institutions of any country? or have the actors in these apparently lawless proceedings been in any case tried by a legally constituted tribunal? *George Offor.*

Hackney.

[Lynch-law is peculiar to the United States of America; and, it is said, derives its name from a Virginian farmer, who was the first to flog a thief without any judiciary appeal. We are disposed, however, to question this vulgar story, and to consider Judge Lynch as a mythical personage. The irregular and summary administration of justice by the populace originated in the difficulty of adhering to the usual forms of law in the newly-fashioned territories. Until the latter are sufficiently peopled to entitle them to be ranked with the states, and to participate in the political immunities of the federal government, the inhabitants are obliged to frame and execute as best they can their own laws; which are generally borrowed from those of the Union.



A widely-scattered population naturally prefers a summary mode of legal procedure, more particularly in criminal cases; and this has led too frequently to abuses in the nascent States of America. We are not aware that any specific work has been written on the subject of Lynch-law; but Mr. OFFOR will find much of the information he desires in the late Capt. Marryat's *Diary in America*, 3 vols. 12mo., Lond. 1839; in the *British and Foreign Review*, vol. xiv. p. 29; and in the *American Review*, vol. xi. p. 459, art. "Uses and Abuses of Lynch-law."]

**Parliamentary Fines.**—From the following passage, copied from a letter from an M.P. to his wife in the country, bearing date "Maye 25<sup>th</sup>, 1604," it appears that the Speaker had power of fining absent members. What was the amount of the fine? and when was the custom discontinued?

"These shall be humbly to require you not to thinke it muche, nor to be displeased for my not coming home, accordinge to your expectation nor accordinge to mine owne desyre, as God dothe knowe, for I cannot depart from the Parlyment without the Forfeiture of I knowe not what, even as much as it pleaseth the Speaker of the house to impose uppon mee; and although some Gentlemen do come home at theyer pleasure, yet a poore Mans offence is not so lightlie esteemed. Little flies do hange in the Spiders webb, but the great Hornets do rushe through as ofte as they like."

From the above it would appear that the amount of the fine was at the discretion of the Speaker. Was this the case? LIBYA.

[The personal service of every member of the Commons' House has been compulsory from time immemorial. By 5 Rich. II. c. 14. it is enacted, that "if any person summoned to Parliament do absent himself, and come not at the said summons (except he may reasonably and honestly excuse himself to our Lord the King), he shall be amerced, or otherwise punished, according as of old times hath been used to be done within the said realm in the said case." And by 6 Hen. VIII. c. 16. it is declared that no member shall absent himself "without the license of the Speaker and the Commons." The penalties imposed upon members so offending have varied with the times and the temper of the House. Sometimes absentees have been committed to prison, but more frequently punished by fines, or the forfeiture of their "wages." In the later Parliaments of Charles I. and those of the Commonwealth, the fine for disobeying a call of the House was not less than ten nor more than twenty pounds; and most probably the last-mentioned sum was the *maximum* in all times. Taking the value of money into consideration, as well as the loss of the parliamentary allowance, the cost of absenteeism at the period referred to certainly was not to be "lightlie esteemed." The infliction of fines seems to have ceased towards the close of the seventeenth century. The power of inflicting them rested with the House; the Speaker, in virtue of his office, merely executed its orders.]

**Palm-Sunday at Rome.**—It is customary at Rome, on Palm-Sunday, the beginning of the *Settimana Santa*, for persons to carry about twigs, of what I suppose is a branch of *Salix*, intended probably to exemplify S. John xii. 12. and 13.: "When they (the people) heard that Jesus was coming to Jerusalem, they took branches of palm-

trees and went forth to meet him." As the species *Salix* is so multifarious, considerably above two hundred, perhaps some reader of "N. & Q." will please to specify the particular one used on this occasion. E.

[Out of the numerous species of willows described in the *Salicetum Woburnense* and elsewhere, it does not appear certain that any one kind in particular, to the exclusion of others, is used in Roman Catholic countries on Palm Sunday. The day was sometimes called *Osanna* (from the hosannas sung when our Lord entered Jerusalem and the Temple); and *Osanna* was also a name applied by the Jews to branches of palm, olive, and willow, carried in procession. "Porro dicuntur apud Hebræos *Osanna* termites palmar, olæave, aut *salicis*, alteriusve arboris, Græcis βάτα, quos quætiabant in honorem ejus cui pompa ducebatur." (Du Cange on *Dominica*.) There is nothing in this or in other accounts which restricts the willow-branches used on Palm Sunday in the South of Europe to any one species. In fact the boughs of various trees are borne upon that day in France, according to Bescherelle, simply as *substitutes*, in default of palm-branches. "Dimanche des Palmes . . . A défaut des palmes, on porte diverses branches." In England and Scotland, however, and apparently in Germany, a particular kind of willow is specially used for Palm Sundays, on account of the peculiar beauty of its catkins. This is the *Salix caprea*, or palm-sallow, of which the catkins are called in German *weiden-palme* (willow-palms). Some account of this *salix* may be seen in "N. & Q." 2<sup>nd</sup> S. v. 24. To the short passages there cited from Jamieson, Halliwell, and Loudon, it may here be as well to add one from Johnston, *Flora of Berwick-upon-Tweed* (1829), vol. i. p. 217., on *S. caprea*. Its "flowering branches are called *palms*, and are gathered by children about the time of Easter, the relics of a ceremony once performed in commemoration of our Saviour's entry into Jerusalem."]

### Replies.

#### ENGLISH MODE OF PRONOUNCING GREEK.

(2<sup>nd</sup> S. vi. 167.)

A querist, E. F. D. C., in the above number of "N. & Q." has asked the very interesting question, whence we in England get our method of pronouncing Greek? justifying the inquiry by an example of the very different pronunciation in use among the Greeks of the present day. Having had occasion to look into this subject many years ago, in connexion with the political History of modern Greece, the following passages may serve to supply the information desired. The Modern Greeks give to the vowels η, ι, and υ, and to the diphthongs ει, οι, and υι almost indiscriminately the same sound as that of the Italian *i*; ε and α are each identical with the Italian *e*; ω is sounded as υ; and αω and ευ are resolved into *af* and *ef* before all vowels, and most of the consonants; β is pronounced as *v* in English, and θ as *th*; and, generally speaking, accent has superseded quantity as a guide for pronunciation.

Greek literature, after the subversion of the Western Empire, had become almost extinct in



Europe; and where it survived in the recesses of monasteries, during the Middle Ages, the pronunciation was probably the same that had prevailed in Italy from the time when classical Greek had been the favourite study of the Roman schools. But after the capture of Constantinople by Mahomet II. in 1453, when the study of Greek was restored in the west through the instrumentality of Chrysolaras, Lascaris, Chalcondylas and other fugitives, it was taught with all the peculiarities of modern pronunciation above alluded to as belonging to the vernacular language.

In England, the introduction of the study of Greek under any modification was violently resisted in the reign of Henry VII., and at Oxford its partisans and opponents formed two factions under the respective designations of *Greeks* and *Trojans*. The strife was appeased in the subsequent reign, chiefly by the influence of Wolsey, and the new literature rose rapidly into repute and popularity.

But a fresh controversy then sprung up, as to the correctness of the pronunciation introduced by the Constantinopolitan refugees; the most powerful assailants of which were Aldus Manutius, the renowned printer of Venice, and Erasmus, whose *Dialogus de recta Latini Græcique Sermonis Pronunciatione*, was followed by a host of literary partisans, such as Metkerke, Beza, Ceratinus and others, who contended for the superior accuracy of the pronunciation which had theretofore prevailed. After a prolonged struggle their system was adopted on the continent, and their method of reading Greek met with general acceptance to the exclusion of the Constantinopolitan system.

The Byzantine pronunciation was, however, the first that was taught in the English schools; where it prevailed till the opposite views of Erasmus were warmly espoused by Sir John Cheke, a learned professor of Cambridge, in the reign of Henry VIII. In conjunction with Sir Thomas Smith, he resolved on casting out the abomination; and having commenced their reforms by the introduction of the purified pronunciation into schools and private seminaries, they at length ventured to broach their new doctrines in the hall of the University. Stephen Gardiner, Bishop of Winchester, who was then Chancellor of Cambridge, set himself with unaccountable virulence against the attempted innovation, and issued an edict against the proceedings of Cheke, which, besides being remarkable for its petulance and bigotry, is curious as an illustration of the mode of pronouncing Greek at that time prevalent in England. The document itself will be found at large in Strype's *Lives of Sir John Cheke* and of *Sir Thomas Smith*; after setting out with particularity the sounds which the Chancellor declares to be orthodox, and which are nearly those that I

have above described as peculiar to the modern Greeks, the decree concludes as follows:—

“Si quis autem, quod abominor, secus fecerit, et de sonis (re sanè, si ipsam species, levicula; si contentiosis inde natæ indignitatem, non ferenda) controversiam publicè moverit, aut obstinato animi proposito receptum à plerisque omnibus sonorum modum abrogare aut improbare perexerit, quive sciens prudens ad hoc data opera, quod hic sanctum est, verbo factove publicè palam contempserit, hunc hominem, quisquis is erit, ineptum omnes habento: et à senatu, siquidem ex eo numero jam fuerit, is qui auctoritati præest, nisi resipuerit, expellito. Inter candidatus verò si sit, ab omni gradu honoris arceto. Ex plebe autem scholarium si fuerit, quum ita haberi id ei commodò esse possit, pro scholari non censeto. Puerilem denique temeritatem, si quid publicè ausa fuerit, domi apud suos castigari curato. Postremò Vicecancellarius et Procuratores quæ hic præscripta sunt ne contemnantur, neve edito fraus aliqua fiat, pro modo jurisdictionis singuli providento. Ab his si quid adversum hæc admissum sit, aut omissum, multa est quam dixerit Cancellarius. In summa, hoc edictum omnes sacrosanctum ita habento, ut hæc contumacibus remissum, nec resipiscentibus severum esse videatur.—Datum Londini, 18 Calend. Junias, anno Domini 1542.”

Cheke appealed from the dogmatic Chancellor to the learned men of Europe, and published a series of epistles between the bishop and himself, in which the gentle spirit of the former appears to but little advantage:—

“I have read,” commences the prelate, in an address to the professor, “the treatise which you have transmitted to me, in which I find a copious stream of words, and a redundancy of speech; much reading, too, do I discern, and happiness of memory, besides industry and diligence in the pursuit of common and trivial matters. But know, Sir, that in a professor I look also for judgement and erudition, and condemn that arrogance, presumption, and insolence, which so frequently flow from your pen.”—Stephanus Wintonus, *Episcopus, Acad. Cantab. Cancell. Joh. Cheko*, p. 5.

In spite, however, of the opposition of the bishop, the efforts of Cheke and his colleague Smith were eventually successful. The reformation proceeded slowly, but steadily; and in England the modern Greek pronunciation, as introduced by Chrysolaras and his countrymen, was abandoned, and that suggested by Erasmus and his imitators became the universal practice of Britain, as it had already become that of the rest of Europe.

The works to which the controversy gave rise are numerous and singularly interesting; and such is the ingenuity displayed in them, that Ducange and later philologists abstain from offering any opinion as to the side on which victory *ought* to have rested. The modern Greeks naturally rely on the argument of an uninterrupted tradition from generation to generation; whilst their Latin opponents point to the fact of lingual corruption inseparable from centuries of association with contiguous races and barbarous dialects. A collection of the principal essays published by the disputants on both sides was printed by Havercamp at Leyden in 1740, under the title of *Sylloge Scriptorum qui de Græcæ Lin-*



*guæ recta Pronunciatione scripserunt*, 2 vols. 4to., and a summary of the arguments which chiefly make for the Byzantine party will be found in the *Ἀρχαιολογία Ἑλληνικά* of Gregorius Ieromonachus Paliurites, printed at Venice in 1815, vol. ii. p. 309.

J. EMERSON TENNENT.

The present English method was settled in the time of Erasmus (Southey's *Omniæque*). The pronunciation of the Greek child, as represented, is correct in modern Greek, and is that which was adopted by Reuchlin. But both are deviations from the ancient method. Both confound three distinct things: 1, length of syllables (quantity); 2, elevation and depression of voice (accent); and 3, syllabic emphasis (*ictus*)\*; and both mispronounce certain vowels and consonants. To arrive approximately at the ancient pronunciation, varied however in different ages and places in Greece and her colonies, comparative philology must be resorted to. There are many Greek words adopted into the Syriac and Arabic, as also into the Russian language, besides proper names. The Septuagint version, in respect of names and untranslated words, being compared with the Hebrew, together with the Hexapla of Origen, which gives the pronunciation of Hebrew in Greek letters, will furnish the student with a close approximation to the ancient pronunciation of Greek, due allowance being made for the conventional alteration in the sound of a Greek word, to adapt it to the idiosyncrasy and vocal powers of the other languages named.

The English Universities have treated the Greek and Latin tongues as the lawyers have the Norman-French. The assumption in these cases is, that as the true pronunciation is lost, we may speak Greek, Latin, and Norman-French after our own fashion. When a learned English Doctor of Divinity waited on the Pope, a few years ago, to open out to him a scheme of church union, the Pope was unable to understand the Doctor's English-Latin, and to the Doctor the Pope's Italian-Latin was equally unintelligible. Fortunately the Doctor's wife understanding Italian, the Pope and the Doctor discussed their theological politics through that medium.

The pronunciation of modern Greek, and the method of Erasmus, may be learnt from Burnouf's *Méthode pour étudier la Langue Grecque*, p. 2. The French and German grammarians have not adopted the modern Greek method, although in some instances it represents the ancient method, and is

\* For example, in *librāriān*, the ascending accent is on the first syllable *li*; and on the third *ri*; the descending accent is on *bra* and *an* (the second and fourth syllables); the *ictus*, or syllabic emphasis (what in English is called accent), is on the second syllable. (See Sheridan's *Art of Reading*, p. 75.). The *ictus* is the forte in music, and the accent is the note above or below.

partially used in Germany: *e. g.*  $\beta = v$ ,  $\gamma = y$  (except before *a* and *o*),  $\delta = th$  (in *this*),  $\mu = b$ , and  $\chi = ch$ , in German. T. J. BUCKTON.  
Lichfield.

E. F. D. C. tells us he met a modern Greek who pronounced *án*, in *ánθρωπος*, as we enunciate the word *can't*; and your correspondent asks, "whence did we obtain *our* pronunciation of Greek?" I beg E. F. D. C.'s attention to a remark or two.

1. He mistakes. The Greek did *not* so pronounce *án*. His sound was like our *an* in *ant* or *fan*. I have spent sixteen years among the Greeks; know their language much as I know my own; and affirm that *a* is thus sounded in *ánθρωπος*, as it is almost uniformly. The exceptions are few; such as *θυγάτηρ*, daughter, where it is like *a* in *can't*, or as in *father*.

2. If your correspondent dip into Anthony Wood's *Antiquitates Oxonienses*, he will find that *our* mode of pronouncing Greek originated in a lark, and in the laziness of Greek Professors at that University. When Greek was first studied at Oxford, it was pronounced just as it is *now* in living Greece. For example: *vasileis* was *vasilefs*; *θέθρον* was *thenthron*, *th* as in *then*, *not* as in *thin*; and *τὸν πατέρα* was *tom batéra*, the *v* becoming *m* by euphony with *π*, and *π* becoming *ε* by euphony with *ν*, sounded *m*.

3. Idle Professors at Oxford, disliking the trouble of learning this true system of sounds, fell into the habit of pronouncing each Greek letter as *we* in English sound our corresponding letter. Thus *ε* became *b*, *not v*; and so of the rest. Though fines were ordained at Oxford, all was in vain. Such is the real and *disreputable* origin of what we gravely call "our English system"—system!!

4. Though our enunciation of Greek characters is the very antipodes of that of living Greeks, it is certain that the latter is that of *ancient* Greece too. I have a manuscript by me *proving* this; but fear of expense prevents its publication.

5. Should any one long to see proof that the sounds of the living Greeks are *precisely* those of the purely *classic* ages, let him address me as below.

SHERIDAN WILSON.

23. New King Street, Bath.

#### WORDS ADAPTED TO BEATS OF THE DRUM.

(2nd S. i. 94.; ii. 339.)

LE TAMBOUR will not, I think, find in any work a printed collection of words adapted to military drum-beats or bugle-calls. The Grub Street rhymes which have reached our day have been transmitted orally from the mouth of one drummer or bugler to his successor; and so on,



from one race of soldiers to another. Possessing no intrinsic merit as compositions, it is not surprising that they have never been considered worthy of preservation in any other than a verbal form. That we want a Tupper to make new themes for our Calls, or to rectify what has hitherto sprung from the feeble but prompt effort of martial intellect, will be abundantly proved by the subjoined specimens, which, nevertheless, may assist *LE TAMBOUR*, and amuse the curious:—

*Quarter Drum.*

"Fifteen minutes to live, to live;  
Fifteen minutes to live."

This is a warning beat, indicating that the parade will form in a quarter of an hour.

*Sergeants' Call* (for parade).

"Sergeants all, sergeants all,  
Don't you hear the sergeants' call?"

This would imply that the sergeants are too obtuse to recognise their own call, but of course it is a libel on the rank to say so.

*Fatigue Call.*

"Shoulder your shovel and s—t come dig;  
Shoulder your shovel, John Todd.  
Shoulder your shovel, ne'er think of the hod,  
And work with a will, John Todd."

The first two lines, commending themselves to young memories by the unfortunate occurrence of that displeasing little word, supplied in its two omitted letters with a dash, are repeated with gusto by every urchin, within or without the barracks, if the sound of the call reaches his sharp-set-ears. The two latter lines are not so well known, and are very generally omitted, or made up by repeating the two first lines.

*No Parade.*

"There is no parade to-day;  
There is no parade to-day,  
There is no parade,  
For our brigade,  
For our brigade,  
To-day."

The music (?) of this call is decidedly the prettiest in the service; and is used whenever any circumstance, such as a storm, necessitates the suppression of the parade and its consequent drills. In the Guards, and other crack regiments, this call is never omitted when the occasion needs it; but it is remarkable, in the Royal Engineers, this neat little theme, consigning the troops to a slight interval of leisure, has not been heard of in the squares of that corps for more than twenty-five years.

*Dinner Call.*

"Come; pick them up, pick them up—  
Hot potatoes; hot potatoes;  
Pick them up, pick them up;  
Hot potatoes, hot potatoes—all."

Simply a satire on the fact. The potatoes are never very hot, you may rely on it. A cold dinner

is as much a rule for the stomach, as the balance step is the first invariable attempt at marching.

*Working Call.*

"I call'd him, I call'd him—  
He wouldn't come, he wouldn't come:  
I call'd him, I call'd him—  
But he wouldn't come at all."

And no wonder; for men are loth to drudge for nothing, or for barely sufficient recompense to cover the wear and tear of clothes injured by toil or disfigured by mire. It may be mentioned here, that the old Sapper corps had, according to the testimony of rival soldiers, a sullen, tardy pace on going to work, and an amusingly accelerated one on coming from it.

One more specimen, and these notes must close.

*Stable Call.*

"Oh! come to your stable—  
Work while you're able—  
Water your horses and give them some corn.  
If you don't do it,  
The Colonel shall know it;  
And you shall be punish'd according to law.  
So, come to your stable—  
Work while you're able—  
And water your horses, and give them some corn."

M. S. R.

Brompton.

"GULLIVER'S TRAVELS."

(2nd S. vi. 123. 215.)

MR. HENBURY'S remarks and queries cannot be very briefly disposed of; but I must do my best. First "it must surely be understood" that Swift is using popular language: but this is the charge, not an answer to it. In satirising mathematicians, he ought to have used strict terms, to prevent their being able to show that he was out of his depth. The laws of satire, as generally understood, give victory to the party satirised the moment he shows any proof of the satirist's ignorance of the subject: and it is a rule that the smart man is held bound to be very correct; he must not aim his shaft at a beam until he is clear of every mote. I appeal to the fact that the laugh—the first object of humorous satire—is always turned against the man who stands on his superiority, no matter in what way, by a very slight shake of his tripod. Years ago a physical philosopher turned his attention to medicine, and in due time passed his examination before the College of Physicians. The dons of that institution, knowing who they had before them, led the examination to an elementary point connected with the action of the heart, on which the examinee, after description, said, "it is exactly the principle of the fire-engine." "Could you not say at once," said one of the examiners, with the manner of one who feels he has caught his bird, "that it depends on



the elasticity of the air?" "It does no such thing," answered the intended victim; "it depends on the difference of the elasticities of the air in the two places." The examiner saw by the smile on the faces of his colleagues that it will not do to be popularly correct in assailing those who are correctly correct.

I did not insinuate that Swift had "overlooked" the distinction between cones and cylinders as solids and parallelograms as superficies: nothing can be overlooked except what is known: I doubted whether Swift *knew* the distinction. Neither do I at all admit that a superficies is "*vox et præterea nihil*."

Writers of fiction spoil the characters they are drawing by putting ignorance into their mouths when they intend them to be learned. This should only be done by those who feel conscious of having but their day to live. Walter Scott makes his absent scholar, the minister of St. Ronan's, puzzled because Ingulphus and Geoffry Wine-sauf do not agree about a point in the geography of Palestine. The second wrote an *Itinerary*, or at least his authorship was not questioned in Walter Scott's time: but the first wrote nothing at all about Palestine; he had been there as a pilgrim, which probably led to the mistake. Now though an author may be pardoned for an anachronism, or for a few non-existing personages introduced into history, because the necessities of the fiction have no law, the license does not extend to invention for the sake of saving a few minutes' search for an author's name. Who was it who recommended his son never to tell a lie when truth would do as well? If not Chesterfield, somebody very like him; but whoever he was, he laid down an excellent rule for a novelist. Roger Bacon might have taken the place of Ingulphus, and those who happen to know the monk of Croylund would not have had their writ of *incredulus odi* against the great magician.

Swift's wrong satire about the tailor's quadrant is not "rendered necessary" by my proposed substitute having been used up at Lilliput: because there were plenty of other alternatives. In fact, if Swift had been up to his work, he would have made the Lilliputian method a basis for the more mathematical method of the Laputans. He would have made the latter proceed upon a geometrical mean between the rounds of the thumb and of the great toe, or some such refinement: and in bringing out the clothes ill made, which was his object, and which he might then have properly attributed to a wrong figure in the calculation, he might have taken occasion to show the advantage of the Lilliputian method. And farther, a writer is hardly fit to handle mathematicians who call "Twice round the thumb once round the wrist," &c., a "mathematical computation." Does any one call "two pints one quart, four quarts one

gallon," &c. a mathematical computation? And farther still, this method, mathematical or not, was in actual use by the English seamstresses and tailors of Swift's time, and may be to this day, for rough help.

I said I would discuss any mathematician whom any one of your correspondents would name as being one of whom Swift's Laputan is a fair caricature. In reply to this challenge, MR. HENBURY begins by asking for a categorical answer to the question whether the story of Newton cutting a large hole for the large cat and a small hole for the small one, is "fact or fiction." This story is from the jest books, and has never been discussed, that I know of, by biographers. To the question I answer that I do not know, but that first, no evidence has ever been produced; secondly, the story is a stock story, older than Newton. I cannot recall where I have seen it, but I dare say some of your readers will throw it back, either on Hierocles himself, or on some follower before the time of Joe Miller. I may add, that Humphrey Newton, the amanuensis, says, "He kept neither dog nor cat in his chamber." There is another story, quite as good, also from the jest books. It is that Newton, in a fit of absence, used a lady's finger as a tobacco-stopper; she imagining that he seized her hand to make a declaration. But Conduitt's notes put a serious difficulty in the way of this anecdote. They state that when Newton was asked to take snuff or tobacco he always declined, saying that he would make no necessities to himself. Whether by this he meant, *inter alia*, that he desired to avoid the necessity of burning the end of a fair finger, I cannot undertake to say: but the statement seems to require the inference that he *did* avoid it.

I am next asked whether the anecdotes of Newton's absence of mind do not show that the flapper would have been a most useful companion? I answer, first, that even supposing them rightly named, they do not show any such thing: a flapper might have flapped the contents of the *Principia* out of existence as fast as they came into it. Halley is the flapper for my money, who flapped Newton into writing what was in his mind; and very hard he had to flap; and he organised the Royal Society into a body of deputy-flappers: and poor Newton, flapped on all sides, got through the author-work of the *Principia* in eighteen months, the most splendid flapping job that ever was done.

Secondly, I never yet read any anecdote of Newton denoting *absence* of mind. Absence of mind means a wandering from the subject properly before it into another. If Newton, during business at the Mint, or lecturing in the University, or in discussion in the House of Commons, or in conversation with his friends, had fallen off into mathematics, or anything else, he would have



been said to be subject to fits of *absence*. But no such thing is related of him. When completely master of his own time, at Trinity College, with scientific speculation for his *only* business, he would remain for hours in thought, and would even forget his meals: but it is not related that, when any other subject was the one properly before him, he ever left it unconsciously. It is not related that when he had begun his dinner, he forgot to go on with it. Most men who have ever done anything great, in any subject, have had this *presence* of mind, when engaged: many have also been given to perpetual sudden *absences* from other engagements; but not Newton. Walter Scott has distributed this quality of absence equally among his scholars and mathematicians: there is the minister of St. Ronan's, a scholar; Davie Ramsay, a calculator; Dominic Sampson, both scholar and mathematician. I now refer to what I said on this subject in my former paper.

There is another question, but it must be considered in a future communication, under a head of its own: for even Gulliver must not travel beyond all limits. I will conclude with a word on *stock stories*, of which we have seen one. There is another in the very number which contains the remarks I have commented on: it is that of the women of Mungret (2<sup>nd</sup> S. vi. 208.). How many versions there are of this story I do not know: perhaps your pages may get them together. The following is the Oxford version. In old time it was customary to contend in Leonine verses, the challenger giving the first part, and the answerer completing the verse, all *impromptu*: so that the dialogue would run on consecutively, and without pauses. A very famous Cambridge versifier was on his way to Oxford, to annihilate the scholars of that place. When near the town, a thatcher got off the roof he was working upon, and came towards him. The Cantab, merely to keep his hand in, began — "*Rustice quid queris?*" and the thatcher answered: "*Quod tecum versificeris.*" The other, now greatly astonished, went on: — "*Versificator tu?*" and was answered: "*Melior non solis ab ortu.*" The Cantab turned his back, and was off; not liking to encounter the gowmsmen of a University which produced such peasant labourers. But the thatcher was no less a person than Roger Bacon, who had been selected to play the trick.

A. DE MORGAN.

#### CASTING OUT DEVILS.

(2<sup>nd</sup> S. vi. 207.)

If no one should be "good enough to corroborate" Mr. R. W. HACKWOOD's Note under the above heading, perhaps the following information may interest him: —

"1788. Bristol was destined to be this year once more the theatre of a *farce* like that of the Lamb Inn, West

Street, in 1762. For any grave treatment of such details we are not, in this case, to do more than refer to a pamphlet, published this same year, under the following title: "*A Narrative of the Extraordinary Case of GEO. LUKINS, of Yatton, Somerset, who was possessed of Evil Spirits for near eighteen years. Also An Account of his remarkable Deliverance, in the Vestry Room of Temple Church, in the City of Bristol. Extracted from the manuscripts of several persons who attended . . . The Fourth Edition; with the Rev. Mr. Easterbrook's Letter annexed, authenticating the particulars which occurred at Temple Church,*" 8vo., pp. 24.

"The persons who attended" were the Rev. Mr. Easterbrook, vicar of Temple, and fourteen other serious persons. The press of the day teemed with other productions of believers as well as unbelievers in *Mister Nicholas Senior's* potency. . . . The ridicule that accumulated round the devoted heads of the confiding ones, we believe, tended to shorten the otherwise useful life of the Vicar of Temple, of the goodness of whose heart, whatever might be said of his share of that needful material of the head, common sense, there were scarcely two opinions.

"LUKINS was a psalm-singer, a ventriloquist, and an actor of Christmas plays or mummeries, and had practised upon the credulity of his immediate neighbourhood for eighteen years when his fame reached Bristol. He had exhibited in Temple Church two or three times previous to the grand display of the *Narrative*. Being employed as a common carrier between Yatton and Bristol, he was known to many of our fellow-citizens. In the performance of his engagement to join the serious assemblage at the Church, he once called at the shop of Messrs. Bath and Pinkney, for the purpose of inviting those gentlemen to be witnesses of his *premeditated* calling of 'spirits from the vasty deep;' but Mr. Bath (as Mr. Pinkney told the writer), affecting to doubt the conformity of infernal agency with human arrangements of an adverse tendency, contented himself with hastening GEORGE on his way to Temple Street, lest the Devil should take it into his horned head to 'play hell' among the hardwares and cutlery. Happening ourselves, about 1804 or 1805, to reside in the road of LUKINS's journeyings to and fro, as he 'toddled' along with his arm-basket and a stick, he was frequently the subject of observation, which he invariably acknowledged by a polite touch of his hat. He was then a fair-looking, cleanly-dressed, little old man, of yet comely and not hard-favoured features, with a good-tempered simplicity rather than archness of expression, that sufficiently accounted for the readiness with which so many became the dupes of his innocuously diabolical vocation." — J. Evans's *Chronological Outline of the History of Bristol*, 8vo. p. 297.

WM. GEORGE.

Bristol.

George Lukins was a common carrier between Bristol and Yatton in Somersetshire: he was a psalm-singer, a *ventriloquist*, and an actor of Christmas plays or mummeries, and he had practised upon the credulity of his immediate neighbourhood for eighteen years before his fame reached Bristol. Among many rare and curious pamphlets in the library under my care are the following, which I shall feel pleasure in showing to any one who will favour me with a visit, and from which they can copy whatever they may regard as interesting: —

"A Narrative of the Extraordinary Case of Geo. Lukins, of Yatton, Somersetshire, Who was possessed of



*Evil Spirits* for near Eighteen Years. Also an Account of his remarkable Deliverance, in the Vestry-Room of Temple Church, in the City of Bristol. Extracted from the Manuscripts of several Persons who attended. To which is prefixed A Letter from the Rev. W. R. W. The Third Edition. With the Rev. Mr. Easterbrook's Letter annex'd, authenticating the Particulars which occurred at Temple Church."

"An Appeal to the Public respecting George Lukins (Called the *Yatton Demoniac*), containing An Account of his Affliction and Deliverance; together with A Variety of Circumstances which tend to exculpate him from the Charge of *Imposture*. By Joseph Easterbrook, Vicar of Temple in the City of Bristol."

"Authentic Anecdotes of George Lukins, the Yatton Demoniac; with A View of the Controversy, and A Full Refutation Of the Imposture. By Samuel Norman, Member of the Corporation of Surgeons, in London, And Surgeon at Yatton."

"The Great Apostle Unmask'd, or A Reply to the Rev. Mr. Easterbrook's Appeal; In Defence of HIS Demoniac, George Lukins. By Samuel Norman, Member of the Corporation of Surgeons, in London, and Surgeon, at Yatton."

In one of these pamphlets we are told that

"The persons who attended (at the exhibition by Lukins) were the Rev. Mr. Easterbrook, vicar of Temple; Messrs. J. Broadbent, J. Valtou, B. Rhodes, J. Brettel, F. McGeary, W. Hunt, (Wesleyan Local Preachers). With eight other serious persons."

The first pamphlet contains the most horrid blasphemies it is possible for man to utter, Lukins all the time *professing* to be under the influence of demoniacal possession. At page 22. is the following account of the casting out of the devil:—

"The poor man still remained in great agonies and torture, and prayer was continued for his deliverance. A clergyman present desired him to endeavour to speak the name of 'JESUS,' and several times repeated it to him; at all of which he replied '*Devil*.' During this attempt a small faint voice was heard saying, 'Why don't you adjure?' On which the clergyman commanded, IN THE NAME OF JESUS, AND IN THE NAME OF THE FATHER, THE SON, AND THE HOLY GHOST, THE EVIL SPIRIT TO DEPART FROM THE MAN! which he repeated several times:—when a voice was heard to say, '*Must I give up my power?*' and this was followed by dreadful howlings. Soon after another voice, as with astonishment, said, '*Our master has deceived us.*' The clergyman still continuing to repeat the adjuration, a voice was heard to say, '*Where shall we go?*' and the reply was: 'To hell, thine own infernal den, and return no more to torment this man.' On this the man's agitations and distortions were stronger than ever, attended with the most dreadful howling that can be conceived. But as soon as this conflict was over, he said, in his own natural voice, 'BLESSED JESUS!' became quite serene, immediately praised God for his deliverance, and kneeling down said the Lord's-prayer, and returned his most devout thanks to all who were present."

"The meeting broke up a little before one o'clock, having lasted nearly two hours; and the man went away entirely delivered, and has had no return of the disorder since."

A manuscript note at the end of the "Narrative" says, that

"About 6 months since Geo. Lukins was living in

\* "This was heard in a sweet voice, supposed to be a good spirit."

Bristol, perfectly clear of any Returns of his Extraordinary affliction, and a well-disposed, sensible, Moral, Good Christian and Member of Society. — E. M., May 17th, 1798."

GEORGE PRYCE, Librarian,  
City Library, Bristol.

### Replies to Minor Queries.

*Buchanan the Poet and Historian* (2nd S. vi. 206.)

— Your correspondent, the Rev. James Graves, of Kilkenny, is recommended to look into Dr. Irving's *Memoirs of the Life and Writings of George Buchanan*, 8vo., published in 1807, and reprinted in 1817; because I think he will there find, upon examination, an answer to all of his queries respecting that very great man and his family connexions. — T. G. S.

*Morganatic Marriages* (2nd S. vi. 237.)

— This answer, in one respect, is satisfactory; but LORD FARNHAM will oblige, if he could ascertain from his correspondent a little farther explanation of the word "*mediatised*," and also what is the derivation of the word "*Morganatic*" itself to signify such a marriage? This has never yet received a *satisfactory* answer, though several suggestions have been made. Vienna, where these marriages are well understood, would be a likely source for a solution of the question. — G.

*Peeresses' Second Marriages* (2nd S. vi. 234.)

— X. X. has cited the law as laid down by Lord Coke correctly, and it has not changed to this day. The usage observed in regard to the continued assumption of the title after the second marriage with a *commoner*, is but one of courtesy, and not recognised in any other way. At the several coronations of late years, the widows of peers who had remarried were not acknowledged as peers' widows, nor were they summoned. Like many other assumptions, which the mere courtesy of society recognises, and are of daily occurrence, even in the case of widows of baronets and knights, they are not *legal*, though tolerated for being a harmless gratification. Some years ago a very eminent conveyancer and equity counsel, since called to a distinguished and high position, refused, on settling the draft of a lady's will, the widow of a baronet, to allow her to style herself by the title of her late husband, she being then the wife of a person of inferior degree, the real property passing by the will being considerable; and the will was made in her proper name with the addition of "calling herself Lady —."

When a woman noble by marriage contracts a second marriage with a peer of inferior dignity, she takes the title of such peer; and no licence of the Sovereign is required, nor was ever given, for such purpose; a licence only would be required to retain the *higher* title of her first husband.



The general rule of law is, that the *status* a woman acquires by marriage she loses by remarriage, following the position and state of her husband, unless she has by birth any positive rank of her own. *NOTES AND QUERIES* G.

*Ancient Medal* (2<sup>nd</sup> S. vi. 207.)—The kind of medal about which INA would like to have some information is no doubt the stamped lead, or "bulla," which gave and yet gives the name of "bull" to the Papal document to which it is fastened instead of a seal. If INA will closely look at his, I think he will find it made up of two pieces so struck together, in the stamping, as to form one solid piece, through which ran a thin flat string, platted with two threads; one of red, the other of yellow silk—the colours of the old Papal banner. As INA's "bulla" was found within the precincts of a priory, it is likely it once hung from one of those ecclesiastical documents about which I have spoken, at some length, in *The Church of Our Fathers*, vol. ii. p. 480., &c.

D. ROCK.

Brook Green, Hammersmith.

*The Abulci* (2<sup>nd</sup> S. vi. 207.)—The name of the company (*ταγματος*) of Abulci, mentioned by Zosimus (ii. 51.), occurs nowhere else, according to Heyne, than in the *Notitia dign. utriusque Imperii in Gall. et Britann.*, supposed to have been written in the reign of Theodosius: and as the Roman legions were not only distinguished by numbers, and by the names of Emperors, but also from the locality where they were raised, or where they distinguished themselves (*Penny Cyc.*, Art. LEGION), it is highly probable that *Abulci* is a name derived from some place, which, however, was unknown to Pancirollus, who wrote a commentary on the *Notitia*. The conjecture of A. A. as to the *Obulci* from Spain is equally entitled to respect with Somner's and Brady's *Abula* in old Castile. Comparing the above two notices with Polybius (vi. 1. 470. c.), we may infer that the troops garrisoned at Anderida (Eastbourne) were a small company of spearmen (*hastati*), and part of the horst of Abulci mentioned by Zosimus. (See Horsfield's *Sussex*, i. 48.) The battle to which A. A. refers was not on the Rhone in Dauphiné, but at Mursa, now Eszek, on the Drave, near its junction with the Danube, in Hungary (Gibbon, iii. 18. 159.). *NOTES AND QUERIES* T. J. BUCKTON. Lichfield.

*Arms of Bruce* (2<sup>nd</sup> S. vi. 135.)—It is much to be regretted that in some matters we cannot divine the intentions of others. Were it so, I should not have expended a considerable portion of time to no purpose, in preparing a Synopsis of the Scottish Peerage upon the plan of my late friend Sir H. Nicolas' work, during intervals of many different engagements over the last eighteen months. But in consigning to the waste basket my MS. (em-

bracing nearly two-thirds of the whole) I have the less regret in seeing that your correspondent at Barrackpore—if I may judge by the specimen—is about to produce a similar manual, in all respects deserving of encouragement and thanks. And no small praise is due to a gentleman who, located on the sultry shores of the Hooghly, occupies himself so usefully and well. I trust that we may soon be able to acquire the completed fruits of his labour. *NOTES AND QUERIES* M. L.

Lincoln's Inn.

*Shakspeare Portraits* (2<sup>nd</sup> S. vi. 227.)—A few years since I purchased at an obscure print-shop, long shut up, a copy in pencil of the famous Shakspeare bust (size of life), certainly well done, and presenting what Mr. Lowne is anxious to meet with—"a clear and distinct copy of the bust." My drawing is endorsed "B. 1823," and exactly resembles in all respects but size the engraving of the bust in Mr. Boaden's work upon Shakspeare Portraits, and which engraving is there stated to be "drawn by Mr. John Boaden from the Stratford bust," engraved by Scriven. Mr. Boaden's work was, I think, published in 1825; and I have sometimes thought that my drawing was the original one made by Mr. B.; but this could scarcely be. At all events Mr. Lowne is very welcome to see and to use the drawing if he pleases.

EDW. J. SAGE.

16. Spenser Road, Newington Green.

Mr. E. Y. LOWNE may get a very good cast of the Stratford monument from Signor A. Micheli of Moor Street in this town. I bought one a few weeks ago which pleases all who see it, cost only a few shillings, and is an excellent addition to any library.

Mr. LOWNE will find in the curious and very scarce volume (and supplement) on the Shakspeare Portraits, by the late Mr. Wivall of this town, a full account of the portraits and pseudo-portraits of the great bard. *NOTES AND QUERIES* ESTE.

Birmingham.

*Forged Assignats* (2<sup>nd</sup> S. vi. 70. 134.)—The paper for the assignats was manufactured at Haughton paper-mill (built in 1788), a few miles from Hexham, in a very picturesque part of Northumberland. The transaction was managed for Mr. Pitt by Mr. (afterwards Alderman) Magnay, whose family was and is connected with that part of the county. One of the moulds in which the paper was made is still in the possession of the proprietor of the mill, in whose family some of the assignats were also long preserved, but they have now been lost. The assignats were probably printed in London, but on this and other questions information might probably be obtained from the successors of the alderman, who might, perhaps, also be able to tell what number, and in what year they were circulated.



The mill is still standing, but is not at present in operation, though it is, I believe, to be let. It will soon, by means of the Border Counties' Railway (which will pass within a short distance of it), be rendered much more accessible than it could have been in Mr. Pitt's time.

W. C. TREVELYAN.

Wallington.

*Payment of M.P.'s* (2<sup>nd</sup> S. iv. *passim*.)—On this subject see *Annals of Windsor*, vol. i. p. 469. In a note it is said that in the year 1432, the date of the earliest register of the corporation of Southampton, is the following entry:—

"Item, payd the iij day of Aprill, to my master the myre (M.P. that year) in party payment of hys parliament wages, xls."

In the Windsor accounts the entries occur nearly every year. See also "Report on the Municipal Records of Winchester and Southampton," by Thomas Wright (in *Proceedings of British Archaeological Association*). R. C. W.

*Earliest Stone Church in Ireland* (2<sup>nd</sup> S. vi. 233.)—A stone oratory was erected at *Banchor* in the twelfth century by Archbishop Malachy. The novelty, however, of such a structure appears to have excited considerable astonishment among the native Irish even at that period. For a similar erection at *Armagh* annalists have assigned a much earlier date, placing it as far back as the eighth century. A stone church is said to have been built at *Clonmacnois* by the monarch Flann Siona in 904. A church at *Armagh* of the same material, roofed with lead, is mentioned as a work of the early part of the eleventh century. That the stone oratory of St. Malachy already alluded to was deemed an architectural innovation is clear from the following passage, which your readers will find quoted in a *foot-note*, vol. ii. p. 59. of the undermentioned history:—

"Visum est Malachiæ debere construi in Banchor oratorium lapideum, instar illorum quæ in aliis regionibus extructa indigebat. Et cum cepisset jacere fundamenta indigne quidem mirati sunt, quod in terrâ illâ necdum ejusmodi ædificia invenirentur."—S. Bernard. in *Vit. Malach.*

The celebrated Cormac, who united in his person the kingdom and see of Cashel, bequeathed many costly gifts, vessels, gold and silver, vestments, mass-books, and other valuable treasures to churches. The beautiful chapel which crowned the rock of Cashel was also the work of this monarch, who perished in battle with the warrior-abbots of Cork and Kintetty, 908. *Lismore*, *Cashel*, and *Armagh*, were among the several churches enriched by his munificence. Those previously mentioned were the earliest ecclesiastical (stone) structures in Ireland, the more ancient edifices being nothing more than rude compilations of wattles, clay, and thatch, such

materials as composed, under the hand of St. Patrick (in the sixth century), the first Christian temple that supplanted "the image which paganism had set up" on the Plain of Slaughter. (See Moore's *Hist. of Ireland*, vol. ii. pp. 59, 60.)

Mention is somewhere made (I think in the history to which I have referred) of two remarkable features peculiar to ancient Irish ecclesiastical architecture, namely, the stone roofs and crypts, which, instead of being subterraneous cells, were chambers occupying the space between the ceiling and the roof. Will any of your readers kindly refer me to the most reliable work treating on Irish architecture, ecclesiastical and domestic? F. PHILLOTT.

*Population of London* (2<sup>nd</sup> S. vi. 110.)—If X. Y. Z. can refer to Sir W. Petty's *Essay on Political Arithmetic, concerning the Growth of London*, written in 1682, I think he will find the information he seeks. Botero's work, *On the Causes of the Magnificence and Greatness of Cities*, written at the close of the sixteenth century, may be also worth consulting; and in a more popular recent work, *The Pictorial History of England*, there are various references to the subject.

R. W. HACKWOOD.

*Works printed by Plantin and the Stephenses* (2<sup>nd</sup> S. vi. 91.)—Peignot, in his *Répertoire Bibliographique Universel* (Paris, 1812), mentions the following works (p. 118.), *Index Librorum qui in Typographiâ Plantiniana venales extant*, Antwerp, B. Moretus, 1642; (p. 363.) *Petite Notice sur les Plantins*; and adds, "Crevenna a dit un mot sur ces imprimeurs dans le sixième volume de son *Catalogue* de 1776, p. 166., et il l'a dit d'après Maittaire;" (p. 97.) *Libri in Officinâ Rob. Stephani, partim nati, partim restituti et excusi*, 1546; and (p. 363.) *Michaelis Maittaire Historia Typographorum aliquot Parisiensium, vitas et libros complectens*, Londini, 1717.

ANON.

*Mlle. de Scudéri* (2<sup>nd</sup> S. v. 274., vi. 177.)—On this celebrated lady, besides the sources I have previously quoted, see M. Cousin's work, *La Société Française au XVII<sup>e</sup> Siècle*, more especially the twelfth chapter in the second volume.

GUSTAVE MASSON.

*Martin's Long Melford* (2<sup>nd</sup> S. vi. 190.)—The very interesting manuscript of Roger Martin, Esq., of Long Melford in Suffolk, was published at length in Neale's and Le Kieux's *Views of Collegiate and Parochial Churches*, London, 1824, vol. ii.

H. D'AVENEY.

*The Irish Estates* (2<sup>nd</sup> S. vi. 207.)—Many years ago I bought by public auction in Fleet Street a small folio MS. volume, which proved to be the original minutes of the Vintners' Company, containing the early years of James I. Many of these minutes related to the purchase of the Irish estates



at Londonderry, &c. It also afforded curious illustrations of the arbitrary powers practised by the Court. A waiter at an inn in Tower Street had been caught kissing the maid behind the door. He was ordered to be flogged on his bare breech by the beadle, which was at once done in the presence of the Court. Finding that the volume had been lost by the Company, I restored it to their archives. A Report of a Committee, appointed to examine these estates, is occasionally printed by the Corporation. The Ironmongers partake of the benefits. B. S. should apply for information to Mr. Alchin, the talented and industrious librarian at Guildhall. G. OFFOR.

*Parodies on Scott and Byron* (2<sup>nd</sup> S. vi. 206.)—Of these parodies, 5. *Jokeyby, a Burlesque upon Rokeby*, was written by Mr. John Roby, M.R.S.L., afterwards a banker in Rochdale, and author of four volumes of *Traditions of Lancashire*. 7. *The Lay of the Poor Fiddler* was also attributed to him; and he lived, it was said, to be ashamed of both these effusions of his youthful muse.

F. R. R.

*Royal Regiment of Artillery* (2<sup>nd</sup> S. ii. 51.)—G. L. S. refers R. R. A. to a history of his regiment at J. W. Parker's establishment in the Strand. Is there such a history? On this subject, I only know of a MS. paper of historical notes, which may be seen in the office of the Deputy Adjutant General of Artillery in London. A transcript of these notes (in part), from 1748 to 1759, is my possession; which I shall be glad to show R. R. A., should he not obtain access to the notes in the D. A. G.'s office.

G. L. S. also refers to Kane's *History of the Royal Artillery*, in the Garrison Library at Woolwich. Kane never wrote a history of the regiment. He compiled what is briefly known as *Kane's List*; a work filled with a series of elaborate tables, concluding with a string of extracts and memoranda relative to the dress of the officers and men, &c.

John Kane, the compiler, was a lieutenant and adjutant in the Royal Invalid Artillery, to which he had risen from the rank of sergeant. His *List*, in foolscap folio, published at Greenwich in 1815, contains 99 pages; and possesses, perhaps, the most wire-drawn title on record.

As the work is but little known, it may not be out of place to append its title to these notes:—

"List of Officers of the Royal Regiment of Artillery, as they stood in the year 1763, with a continuation to the present time: containing the dates of their Regimental and Brevet Promotions; with the dates of the Appointments of such Officers as held Civil or Mixed Situations under the Ordnance. Also, a Succession of Master-Generals, Lieutenant-Generals, Colonels Commandant, Commanding Officers of the Garrison of Woolwich, Regimental and Battalion Staff, &c., &c., with a List of the Officers of the Corps of Royal Artillery Drivers, since the establishment of the Corps in 1793; specifying those who were ap-

pointed to the Riding House Troop; and of the Officers of the Military Medical Department of the Ordnance, since 1763; with a List of the Chief Commissaries, Commissaries, and Assistant Commissaries, of the Field Train Department of the Ordnance, since 1793; to which is added an Appendix, containing several Tables relative to the gradual Increase and Establishments of the Regiment, at different Periods; the Establishments and Distribution of Companies; Extracts and Memoranda relative to the Dress of the Officers and Men." &c., &c.

M. S. R.

*The Tin Trade of Antiquity* (2<sup>nd</sup> S. vi. 209.)—The passage relating to Indian tin in Diodorus occurs in a general description of India, and it has no special reference to a period anterior to the discovery of the western tin islands. Diodorus states that India contains veins of various metals; namely, much gold and silver, not a little copper and iron; also tin (ii. 36.). All that this passage proves is that, according to the belief of Diodorus, tin had been imported into Europe from India before his time. M. VAN LENNEP does not advert to the negative argument derivable from the Periplus of Arrian, composed in the first century after Christ, which mentions tin imported into the ports of the Red Sea and of Western India, from the West, and not from the East. See Movers, *das Phönizische Alterthum*, vol. iii. 1. p. 62–5., "N. & Q." 2<sup>nd</sup> S. vi. 4. L.

*La Façon de Birabi* (2<sup>nd</sup> S. v. 513., vi. 100.)—The old refrain or burden to which your correspondents allude is far anterior to the game of *biribi*; it may be found in songs belonging to the sixteenth century, and is to be written thus:—

"A la façon de Barbari (not *Birabi*),  
Mon ami."

By way of illustration I quote a stanza from a satirical song written against M. de Chauvelin (cf. *Journal de Barbier*, vol. iii. pp. 71, 72.):—

"Si tu savois comme à Paris  
Un chacun le regrette,  
Les grands autant que les petits  
Fâchés de sa retraite,  
Chantent tous sur le même ton  
La Faridondaine, la Faridondon,  
Chauvelin n'est plus, Dieu merci!  
Biribi,  
Qu'à la façon de Barbari, mon ami."

GUSTAVE MASSON.

*Dust on Books and Effect of Damp* (2<sup>nd</sup> S. vi. 159.)—In reply to S. M. S., I beg to add, regarding dust on books, that I have seen and tried the method adopted; which for open shelves is good, either combined with or without other aids: the only thing against its universal adoption being the irregular heights of volumes. The best covering for books is certainly glass: glazed frames to slide sideways upon grooves at the top and bottom are preferable to doors opening into the room; as not only do they not protrude, but always keep a large space covered, and that with-



out disturbing the air, or acting as a fan to raise particles of the insidious enemy. Smoke and soot, the ghosts that perpetually haunt our great metropolis, are much more destructive than dust in the country, where books often suffer by being punched and bleached.

As to damp's affecting leather to a greater extent than paper or cloth, I have doubts, though it is sadly destructive to both. I have often seen books, in perfect bindings, with their interiors spotted and stained by mildew, whilst the exterior was little injured—showing how moisture should be guarded against. The state of many a celebrated *bibliothèque* is disgraceful, from the apathy both of owner and librarian, who estimate little the importance of their trust (for it is but trust after all, books being for all time); deputing the removal of literary treasures to upholster's agents, and their purification to the ruthless brush of the housemaid.

LUKE LIMNER, F.S.A.

Regent's Park.

The best method I have found for preserving books from dust, is *gilding the top* of each volume. It may appear an expensive mode, but it is really not so. Every book of interest or value, I have had so done; and find the additional cost to vary from one penny to sixpence, according to the size of the volume. If the dust should accumulate, it is easily removed by a soft brush, while keeping the book well closed. The methods suggested by W. LIMNER and S. M. S. are all good as helps towards the object sought; but dust *will* accumulate in spite of all precaution, and the smoother the surface, the easier it is removed. SIMON WARD.

*University Hoods* (2<sup>nd</sup> S. vi. 211.)—The very full and satisfactory table upon this subject; drawn up so carefully by Mr. GUTH, will, I am sure, elicit the thanks of all readers of "N. & Q." There is one hood which is not mentioned in the list, namely, that appertaining to the *status* of S. C. L. The Oxford S. C. L. is the same as that of a B. C. L.: blue, but without the fur trimming. This status of S. C. L., which has heretofore been found so convenient to the non-graduating members of the University, will probably drop into disuse; as, by a recent statute, "no one can be a student of Civil Law who has not passed the examinations, &c., requisite for a B.A. degree;" and moreover, it is not a necessary step to the superior degrees in the same faculty. A Cambridge S.C.L. wears the same hood as a B.A., by right or by custom. A hood, I believe, has been assigned to S. Augustin's College, Canterbury. It is, I think, of black stuff, with a crimson stripe.

ARCHD. WEIR.

*Blue and Buff* (2<sup>nd</sup> S. vi. 177.)—MR. CARINGTON is mistaken in supposing that I meant to imply any connexion between Lord George Gordon's blue cockades, and the blue and buff colours

of Mr. Fox and the Whigs of that time. The Protestant champions of 1780, however, probably considered "true blue" as the Whig and Presbyterian colour.

Lord Stanhope mentions that in the election of 1713, the Whigs, in order to show their concern for trade, and also for the staple commodity of England, in most places wore pieces of wool in their hats; while on the other hand the Tories assumed green boughs, as seeking to identify themselves with the most popular event in English history—the Restoration. He further adds that on the Pretender's birthday, in 1716, the Jacobites wore white roses, and the Whigs farthing warming-pans. (*Hist. of England*, vol. i. p. 42, ed. 12mo.)

*True Blue* (2<sup>nd</sup> S. iii. *passim*).—Mr. B. Webster, in his address to the audience on the closing night of the old Adelphi Theatre (June 2, 1858), in giving a sketch of the history of the theatre, spoke as follows:—

"How it became a theatre is equally singular. It was consequent upon True Blue in the year 1802, through a dye of that name having been invented by a Mr. Scott, or True-Blue Scott as he was familiarly called, which gave such a delicious tint to the peculiarly delicious habiliments of the fair sex that a rapid fortune was the consequence."

R. W. HACKWOOD.

*Fotheringay Castle* (2<sup>nd</sup> S. vi. 91. 152.)—As I have not access to the *Glossary of Architecture*, I cannot tell what sort of representation it may give of the Falcon and Fetterlock badge; but, I can only say that if that representation should not be sufficient for your correspondent Mr. C. W. STAUNTON, I shall be happy to send him drawings of the badge, as it appears on the Duke of York's monument in Fotheringay church, and crowning the vane on the tower of the same church (2<sup>nd</sup> S. iii. 374.) if he will forward to me his address, through the publisher.

A description of Fotheringay Castle will be found at p. 420. in the newly published volume (vol. vii.) of Miss Strickland's *Life of Mary Stuart*.

Like your correspondents, I have never yet met with a view of the Castle in its ancient state, although I have for many years been in quest of one. In Bridges's *Northamptonshire* there is a print of the ruins of Fotheringay, as they appeared in 1718. I had previously noted (1<sup>st</sup> S. vii. 197.) to what uses a portion of the ruins of Fotheringay had been applied.

CUTHBERT BEDD.

*Hymnology* (2<sup>nd</sup> S. vi. 198.)—The error of attributing "Come, thou fount of every blessing," &c. to the Rev. Robert Robinson arose through a letter received from Dr. Rippon to George Dyer, the author of Robinson's *Life*:—

"By a letter which our author received at this period from his esteemed friend Dr. Rippon, it appears that one



or two hymns in that collection were composed by Robinson. — Dyer's *Life of Robinson*, p. 253.

"Mighty God, while angels bless thee" is undoubtedly Robinson's. The story related by K. is similar to another Z. has more than once heard upon the subject; and it would seem that these stories were made in Robinson's favour, in claiming to be the author of the hymn. Upon a time Robinson travelling by coach, a lady sat opposite him reading this hymn, and expressed a wish to know the author, when Robinson (being much affected) replied, he wished he was as happy then, as when he composed that hymn.

Z. is happy to have it in his power to be able to answer S. M. S. as to the Countess being author of several hymns; and but for a gentleman having lost some papers, every inquiry could be answered. Hymn 103, "Companions of thy little flock," &c. (Countess's Collection), is by the Countess; as no doubt is also "When thou my righteous Judge shall come," &c., the original of which has nine six-line verses. Jay, of Bath, who was intimate with the Countess, says she was author of some hymns. (See Jay's *Life*.)

Amongst the sacred poets of the last century, not a few of them were Elect Christian ladies, noble by birth, but far nobler by their pious Christian lives, and entire surrender of their all to the Saviour who bought them with His blood. The following are the principal names of those who composed many of our hymns in present use: Lady Selina Huntingdon, Countess Zinzendorf, Mary Stonehouse (wife of the Rev. George Stonehouse), Mrs. Hetty Wright (sister to Charles Wesley), Miss Theodosia Steele, Ann Clagget, Elizabeth Clagget, Sister Spangenberg, Anna Nitchman, and several others. That these pious breathings should not be lost, it is Z.'s intention (if spared) to gather and publish several, one of which is nearly ready for the press.

The hymn, "Come, thou fount of every blessing," is ascribed to the Countess of Huntingdon on, I think, very insufficient authority. It was inserted, at an early period, among the hymns used in the Countess's chapels; but in the very copious account of her *Life* (2 vols. 8vo., 1839), there is no allusion to her authorship of it, nor of any other hymn, as far at least as my recollection serves me. George Dyer, on the authority of Dr. Rippon, ascribes it to his friend Robert Robinson, of Cambridge (see *Life of Robinson*, by Dyer, 8vo., 1796, p. 253.); and Benjamin Flower, in his edition of Robinson's *Miscellaneous Works*, (4 vols. 8vo., 1807), has unhesitatingly inserted it among his very few poetical composes, but *not with verses four and five*, which appear to me altogether new, and comparatively worthless.

X. A. X.

*Hymnology* (2nd S. vi. 116.) — However strongly attached JAYDEE may be to the *Congregational*

*Hymn-Book*, yet, if he will candidly look that work through, he will find other "undue licences" taken with some of our best compositions, such as W. Williams's hymn, "Guide me, O thou great Jehovah," &c., which has, in the latter or revised editions, been restored to its original form, as it gave such "undue satisfaction."

I could point out many of our hymns that have stood the test of a century, and which our forefathers would have thought it sacrilege to have altered, which have within these few years been so cut up and altered, that the original is smothered and lost.

"*The Land of the Leal* (2nd S. vi. 169.) — The late Hugh Miller states, in his *Schools and Schoolmasters*, p. 454. that Lady Nairne wrote this beautiful song. He also says the same lady wrote "The Laird o' Cockpen" and "John Tod."

PISHEY THOMPSON.

*The Hume Family* (2nd S. v. 444.) — Your correspondent T. G. S. referred me to papers published by the House of Lords, to which I have, unfortunately, no access. Since my last Query about the Marchmont Peerage, I have met with some account of the Earls of Marchmont, from which I am inclined to think that the late James Deacon Hume, Esq., could not have been descended from either of the three Earls of Marchmont (unless, perhaps, from the first one, through his son Andrew Hume of Kimmerghame, who died 1730). I should be much obliged to any correspondent of "N. & Q." who could inform me where the line of J. H. Hume, Esq., branches off from that of Lord Polwarth, who is great-grandson to Hugh, the third Earl of Marchmont.

A. M. W.

*Hocus Pocus* (2nd S. vi. 179.) — Archbishop Tillotson, in his *Discourse against Transubstantiation*, says —

"In all probability those common juggling Words, of Hocus Pocus, are nothing but a corruption of Hoc est Corpus, by Way of ridiculous Imitation of the *Priests of the Church of Rome*, in their Trick of *Transubstantiation*. Into such Contempt by this foolish Doctrine, and pretended Miracle of theirs, have they brought the most sacred and venerable Mystery of our Religion."

BUCHANAN WASHBOURN, M.D.

*Persecutions of Polish Nuns* (2nd S. v. 187.) — With reference to A. D.'s Query, regarding the alleged persecution of some Polish nuns by the Emperor of Russia, I may mention that some few years back I met a Russian gentleman, who was married to an English lady, and spoke English with but little accent, and a strong Protestant, who told me that he believed the story to be an invention. I think the story was that a female reported herself as having escaped from a nunnery at Minsk. My Russian friend assured me that, on cross-examination, her account of the



town and of the nunnery differed at various periods; and it was clear that she was not even acquainted with the localities. With reference to my Russian friend, it is right to add that he was a great worshipper of the Czar. It may be remembered that a glowing account was at the time given of the pluck with which Pio Nono rated the Emperor (then on his travels), for this barbarity; and that the Emperor was unable to defend himself. This, also, my Russian friend denied; adding, that the Emperor assured His Holiness that nothing of the sort had occurred.

YAR.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

Students of English History are again indebted to the *Camden Society* for a volume of great interest; and the Members of that Society are again indebted to their zealous Director, Mr. Bruce, for the learning and care with which he has edited the *Liber Famelicus of Sir James Whitelocke, a Judge of the Court of King's Bench in the Reigns of James I. and Charles I., now First published from the Original Manuscripts*. Mr. Bruce's introductory sketch furnishes us with a history of the Whitelockes, and at the same time points out the value and use of this curious Diary. The writer, we need scarcely say, was the father of the well-known Bulstrode Whitelocke, who, as Mr. Bruce well observes, "excelled his father in all the principal points of his career. As a lawyer he was more eminent, as a statesman far more distinguished, and as an author his works are among the most useful materials for the history of his period." This is certainly true; yet, although Bulstrode Whitelocke's *Historical Memorials and Journal of his Swedish Embassy* are works of a far higher character than the *Liber Famelicus*, the latter is one calculated to throw light, not only on the history of the Whitelockes and their associates, but on the social condition of the time in which the writer flourished. While for the "learned in the law," who may be desirous of investigating how lawyers lived in those days, the work has a special and peculiar interest in its anecdotes of legal functionaries, and its quaint notices of legal customs.

Messrs. Bell & Daldy have just issued a new edition of the poetical works of Henry Vaughan, the Silurist. *Siler Scintillans, &c., Sacred Poems and Pious Ejaculations* by Henry Vaughan, would at all times be welcome to the lovers of religious poetry—for the beauty, originality, and piety for which the muse of Vaughan is distinguished; but the present edition will be doubly welcome, not only for the correctness with which the text has been prepared, but also for the appropriate manner in which it has been printed by Mr. Whittingham. We may add that the well-written Memoir of Vaughan by the late Rev. H. F. Lyte, prefixed to the edition of 1847, has been reproduced in the volume before us.

As "N. & Q." was, we believe, the first Journal to call attention to Mr. W. Alford Lloyd as a diligent naturalist and a purveyor of specimens for those who desired to follow that interesting branch of study—nature in aquaria—and that, long before the pursuit was so much in vogue as it is at this moment, we have especial pleasure in recording the success which has attended his endeavours to popularise this study, as shown by his recently published *List with Descriptions, Illustrations, and Prices of whatever relates to Aquaria*. When we add that this List oc-

cupies 128 pages, with 87 woodcuts, and gives prices of thousands of objects, it will be seen how useful—we may add indispensable—it is to all who have, or propose to have, an aquarium.

Messrs. Puttick & Simpson announce for sale, next season, the late Mr. Dawson Turner's remaining library and highly-interesting collection of MSS. and autographs. The collection is remarkably rich. Of the letters classed as autographs there are more than thirty thousand; while entire volumes are filled with letters of Queen Elizabeth, the Medici family, Napoleon Bonaparte, General Wolfe, the Duke of Marlborough, Tasso, Voltaire, Sir Isaac Newton, Galvani, Archbishop Sharpe, James Hervey, Thomas Gray, and others. The manuscript library also includes extensive series of correspondence of Anna Maria Schurmann, C. Huygens, Domenico Manni, Ralph Thoresby, Dr. Macro, Dr. Covel, Sir H. Spelman, Strype, Dr. R. Richardson, George Chalmers, William Upcott, and Dr. Dibdin; but we are glad to hear does not include Mr. Turner's own Correspondence. The library contains many most important books and manuscripts for the history of the Fine Arts: amongst these are the *Vertue MSS.*, formerly at Strawberry Hill. Nor must the Glastonbury Register and Cartulary be overlooked.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

ROBERT NELSON'S WORKS. 2 Vols. 12mo. 1724. EUROPEAN MAGAZINE. Vol. XVI.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

LILLIES' BRITISH PERFUMER. Edited by Colin Mackenzie. 1832.

Wanted by *Septimus Piesse*, 2, New Bond Street, W.

GOUGH'S SEPULCHRAL MONUMENTS. Vol. I.; Vol. II., Part 1., and Index to Vol. II.

Wanted by *Mr. Rix*, Surgeon, St. Neots.

### Notices to Correspondents.

CAN A CLERGYMAN MARRY HIMSELF? B. A. C. is referred to our 1st S. v. 370. 446.; xii. 461.

H. T. W. whose Query respecting an ANCIENT SEAL is inserted at p. 110., is requested to say where a letter may be addressed to him.

MRS. MIDDLETON AND HER PORTRAITS (2nd S. i. 133.) G. S. S. is requested to say where a letter may be forwarded to him.

A MEDIATOR (New York). The definitive sentence of divorce against the lady on account of adultery was pronounced in the Consistory Court of London, 17 June, 1769.—See *Lords' Journals*, v. 34. p. 678.

G. P. (Bristol). Mr. George Offor of Hackney is the well-known editor of Tyndale's New Testament and The Works of John Bunyan.

M. N. SECOTLE. The address of Mr. Marc Antony Lower is Lewes Sussex.

S. M. (Kentworth). An autograph letter of John Wesley may be worth from 1*l.* to 2*l.* It depends greatly upon the subject of it.

AGRICOLA will find several articles on the Freemartin in 2nd S. iii. 148. 196. 285. 358. 378.

C. H. H. Our correspondent will find some particulars respecting the *Easter controversy in Usker's Brit. Eccles. Antiq.* c. xvii. (Works, vol. vi. 492-510); *Stillingfleet's Origines Britannicæ*; and in *Dr. Smith's Appendix to Bede's Eccles. Hist.* No. ix.—*Adrian's Bull to Henry II.* is printed in *Matthew Paris, Hist. Angl.* p. 95., edit. 1640; *Baron. Annal.* anno 1158; and in *Collier's Eccles. Hist.* i. 345., fol.; see also "N. & Q." 2nd S. ii. 41.—On the *Celibacy of the Clergy*, consult *An Essay on the Laws of Celibacy imposed on the Clergy of the Roman Catholic Church*, in which are delineated its Rise and Progress, &c. 8vo. 1782.

PHOTOGRAPHIC NOTICES in our next.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPEL COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly INDEX) is 1*l.* 4*d.*, which may be paid by Post Office Order in favour of MESSRS. BELL & DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for the EDITOR should be addressed.



LONDON, SATURDAY, OCTOBER 2. 1858.

## Notes.

## ROBIN HOOD'S WELL.

The following extract from a manuscript in the Lansdowne Collection in the British Museum, of a tour made through a great part of England in the year 1634, is another proof of the many I have selected in my edition of the *Robin Hood Ballads* of the popularity of the celebrated English yeoman, the hero of Sherwood Forest. The whole of the tour is very amusing, full of antiquarian anecdotes, customs, and manners. The travellers, whoever they might have been, were not only good topographers, but sociable and enjoyable companions; their peregrinations, which extended through twenty-six counties, remind the reader very much of Brathwayte's *Journal of Drunken Barnaby*, if it were rendered into his doggerel rhyme:—

"Went through Sherwood Forest, and passing by Workop, Welbeck, Retford, Southwell (where there is a fayre minster), Scroby Park, and Nottingham to Doncaster. Took up our lodging at the 3 Cranes, where we found a grave and gentile Hoste, no lesse you can imagine him to be, having so lately enterlayned and lodg'd his Majestie in his said progresse, for in that way his Majestie's Gests lay; and it fell out so fortunate for us to march some 100 miles from Newark to Newcastle."

"The next morning we mounted, and passed over the river that comes from Sheffield, for to dine at Pomfret. In the mid-way, to season our that morning's-purchase'd travelling plate, being thirsty, we tasted a Cup at Robin Hood's Well; and there, according to the usuall and ancient custome of travellers, were in his rocky chaire of ceremony dignify'd with the order of knighthood, and sworn to obey his lawes. After our oath, we had no time to stay to heare our charge, butt discharg'd our due Fealtie Fee, 4d. a peece, to the Lady of the Mountaine, on we spur'd w<sup>th</sup> our new dignitie to Pomfret."

The travellers seem to have been remarkably well received and welcomed wherever they sojourned, whether as friends or strangers. Their remarks upon cathedrals and monuments, castles, and prisons are interesting and quaint. Another extract or two may amuse:—

"At Newark wee found a joviale Hoste, as merry as 20 good fellows, his name, agreeing with his mirth, was Twentyman; he was a proper fiellow, like a Beefe-eating Guard-Boy, and a very good intelligencer."

"We entred the fayre Church, which is richly adorned with monuments, and seats of Noblemen, Knights, and others. The stately upright spir'd steeple is joynd to his beautifull spouse the Church, and standeth by her, as a proper Bridegroom doth by his newly trim'd bride."

Their description of the metropolitan city of York and its cathedral is highly graphic; as also is that of the chapter-house, shown to them by the verger:

"The magnificent, rich and stately, and lofty winding entrance whereof did exactly promise and curiously foretold us the worth within, which I am not able to express,

only I remembered to commemorate. At the entrance into her, over the doore, is curiously cut and framed our Saviour's picture in his mother's arms; St Peter and St Paul on either side; the seven lofty, stately, rich windows, curiously painted with the story of the Booke of Booke; as also that strange miraculous rooffe, framed with Geometrycall Art, which is most beautifull and rare to all that behold it, and accounted by all travellers one of the neatest, uniform, and most excellent small peeces in Christendom; so that one traveller did so admire, commend, and approve it, that he caused this Latin verse in golden old Saxon letters to be inserted on the wall at the entrance thereof:—

"Ut Rosa Flos Florum,  
Sic est Domus ista Domorum."

After viewing that famous abbey, called St. Marie's, and after a set at tennis there, and a cup of refreshment,

"They found it time to depart from this old City, though they would willingly have stay'd longer to have heard a famous scholler try'd for Blasphemy in the High Commission Court; but we had spun out our longest period of time, and so, with 'many God thank hers,' we bad our good cheap Hostesse adieu."

At Hexham the travellers visited Naworth Castle and park, belonging to Lord William Howard. But being prevented by his absence from paying their respects to him as they had intended, they met with

"lucky entertainment in a little poore cottage, in his Liberties, driven in thither with very ill weather; to wit, with a Cup of nappy ale, and a peece of a red deer pye, more than we thought fit," say they, "to acquaint his Lp. with."

The cathedral at Hexham they thought not so "fayre and stately" as they had seen —

"and remembered no more monuments of note, but that of Bishop Oglethorp, that crown'd our late vertuous Queen Elizabeth; and that of Snowden the Bishop, that preach'd *Robin Hood* to our late renowned King."

While the travellers, however, —

"were thus rounding, facing, counter-marching, and wheeling, in this strong garrison towne, we heard of a messenger from that truly noble Lord, we the last day miss'd at Naworth, w<sup>th</sup> a courteous invitation to dinner at Corby Castle the next day, w<sup>th</sup> we accepted, as it was indeed, a mighty favour from soe noble a person, and sent back his Lp.'s servant, w<sup>th</sup> the tender of our services, till the next day that we were to present them ourselves."

"The next day wee went thither, and were by that generous brave Lord courteously and nobly entertain'd; and sorry he said he was, that hee was not at Naworth, to give us there the like. His Lp.'s comānds made us to transgresse good manners, for neither would he suffer us to speake uncover'd, nor to stand up, although our duty requir'd another posture; but plac'd us by his Lp. himselfe to discourse with him untill dinner time."

"Anon appear'd a grave and vertuous Matron, his Hon<sup>ble</sup> Lady, who told us indeed we were heartily welcome; and whilst our Ancient and myself address'd ourselves to satisfy his Lp. in such occurrences of Norfolk\* as he pleas'd to aske, and desired to knowe, wee left our modest Capitaine to relate to his noble Lady what she

\* By the conclusion of the Tour it seems that the travellers were residents in this county.

desired. These noble twaine, as it pleas'd themselves to tell us themselves, could nott make 25 years both together when first they were marry'd; that now can make above 140 yeares, and are very hearty, well, and merry; and long may they continue soe, for soe have they all just cause to pray that live neer them; for their Hospitality and free entertainmen<sup>t</sup> agrees w<sup>th</sup> their generous and noble extraction, and their yeares retaine the memory of their Hon<sup>ble</sup> Predecessors' bountifull House-keeping."

The Tour is replete with valuable information relative to public edifices, monuments, brasses, crosses, and other mediæval antiquities, either entirely lost or defaced by time and personal violence; together with the characters of eminent individuals of the period, all well worthy of the attention of the Archæologist. J. M. GUTH.

Worcester.

[This curious Itinerary will be found in the Lansdowne MS., No. 213. fols. 319—350., and makes sixty-four closely written pages. It is entitled, "A Relation of a Short Survey of Twenty-six Counties, briefly describing the Citties and their Scytuations, and the Corporate Towns and Castles therein. Observed in a Seven Weekes Journey begun at the City of Norwich, and from thence into the North, on Monday, August 11th, 1634, and ending at the same Place. By a Captaine, a Lieutenant, and an Ancient: all three of the Military Company in Norwich." At the end are three pages of poetry, entitled, "In Commendation of the Gentle Travellers and the Journal. By a Friend."]

#### CHANGE OF STYLE.

Will you allow me to make a Note on a not unimportant subject? I would call attention to the fact that writers occasionally, not to say frequently, content themselves with the statement that in the calculation of the difference between the Old and New Styles *twelve* days must be allowed, and this irrespective of the period at which the occurrence spoken of took place. It is of course correct as to the present century, but not of any other. An instance occurs in 2<sup>nd</sup> S. v. 501., in CUTHBERT BEDE's interesting article on "Orientation," though it would appear to be an oversight of the Rev. W. Airy rather than his own. He says, speaking more particularly of our ancient churches,—

"The change of style must also be borne in mind, and twelve days allowed in the calculations."

Another case in point I recently came across in Jesse's *Walton's Complete Angler* (Bohn, 1856), p. 145., where Piscator is telling his scholar of the twelve artificial flies. To the word "March" this note is appended:—

"The months are here given according to old style, therefore twelve days earlier than now, which must be taken into consideration in adapting flies to seasons."

Now, it is *ten* days, and *not* twelve, that should be reckoned in this case, as that was the difference that had arisen, from the use of the Julian calen-

dar, in excess of correct time when Walton wrote; and, as we now use the correct computation of time, any specified date can be no more in advance of correct time now than it was then.

The Julian calendar would appear to have been discovered to be faulty as early as the Council of Nice, in 325, as the ten days which Gregory XIII. retrenched in 1582, are said to have arisen in the computation of time from that event. Besides rejecting these ten days, the Gregorian calendar "appointed that the hundredth year of each century should have no Bissextile, excepting each fourth century." (Chambers's *Universal Dictionary of the Arts and Sciences*, art. "Calendar.") Thus we find the difference of twelve days between the Old Style, as used now by the Russians, and the New, as used by the Western nations, to have accrued between A.D. 325 and the present time; and therefore the difference stated in the following table is that which must be allowed in the calculations of dates in the respective periods:—

	A.D.	A.D.		Difference.
From	325 to	500	-	- 1 day.
"	500 to	600	-	- 2 days.
"	600 to	700	-	- 3 "
"	700 to	900	-	- 4 "
"	900 to	1000	-	- 5 "
"	1000 to	1100	-	- 6 "
"	1100 to	1300	-	- 7 "
"	1300 to	1400	-	- 8 "
"	1400 to	1500	-	- 9 "
"	1500 to	1700	-	- 10 "
"	1700 to	1800	-	- 11 "
"	1800 to	1900	-	- 12 "

If I have made any error in the details of the foregoing, I trust some among your numerous correspondents will correct me. I feel sure the subject is worthy their consideration. TEE BEE.

#### PRAYER-BOOK OF 1559, AND CRANMER'S BIBLE.

In consequence of the notice of an "old Bible" in "N. & Q." vol. vi. p. 30., I am induced to record that there is in the library of Lichfield cathedral a small quarto volume containing the Prayer-Book of 1559, and Cawood's edition of Cranmer's Text of the Bible, but unfortunately it is not perfect. The first remaining page is "A Table for the Order of the Psalmes," and the last is part of "A Table to fynde the Epystles and Ghospells."

There is no title-page between the Prayer Book and "The fyrste booke of Moyses." No second part of the Bible is marked by title or pagination. "The thirde part of the Byble" begins with "The Psalter." The title-page "of the bookes called Hagiographa" is perfect, but without date; as is also that of the New Testament.

This last title-page is ornamented at top with a woodcut representing the Last Supper, and at



bottom with one representing the betrayal of Christ by Judas.

It may be strange to assert it, but to my mind the grouping of figures in the Last Supper is so decidedly better than we find it in some modern representations, that an artist might well borrow from it in attempting a finished painting of the subject. Perhaps the place of Judas at table is not correct; but on examining the print with a magnifying glass the features of the betrayer, with his crooked Jew nose and dark frown, as he leans forward to dip in the dish, are really characteristic of the man. And since there is a popular tale about Judas and a saltcellar, I may add that no saltcellar is placed near him on the table in this old woodcut.

P. H. F. having dwelt on the spelling *Heva*, I am led to explain that, although such spelling occurs twice in the Old Testament (Gen. ch. iii. and iv.), yet the name is twice spelled *Eve* in the New Testament (2 Cor. xi. and 1 Tim. ii.). The one name is taken from the Hebrew, the other from the Greek.

The name by us written *Hannah* in the opening of the 1st Book of Samuel is spelled without a final *h* by Cranmer: in the Vulgate it is *Anna*, and in the version by Tremellius, *Channa*.

The name *Eli* is spelled as we spell it, but in an ecclesiastical document bearing date A.D. 1280, the spelling is *Hely*; and in the Vulgate and the Latin translations by Tremellius and Franciscus Junius, A.D. 1607, it is *Heli*.

The Archbishop of Canterbury who names *Hely* gives an unflattering picture of "the piety of our forefathers" in 1280; for he compares the Lichfield ecclesiastics to the sons of *Hely*, who exhibited so much carnal love "at the dore of the tabernacle of the congregation:" "Fillii *Hely* fillii Belial essent, luxuriosi pariter, et gulosi," &c. See Dugdale's *Monasticon*, ed. 1673, vol. iii. p. 228. col. 1.

A comparison of Cranmer's translation with our authorised version shows in a remarkable manner what extensive changes took place in the English language immediately after the great Reformation.

As to the Prayer Book of 1559, I observe in it: "This is also to be noted, concerning the leape yeares, that the xxv. day of February, which in leape yeares is counted for two dayes," &c.

Query, the history of the twenty-fifth day of February being thus made a double date in leap-year?

Throughout the Prayer Book, as well as in a table after the New Testament, the name of the first day of the week is invariably spelled with *Son*, instead of *Sun*, for its first syllable.

Query. Was the name *Sonday* intended or designed to be a translation of, or substitute for, *Dies Dominica*? JACOBUS DE LECETFELD.

[MR. OFFOR has kindly added the following note to this article:—"This Bible is a copy of Cawood's Cran-

mer, fully described in "N. & Q." 2nd S. vi. 30, 31. It is the first edition of Cranmer in which the verses and words added have no mark to distinguish them. They were previously either printed in a smaller type or between brackets. The Book of Common Prayer was probably the first edition published by virtue of the Act of Uniformity, April 28, 1559, altered from that of Edward VI., and certainly before Elizabeth's order to peruse the lessons and cause new calendars to be imprinted. Bissextile, the additional day, was fixed by Cæsar to be on the 24th July, and by 21 Hen. III. the intercalary day and that next before it were to be accounted as one day. There is no allusion to Feb. 24 being the intercalary day in any of my early Bibles, except in that printed at Geneva by John Crespin, 1569. Calendar Feb. "24 the place of leape yere." When shall we have a good history of the Book of Common Prayer?] G. OFFOR."

LETTER FROM GRAND MASTER OF THE ORDER OF ST. JOHN OF JERUSALEM TO ROBERT BOTIL, PRIOR OF ENGLAND.

I have much pleasure in forwarding the enclosed, which is a correct copy from the original, now existing among the records of the Order of St. John of Jerusalem at Malta.

As you will perceive, it is a letter from the Grand Master, John de Lastic, and addressed to the Prior of England, Robert Botil; its date 6th July, 1453-4.

I am not aware that it has heretofore been published, and am hoping that it will be first brought to light through the columns of "N. & Q."

WM. WINTHROP.

"Frater Joannes de Lastico et Venerabili ac Religioso in Christo Nobis præcarissimo fratri Roberto Botil Prioratus Nostri Angliæ Priori Salutem in Domino et nostris firmiter obedire mandatis: Summa cordis nostri amaritudine fraternitati Vestræ intimamus Magnum Teucrum inimicissimum Christianorum cum vertisset animum ad Urbem Constantinopolim habendam, eorum, ut fertur, Sexcentis Millibus pugnatorum obsedis—et demum die vigesima nona Mensis Maij proxime elapsi vi armorum magna Christianorum Strage cepisse. In qua omnia crudelitatis impietatis et abominacionum genera exercuit ut nihil crudelius dici aut excogitari queat. Imperatorem vero Grecorum fortiter bello defunctum inter cadavera perquisitum et inventum ac si viveret decolari jussit—Nobiliores et principes illius Urbis infelicissimos filios eorum prius ante ora parentum interfectis trucidavit—Urbem totam in prædam dedit—Classis Christianorum quæ in auxilium Imperatoris venerat cum paucis dumtaxat navibus Januensium et tremibus Venetorum vix vacuis naut; nam reliqui bello perierat—exceptis quæ celeritate evaserunt Peram civitatem Januensium sine armis Magnus Teucer præfatus obtinuit Muros illius solo equavit—Incolis censum imposuit—Et id facturum de Constantinopoli creditur—Classem suam de novo restaurat infestaturus omnes hujus Orient; insulas, ut temptet eas ulterius tributarias facere vel delere—Ex quibus rerum mutationibus considerare potestis quo in timore et periculo nos urbesque nostræ Rhodi et insulæ nostræ constant propter hujus perfidissimos hostis nimiam potentiam et propinquitatem cui dicere et facere sine mora est.—Premissa intimavimus omnibus regibus et principibus Christianorum et Venerabilibus Prioribus nostræ Religionis, cum matura nostri nostrique Venerandi



Consilii deliberacione in tanta necessitate et discrimine positi. — Et quia nostris magis Religiosis et subditis, quam externorum auxiliis uti in nostra angustia statumimus Tenore presentium Vobis Venerabili Priori committimus ut visis presentibus Assembleam præceptorum et fratrum dicti prioratus convocetis vel aliter provideatis sicut vobis melius videbitur. — In qua quidem primo provideatur de Religioso provideo Vestro locumtenente in dicto prioratu — et de personis idoneis præcupacione responsionum ordinariam et areragiorum et aliarum rerum pertinentium nostro communi tesauo — Ita ut ordinatis temporibus ab omnibus qui debebunt integralis fiat satisfactio pro nostri Conventus sustentacione. Deinde elegantur quatuor præceptores bene dispositi et apti bello — quibus quidem quatuor præceptoribus sic ut præmittitur electis et omnibus fratribus Conventualibus dicti Nostri Prioratus extra Conventum existentibus sub virtute Sanctæ obediencie ac pœna condemnatæ rebellionis ac privacione officiorum et beneficiorum habitorum atque habendorum in Nostro Ordine præcipimus et districte præcipiendo mandamus, quatenus sine mora ipsi præceptores electi *arendent* [?] suas præceptorias quibuscumque eis possibile sit ad annos tres pecuniis anticipatis — Super quo Vos Venerabilis Prior eis licentiam dabitis — et ipsam ibi ad cautelam concedimus et donamus — Salvis tamen responsionibus ordinariis et iuribus Nostri Communis tesauri ac oneribus impositis et imponendis per Nostram Religionem quas et quo reservari et infallibiliter solvi volumus pro dicti Nostri Conventus manutencione. — Et præmissi sic electi et alii fratres Conventuales de quibus supra fit mentio bene fulciti armis pecuniis et servitoribus ex partibus in armis eis sustinendis propriis expensis possibilibus cum primo passagio magis *propinquo* [?] et comodo huc Rhodum celeriter proficiscantur — Scimus aut[em] nos esse opus mandatis aut aliis admonitionibus Vos Venerabiles Priores sollicitare ob vestram affectionem, quam ad Religionem Nostram geritis sed Vos rogamus ut personaliter cum decenti committiva et armis sufficientibus fratres vobiscum premissos electos et alios supradictos ad memoratum Nostrum Conventum contendatis — et nullo modo deficiatis, et acceleratis iter et gressus vestros quia nunc tempus est ut pro Nobis et fide Catholica sempiternam gloriam comparemus. — Si qui vero præceptores dicti Nostri Prioratus erunt debiles, senes et infirmi qui venire nequeant, eos taxetis ut in pecuniis tantum quid solvant — Quæ pecuniæ in artillariis et rebus bello necessariis expendantur et pro defensione hujus Nostræ Urbis præstanciantur vel potius vobiscum feratis — Interim tamen Nos paramus — et quantum possumus ad defensionem nos munimus licet pauci simus et pauperes. Nam his causantibus Teucri prosperitatibus necesse est ad debita magna pro hujus loci ac Insularum Nostrarum tutela et defensione descendere et declinare. — In cujus rei testimonium Bulla Nostra Magistralis in cera nigra præsentibus est impressa. Datum Rhodi in Nostro Conventu die VI. mensis Julij Anno ab Incarnato Christo Jhesu Domino Nostro Millesimo quadregesimo quinquagesimo tertio."

#### THE MIDSHIPMAN'S THREE DINNERS.

I do not think there is any harm in putting the following story on record. It was told me, many years ago, by the hero of it, my very valued friend Captain (afterwards Admiral Sir Francis) Beaufort. There are many men in whose mouths such a story would pass for a flourish; but all who knew Sir Francis Beaufort also know how singularly and eminently free he was from all dispo-

sition to exaggerate. In fact, nothing but the notoriety of his character in this respect, and in several others which tend the same way, would justify the publication: to gain him the reputation of a mender of good stories would be rather a difficult task. The oddity of the circumstance struck me so much that I remember the details, and almost the phrases. We were talking of a midshipman's appetite, as a thing which bears a high character for energy and punctuality, and Capt. Beaufort said it had never been fully tried how many dinners a midshipman could eat in one day. "I," said he, "got as far as three." I begged to know the particulars, and he gave them as follows: — "I had eaten my dinner at the midshipman's table; and a very good one, as I always did. After it, the captain's steward came up, and said: 'The captain's compliments, and desires the favour of your company to dinner.' 'But I've dined,' said I. 'For mercy's sake, don't say that, Sir,' said he, 'for I shall be in a scrape if you do; I ought to have asked you this morning, but I forgot.' So I thought I must go; and two hours afterwards I did go, and I dined, and I think I made my usual good dinner. Just as we rose from table, a signal was made by the admiral to send an officer on board, and, as it was my turn, I had to go off in the boat. When I got on board the admiral's ship, the admiral said to me: 'Ah! Mr. Beaufort, I believe.' 'Yes, Sir,' said I. 'Well, Mr. Beaufort,' said he, 'the papers you are to take back will not be ready this half hour; but I am just sitting down to dinner, and shall be glad of your company.' Now, you know, as to a midshipman refusing to dine with the admiral, there are not the words for it in the naval dictionary. So I sat down to my third dinner, and I am sure I did very well; and I got back to my own ship just in time for tea."

Admiral Beaufort's career strikingly shows through how many dangers a human life may be preserved to the age of eighty-four. He had a very large share both of shot-risks and sea-risks. He was wrecked in early youth on the very reef his ship was sent to look out for. He was twice wounded to the utmost extent of danger short of what "will do." He was fully drowned: and his account of the sensations, as given to Dr. Wollaston, is perhaps the clearest and most trustworthy narration that we have on that subject. I never knew till about two months before his death, long as I had known him, that our connexion was of a much earlier date than our acquaintance. He commanded the convoy of the fleet in which I was brought home from India in infancy. He was then thirty-three years old; and an officer would not have been nominated, in time of war, to take home more ships than he had years over his head, if a very high opinion had not been formed of his judgment and presence of mind. The last note I



ever received from him, written two months before his death (which took place Dec. 17, 1857), acknowledged my communication of this "amusing link in our two life threads," as he called it. It is highly characteristic of his brevity of style that he apologised for the "length of this scribble,"—three sides of note-paper, widely written.

A. DE MORGAN.

### Minor Notes.

*The Electric Telegraph Foretold.*—In Lord Bacon's *New Atlantis* (Bohn's edition, p. 303.), the Father of Solomon's house, in narrating the wonders of that imaginary college, among others, says,

"We have engine-houses where we prepare engines and instruments for all sorts of motions. There we imitate and practise to make swifter motions than any you have, out of your muskets or any engine you have."

This "swifter motion" than that of a ball from a musket or a cannon may not be sufficiently indicated to satisfy the mere matter-of-fact man, but clearly intimates our great philosopher's conception of the lightning's speed. But another prediction of a more recent date is more precise and inductive.

About the year 1816, a party of country gentlemen were dining at Alfoxton Park in the western part of Somersetshire. A casual expression from one of the company aroused the, hitherto, most silent person of the party, a shy, but intellectual-looking man, who appeared even younger than he was; and rising into enthusiasm, he proceeded to describe the power of electricity, and the range of its influence. At length their startled attention was fixed by his solemnly pronouncing the following remarkable words:—"I prophesy that by means of the electric agency we shall be enabled to communicate our thoughts instantaneously with the uttermost parts of the earth!" This announcement was received as a wild chimera. Yet, absurd as the idea was then deemed, the most of the party have lived to witness the fulfilment of those prophetic words, uttered two-and-forty years ago.

The person who thus foretold the electric telegraph was Andrew Crosse, then unknown to the scientific world. JAMES ELMES, C. E.

*Remarkable Coincidence.*—On Friday, Sept. 20, 1754, the Earl of Drumlanrig, eldest son to the Duke of Queensberry, was on his journey from Scotland with the Duke his father in one post-chaise, and the Duchess his mother with Lady Drumlanrig in another; and, being tired with riding in the chaise, got on horseback. Soon afterwards his pistol accidentally went off, and killed him on the spot (*London Magazine*, xxiii. 477.).

On Friday, Aug. 6, 1858, the Marquis of

Queensberry, at his seat, Kinsmount, Dumfriesshire, went out with his gun to shoot rabbits, and was found dead from his gun having gone off, and shot him from the left breast through to the back. E.

*Curious Suppression.*—There is a book which I first know of as *The British Chronologist*, 2<sup>nd</sup> ed., London, 3 vols. 8vo., 1789. It afterwards appears as *The Chronological Historian*, by W. Toone, Esq., of which the second edition is London, 2 vols. 8vo., 1828. It is a series of events in chronological order, from Cæsar downwards; and in modern times gives very unimportant events, as executions, duels, fires, &c. It gives the history of the proceedings against Charles I. from a very royalist point of view; and not only omits the visit of the king to the House of Commons for the purpose of seizing the five members, but substitutes another event in its place. This event took place Jan. 4, 1641-42, a day which is blank in both the editions above-named. But we are informed that, on Jan. 3, "the king went to the *Common Council of London*, and demanded the five members *out of the city*." I suppose this book is still in circulation. M.

*Placing the Pen behind the Ear.*—The practice of thus resting the pen, when not in actual use, a manœuvre performed by clerks with such professional rapidity, and such unerring regularity and ease, as if it were really "the right thing in the right place," has at least antiquity to recommend it. According to Mr. Wilkinson, the scribe of ancient Egypt would clap his reed pencil behind his ear, when listening to any person on business; as the painter was also in the habit of doing when pausing to examine the effects of his painting. F. PHILLOTT.

*German Divisions of Men.*—The Germans divide mankind into *Gefühlsmenschen* and *Verstandsmenschen*. By which divarication they mean that the first act according to the dictates of their feelings, *men of feeling*; and the other class, according to the dictates of their understanding, *understanding men*. JAMES ELMES.

### Queries.

FAIRFAX'S "TASSO," FIRST EDITION (1600).

Both Mr. Knight and Mr. Singer profess to take the first edition of Fairfax's *Tasso* (1600) for the text-book of their respective reprints. But the opening stanza (Book or Canto i. stanza 1.) of Mr. Knight's editions (1817, 1844,) is totally different from that in Mr. Singer's edition of 1817; both editors professedly reprinting the same edition, viz. the first (of 1600).

Mr. Leigh Hunt has not noticed this strange discrepancy between the copies of the first edi-

tion—if discrepancy there be—in his amusing *Book of Beginnings*.

In a copy of the first edition, lately possessed by Mr. Lilly, the first stanza of the First Book or Canto had, and now has, a slip pasted over it; presenting, in seemingly contemporaneous type, the first stanza, since reprinted by Mr. Singer. Underneath this printed slip is the first stanza, continued in Mr. Knight's reprints of the first edition; bearing date respectively 1817, 1844.

In a magnificent large paper copy of the second edition (1624) the stanza of the slip, adopted by Mr. Singer, is written out on the broad margin of the volume, and assigned to Dr. Atterbury because (as Mr. Lilly, the fortunate possessor of this volume also, very fairly supposes.) signed "F. Attyb."

The MS. stanza is thus introduced: "This stanza was afterwards thus altered by Dr. Atterbury from *Tasso*, viz.," &c. Then follows the stanza. The epithet "scattered," in the last or eighth line, standing underscored, with the word "erranti" written under it, and the whole subscribed (F. Attyb.).

The Dublin (of 1726), an edition, the real fourth, overlooked by Mr. Knight in his enumeration of the issues preceding his own, and indeed generally unnoticed by others, prints the stanza in its usual form, and not after Dr. Atterbury's and Mr. Singer's variation.

I have not had an opportunity of seeing as yet how Mr. Willmott treats this point in his new edition; nor, indeed, do I know in which shape he prints the stanza in his text,—supposing him to take the first edition (1600) for his exemplar.

I would beg leave on this showing to offer the following threefold Query:—

1. Did Mr. Singer print from a copy of the first edition (1600), which had his reproduced version of the stanza in question (Can. i. stan. 1.), standing as an integral part and parcel of the printed text of the book? If so—

2. How comes it to pass that the stanza could have been afterwards—as by the MS. annotator of Mr. Lilly's second edition it is—attributed to, or appropriated by, Dr. Atterbury?

3. Are the printed texts of the copies of the first edition known to differ in this important particular—the one set, or portion of the edition, from the other?

PETER.

#### Minor Queries.

*Whyte Family*.—Can any correspondent of "N. & Q." afford me information as to the ancestry of Capt. Solomon Whyte, who came to England with William, Prince of Orange, fought at the battle of the Boyne, and, dying early, left two sons under the guardianship of General Pearce? These sons became pages to Queen

Anne, and subsequently entered the Guards. Richard was Governor of the Tower when the Scottish Lords were executed. He died unmarried. His brother left one son, Samuel, who became somewhat celebrated in his time as the proprietor of a large school in Dublin, and as the companion of the wits and literary men of the day. Sheridan's sons were educated in his school: Tom Moore also, and, for a time, Arthur Wellesley, afterwards Duke of Wellington. A considerable number of the Irish nobility were instructed by Mr. Whyte. He also published some books which were afterwards republished by his son and successor, Mr. Edward Athenry Whyte.

VARLOV AP HARRY.

"*Memoirs of the Earl of Liverpool*."—Who was the author of *Memoirs of the Public Life and Administration of the Right Hon. the Earl of Liverpool, K.G.*, published at London in 1827, in one vol. 8vo.? The work is inscribed, in a complimentary dedication, to Lord Eldon. In the Preface the author says, that—

"acting with no political party, he is not conscious of possessing more than a general feeling of attachment and gratitude to the men and measures which have protected the grey hairs and small possessions of his father, and kept open the path of peace and prosperity for his children."

It is a respectable production, but the compiler appears to have had access to no peculiar or private sources of information. L.

*Ireland and the Irish*.—By whom has Ireland been described as "that vulnerable heel of the British Achilles?" And who has written, "Les Irlandois, que nous avons vu de si bons soldats en France et en Espagne, ont toujours mal combattu chez eux?" ABHBA.

*French Coin*.—I should be obliged by information on the following points, or by references which would enable me to prosecute my inquiries.

1. What has been (from the earliest time to which our information extends) the *standard of fineness* of French silver coin?

2. What relation did the French *pound weight* of silver bear: *a*. To the *Tower pound*; *b*. To the *pound Troy*?

3. Was there ever a time when the *livre* was worth a pound weight of silver?

4. Where can I find in a tabular form the successive depreciations of the French coin?

MELETES.

*Comus Queries*.—1. Is there any evidence of Charles I. having been present at the performance of *Comus* at Ludlow Castle?

2. Whether Henry Lawes, the composer of the music for *Comus*, had any arms; and if so, what were they?

3. Who acted the parts of *Comus* and *Sabrina*? G. H. K.



*Hedgehog, a Symbol.* — An old painting represents a female saint of great beauty, and the nipple of one suckled by a hedgehog. Who is here represented? REDCLYF.

*"Spirit of the Pestilence."* — Who is the author of a poem called *The Spirit of the Pestilence*, published by Brown, Thornbury, 1849? It has a note prefixed dated from Alveston Academy.

HY. WILSON.

*Lines by Tom Moore.* — About thirty years ago some stanzas said to be by Moore, but which are not to be found in his Works, excited considerable attention. The French Eagle addresses the people in the Place Vendôme. The following four lines are all which I remember: —

"Where are the Gallic eagles gone,  
Which shadowed with extended wings  
The sceptered pride of all save one  
Of Europe's subjugated kings?"

I shall be much obliged if any of your readers can tell me the name of the poem, and where it is to be found. If not too long a copy would be a great favour, as I may not be within reach of many English books.

E. A. E.

St. Omer.

*Wellstye, Essex (?)* — Can any of your correspondents inform me of the position of Wellstye, and of the family of Lionel Lane, described as of that place about 1670? Is there any list of the manors of England in existence?

R. C. W.

*Richard Dixon, D.D., Bishop of Cork and Cloyne from 1570.* — Any genealogical information of the above will much oblige

R. W. DIXON.

Seaton-Carew, co. Durham.

*Monumental Inscriptions.* — Is there any printed collection of inscriptions upon the tombs and monuments of Englishmen buried in Normandy and Brittany?

R. C. W.

*Negro Boy sold in England.* — The *Stamford Mercury* records, under the date of November 30, 1771, that "at a late sale of a gentleman's effects at Richmond a *Negro boy* was put up, and sold for 32*l.*;" and adds, "a shocking instance in a free country!" Is there any authentic record of a later sale of a slave in England?

PISHEY THOMPSON.

*English Mode of Pronouncing Latin.* — May I request some of your classical correspondents to inform me (or to direct me to sources whence the information is to be obtained) at what time and under what circumstances we in England adopted a mode of pronouncing Latin, more especially in relation to the vowel *a*, which differs from that of every other country in Europe, and is not warranted (so far as I know) by the practice

of either the ancient or the modern inhabitants of Italy?

J. EMERSON TENNENT.

*Sunday in the Sixteenth Century.* — A little work, entitled *An Earnest Complaint of divers vain, wicked, and abused Exercises practised on the Saboth Day*, by H. Roberts, Minister (London, by Richarde Johnes, 1572, 12mo.), gives a great deal of information on the abuse of Sunday at that period: —

"I may speak of one notable abuse wh<sup>ch</sup> among the rest is so much practised, that it is made in a manner lawfull for Christians to breake and violate y<sup>e</sup> Comandements of God: and it is called a *siluer game* . . . . Y<sup>e</sup> people will not stick to go x or xii miles upon the Saboth day in the morning unto a siluer game."

He speaks also of —

"Bearbaitings and Bullbaitings, for wh<sup>ch</sup> porpos *Parysh Garden* at London is a place whiche draweth a multitude upon the Saboth day."

Is anything known of this so-called silver game? and what place is meant by "*Parysh Garden*?"

R. C. W.

*Macdonalds of Perthshire.* — I feel very much interested in a family of *Macdonald*, of whom *William* was born at Perth in 1680, and married Elizabeth Lowther of the city of Durham, circa 1735, where he died in 1777. They had a son *Thomas*, who was buried in the Mayor's Chapel, Bristol, in 1782, and a grandson, *Robert Henry*, who died at Durham, 31st July, 1831. They were all in the medical profession (the first was a surgeon, and the others were physicians), and the latter was born in Jamaica, whither the family went before 1755. Any genealogical account of the family down to *William* will be much prized by

A DESCENDANT.

*The Indian Princess Pocahontas.* — Can you inform me where the Indian Princess Pocahontas was buried? I have searched and inquired in vain, both in this country and in America?

MRS. H. S. ROGERS.

528, New Oxford Street.

*Blackheath Ridges.* — Can any of your readers inform me if the *ridges* on Blackheath are natural undulations, or have they been thrown up by the plough at any time?

S.

*Pope, Turner, Clarke, Neale, Lascelles.* — What was the relationship between Pope's Turners of York and the Turners of Kirkleatham?† What was the relationship between these latter and Sir Paul Neale? The Turners were patrons of the livings of Kildale and Kirby Syston [?], to which they appointed, first, the Rev. Mr. Neale, and, on his decease, the Rev. Thos. Robert Clarke, A.M.

[\* This is clearly Paris Garden Theatre in Southwark. See "N. & Q." 1<sup>st</sup> S. xi. 52.]

[† See an account of the Turner family of Kirkleatham in Nichols's *Topographer and Genealogist*, i. 505.]

The Neales intermarried with the Turners, and Sir Paul Neale married the sister of the Venerable Gabriel Clarke, D.D., Archdeacon of Durham. What was the name of Lady Neale's father, and what were the arms of Gabriel and Thos. Clarke? What was the connexion between the Clarkes and the Lascelles, of whom one took the name of Lascelles Clarke? Of these titled and baroneted families, the records in the county histories are obscure, because the county history of York is deficient. E. H. T.

*The Lascelles Family.*—Can any one inform me whether the Earl of Harewood can trace his descent through H. Lascelles, Esq., of Northallerton, from Edward III. or any former king of this country? T. S. U. C.

*Medal of Alfonsus.*—I am anxious to learn the date, occasion, and comparative rarity of a bronze medal in excellent preservation, and of remarkably fine workmanship. This medal is about three inches in diameter, and bears on the obverse the bust of an Alfonsus (Qu. which?) with the legend "ALFONSUS REX REGIBUS IMPERANS ET BELLORUM VICTOR." The inscription on the reverse is, "CORONANT VICTOREM REGNI MARS ET BELLONA." Mars and Bellona are represented in the act of crowning Alfonsus, who is seated between them. The name of the artist is given, and is Christophorus Hierimia. This singularly beautiful medal was found in Smithfield during some excavations for the erection of a house. Any information respecting it from your numismatic correspondents will be thankfully received. B. H. C.

*James Russe of Maidstone.*—Information required respecting James Russe, a merchant (probably of French extraction), who was settled at Maidstone during the reign of Chas. I. and the Protectorate. MELETES.

*Matthew Duane.*—Where may be found any memoir of Mathew Duane, Esq., of Lincoln's Inn, London? or, of whom may inquiry be made respecting him? There is, in the *Gentleman's Magazine*, Part 1., for 1785, an obituary notice of Mr. Duane, highly laudatory; and in Horace Walpole's *Letters*, as well as in Twiss's *Life of Eldon*, that gentleman is described in a manner equally honourable to his memory. His nephew, Michael Bray, Esq., also of Lincoln's Inn, was Mr. Duane's sole legatee. If any descendants of that gentleman are living, what is their address?

DELTA. (1.)

*Strype's Diary and Correspondence.*—Where are the Diary and literary correspondence of the historian Strype? The most valuable portions of his historical collections are in the British Museum; the Cecil Papers, derived from Sir Michael Hicckes, Lord Burghley's secretary, in the Lans-

downe collection, and those of Foxe, the martyrologist, in the Harleian. But Chalmers states that "he carried on an extensive correspondence with Archbishop Wake, and the bishops Atterbury, Burnet, Nicolson, and other eminent clergymen or laymen, who had a taste for the same researches as himself;" and that "he kept an exact Diary of his own life, which was once in the possession of Mr. Harris, and six volumes of his literary correspondence were lately in the possession of the Rev. Mr. Knight, of Milton in Cambridgeshire." (*Biog. Dict.* 1816.) Where are they now?

J. G. N.

*Banns of Marriage.*—I have before me a register, belonging to the year 1656, in which it is stated that the parties "were published in waye of marriage by the bell-man of the cittie." Can anybody give information on this point? N. B.

*The Arncliffe Worm.*—Can any of your correspondents inform me where I can find a copy of the poem entitled the *Arncliffe Worm*, by Giles Morrington, author of *Praise of Yorkshire Ale*, &c. C. J. D. INGLEDEW.

*Archbishops' Copes.*—What is the nature of the vestment worn by the Archbishop of Canterbury at the opening of Convocation? Is it a cope of red silk? The late Archbishop wore also, I am told, a peculiar vestment of a purple colour at his visitations at Canterbury Cathedral. Of what nature was this? The present Archbishop, I hear, wears a similar one made of black silk. I have never seen these vestments, and have only heard them described, and should be glad of a more particular and accurate description. Are they ancient or not? WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

### Minor Queries with Answers.

*Roamer: Saunterer.*—The *Builder*, in the volume for 1857, p. 545., says,—

"The body (of Thomas à Becket) was first interred in the crypt, and thither came the first influx of pilgrims. Here the king humiliated himself for the words which instigated the deed, and thither came Louis VII. of France, Richard of the Lion Heart immediately on his return from the Holy Land, and King John directly after his coronation. It was the age of pilgrimage. One who had been to Rome was a *roamer*, and from amongst those who had visited the Holy Land, *La Sainte Terre*, we got *saunterers*!"

Are these words really derived as thus explained? or does the paragraph exhibit the lively wit of the talented editor? A. R. T.

[Other etymologies of *roamer* and *saunterer* have been proposed; but at any rate the derivation which explains *roamer* as properly signifying one who went on a pilgrimage to Rome is well supported by collateral evi-



dence. We find traces of this connexion in Med.-Latin. Thus *romagium* was a pilgrimage to Rome (Ital. *romaggio*). The pilgrim himself was called *romius*, *romius*, *romeus* (Ital. *roméo*). In Spanish and Portuguese we come still nearer to "roamer." In Sp. a pilgrimage is *romeria*, "so called because pilgrimages are principally made to Rome" ("Dixose assi, porque las principales se hacen á Roma"); and in the same language we find *romero* m., *romera* f., a pilgrim. The corresponding words in Port. are *romaria*, *romeiro* m., *romeira* f. *Romaria*, says Bluteau, is "so called from Rome. For we say not *Jerusalemaria*, nor *Santiagoaria*, but *Romaria* par excellence, because of the jubilees which the popes have conceded at Rome." And again, on *romeiro*, the same admirable lexicographer says, "derived from *Roma*, because the most usual pilgrimage was to the sacred relics of S. Peter and S. Paul at Rome." It may be added that the words which we have now enumerated (*romeria*, *romero*, &c.) came in due time to signify any pilgrimage or pilgrim, whether to Rome or elsewhere. "Nec tantum qui Romam peregrinationes instituunt, sed quavis peregrini ita appellati." So also in old French, *roumieux*, "quod de quibusdam peregrinis intelligunt." It should also be borne in mind that some of these *roumieux*, *romeros*, or *roméos* made a succession of pilgrimages, wandering first to one "holy place," then to another; a rambling life, which brings us so much the nearer to *roaming*. These frequent pilgrimages, in fact, led occasionally to habits of actual *vagrancy*, not at all tending to edification. Hence the couplet—

"Qui varia invisit peregrinus limina templi  
Innocuus vitæ, cum vagus est? Minime!"

Hence also the Sp. proverb, "Quien muchas *romerias* anda, tarde ò nunca se santifica." ("He that on pilgrimages goeth ever becometh holy late or never: a proverb which teaches us not to go rambling from place to place.") "Refran que aconseja que no se ande vagando de una parte à otra." Thus the *romero* became a mere *roamer*. Taking all these circumstances into consideration, may we not fairly trace to "Roma," through *romaria*, *romero*, &c. our English *roamer* and *roam*?—*Saunter* has been derived, not only from *Sainte Terre*, but from *sans terre*. Both derivations are plausible; but at present we have nothing in support of either one or the other, beyond the similarity of sound. "Saunterer" appears to bear the same relation to the Sp. *santero*, as "roamer" to *romero*. *Santero* is, 1. a hermit; 2. one who is agent to a hermit, i.e. the person who lives with him, and "goes about questing for his chapel" (Pineda); 3. any one who goes about begging for the Church. May we not, then, connect "saunterer" with *santero*, as well as "roamer" with *romero*?

*Cow and Snuffers.*—About seven years ago I passed an inn close by Llandaff with this sign. Besides the above-mentioned words there was a figure of a cow and also of a pair of snuffers (I think in a candlestick). Can any of your readers explain its origin and import. D. R. T.

[Unless it relates to some local legend, best known to those who dwell on the spot, the sign of "The Cow and Snuffers" may perhaps be explained on much the same principle as the signs recently noticed in "N. & Q." 2<sup>nd</sup> S. vi. 238., viz. "The Cow and Skittles," and "The Salvation and Cat"; "The Cow" and "The Salvation" being the signs, properly so speaking, of the respective houses, while the adjuncts, skittles in the one instance, and cat (or trap and bat) in the other, were games provided for the guests. So "The Red Lion and Ball" (Red Lion Street); "The Red Lion" being the sign, ball the

game provided. To this class belong "The Eagle Inn and Bowling Green" (Manchester), "The Horseshoe and Bowling Green" (Manchester), and "The Bath Hotel and Cricket Club-House" (Newcastle). There are, however, others of these double signs, where the second item conveys an intimation, not of games, but of creature-comforts. Such are "The Cock and Bottle" (Strand, Hemel Hempstead, &c.), "The Swan and Bottle" (Uxbridge), "The Crown and Can" (St. John Street), "The Magpie and Pewter Platter" (Wood Street), "The Bear and Rummer" (Mortimer Street), "The Ship and Punch Bowl" (Wapping), "The Rose and Punch Bowl" (Redman's Row), &c., each of which speaks for itself; good punch, good beer, good fare, good wine, at the respective houses. Now, may we not place by the side of these last the sign of "The Cow and Snuffers," as intimating that at "The Cow" there was good accommodation for the night? The snuffers, according to D. R. T.'s recollections, were in the candlestick. It was, then, a flat candlestick; not a pillar candlestick, but a chamber candlestick. Such a candlestick, with the candle alight, would be handed, we may suppose, to the traveller when he retired to rest; while the accompanying snuffers symbolise the accompanying admonition of the chambermaid when she hands the light, "Please to put it out, Sir." What is this, in plain English, but "GOOD BYES?" "The Swan and Bottle," good liquor at "The Swan;" "The Cow and Snuffers," good beds at "The Cow." Snuffers appear to have been used in this country long before *extinguishers* were known. The sign of "The Cow and Snuffers," seen by D. R. T. hard by Llandaff, is also commemorated in George Colman's musical farce, *The Revue, or the Wags of Windsor*, Act II. Sc. 1., where Looney Mactwotter falls in love with Judy O'Flannikin:—

"Judy's a darling; my kisses she suffers;

She's an heiress, that's clear,

For her father sells beer;

He keeps the sign of the Cow and the Snuffers."

There are other inn-signs, besides those now enumerated, which combine what are apparently very incongruous objects, such as "The Goat and Compasses," "The Apple-Tree and Mitre," "The Pig and Whistle;" but these belong to a different category.]

*Comet, a Game.*—What was the game of comet, which Dodington alludes to in his *Diary* as having been played in his time? In Oct. 1752 he waits upon the Princess of Wales at Kew. "We walked in the afternoon till it was dark. As we came in, she said that she had a petition from the Prince, that we would play at comet, of which he was very fond" (p. 141.). A few days afterwards he visits the Princess at Kew. "As soon as dinner was over, she sent for me, and we sat down to comet. We rose from play about nine; the royal children retired, and the Princess called me, &c." (p. 142.).

L.

[This is a French game at cards, and is also noticed in Southerne's comedy, *The Maid's Last Prayer*, 1693, Act III. Sc. 1.:—

"Wishwell. To my knowledge you have won above 600*l.* of her at comet.

"Lady Malepert. Not so much at comet, but more at all games."

The game of *comete*, or *manille* was played by any number of persons not exceeding five. It very nearly resembles the modern game of *speculation*. For the rules and mode of playing, see Diderot and D'Alembert's *Encyclopédie*, art. COMETE.]



*Raphael's Galatea.*—I find in Lanzi that Raphael painted the well-known fable of "Galatea" for the gallery of Agostino Chigi, and have seen an engraving of one picture on this subject which I have reason to believe is only one of a series.

Can you, or any of your correspondents inform me if any such series of engravings exists? and if so, where it is to be seen?

I find also a reference to a letter to Castiglione on the "Galatea" of the Palazzo Chigi, which is said to be found in *Lett. Pittor.*, tom. i. p. 84. Any information on this point will likewise oblige  
C. P.

[From the manner in which the fresco, known by the name of the "Galatea," painted by Raphael in 1514, in the Roman villa of Agostino Chigi, is mentioned by Eastlake, *Handbook of Painting—The Italian Schools*, p. 392., it would seem that it is one painting only, and not a series. It is therefore probable that our correspondent is in error in supposing that the engraving seen by him was but one of a series. Cf. Vasari's *Lives of Painters* (Bohn's), iii. 24.]

*Rev. William Spicer.*—Is there any definite knowledge of the antecedents of the Rev. Mr. Spicer, who died A.D. 1656? An inscription on his tomb at Stone, near Kidderminster, records, or did record, that martyrs' blood flowed in his veins. Spicer himself appears to have been "deprived," and to have been succeeded by his son-in-law, Richard Sergeant, who (became Baxter's curate? but) was subsequently "ejected." The arms of the Spicers are seen on a tablet in the church of Ashchurch near Tewkesbury. SIGMA.

[It is probable the Rev. Wm. Spicer was a descendant of John Spicer, one of the Marian martyrs, who suffered at Salisbury, April, 1556. See Foxe's *Acts and Monuments*, by Townsend, viii. 725, 726.]

*Bridget Bostock.*—Where can I obtain information concerning Bridget Bostock, the "Cheshire Pythoness?" She is mentioned by Pennant in his *Tour in Wales*, ii. 373, edit. 1784.

T. TOPHAM.

[Some notices of Bridget Bostock's marvellous cures will be found in *The Gent. Mag.* xviii. 413, 414, 448, 450. 513; xix. 176, 343; xxviii. 627; lix. 899.]

*Gipsies.*—Wanted a list of such authors as have treated on gipsies of all parts of the world, but especially of Great Britain and Ireland. An account of the celebrated "Norwood Gipsy" is also requested.

MEG MERRILIES.

[The following works concerning this strange race may be consulted:—*Historical Survey of the Customs, Habits, and present State of the Gipsies*, by J. Hoyland, 8vo. York, 1816. Hoyland has largely made use of a work by Heinrich Moritz Gottlieb Grellman, entitled *Dissertation on the Gipsies, being an Historical Enquiry concerning the Manner of Life, Economy, Customs, and Conditions of these People in Europe, and their Origin*, translated by Matthew Raper. Lond. 4to. 1787.—*The Zingali, or an Account of the Gipsies of Spain, with an Original Collection of their Songs and Poetry, and a Copious Dictionary of their Language*, by George Borrow, 2 vols. 12mo. 1841, and 12mo.

1846.—*Observations on the Language of the Gipsies*, a paper by Wm. Marsden, F.R.S. in *Archæologia*, vol. vii. 1785; and "N. & Q." 1st S. iv. 471.; v. 395.; and xi. 326.]

## Replies.

THE ROOD LOFT.

(2nd S. vi. 141. 193.)

Your readers in general must deeply regret that your able correspondent F. C. H. (p. 193.) should have overlooked the main question, and have given his attention to an accidental omission in copying an inscription, if not irrelevant, certainly only an accessory, and which might have been detected by a far less erudite writer. This omission is a matter of regret, but how it escaped the observation of many reading men is difficult to determine; but, under any circumstances, the correction is thankfully received.

To the remark, that the words copied from the lectern were used at the end of the Epistle and Gospel, F. C. H. has added, "but this has no foundation in truth;" this very decided assertion may be correct, but a very little examination into the matter will probably justify that assumption in the opinions of many.

The positive uses to which the lecterns were applied are well understood, and do not require to be repeated here, but those uses must be borne in mind.

On the side of this celebrated lectern, beneath the slant on which the scriptures rested, and consequently before the priest, is beautifully painted the eagle of St. John, holding in his talons a scroll on which are the words in legible order: "In principio erat verbum."

On the opposite side, and consequently fronting some persons, are the words painted in Old English characters, black upon a white ground, and within a red border (which have led to this correspondence); but not in a readable form, but musically arranged.

F. C. H. says they were painted "not for actual use." It must be difficult to reconcile this reasoning with the large square notes and the divisions of the words; to make a position like this tenable, sure some example is required.

In copying this inscription, your readers will observe, at p. 143., the word *gloria* is rendered "glori-a"—this I presume is not questioned; why, therefore, was not the exact form adhered to at p. 193.? Sure this would have carried conviction home, and removed whatever doubts might possibly have been entertained that this chant was intended for the use of persons so placed as that they could at a convenient distance read both the words and music.

As a "significant motto," the addition of the music again obtrudes itself; and is a sufficient



refutation, or, at least, it certainly makes some further examples desirable before the position can be permanently established.

Of the uniformity of the services at pre-reformation periods, little can be said in furtherance of this inquiry. They probably varied in every locality, and it may be questioned whether the different religious orders did not maintain a distinct set of forms, and as a reference not dissimilar to those now in use in the magnificent Abbey of the Premonstratensians at Averbode.

Here this vindication might have ended, but, under the influence of irresistible temptation, the following must be added:—To be studiously correct is a necessary obligation, and, for the non-observance, all in common must pay the customary penalty. Even F. C. H., under whose castigation the careless copyist of the chant now suffers, may find that his reading "Patre et Sancto" is incorrect; the "et" does not exist, and for "sempiterna," it ought to be read as it actually stands upon the lectern, "Sēpit'na." H. D'AVENEY.

Your correspondent F. C. H. asserts that the lines written upon the lectern at Ranworth church were not sung at the time stated in the article upon rood-lofts. This assertion is not satisfactorily established. Your correspondent rests satisfied with stating, that such is not the present practice of the Roman Catholic church, and does not bestow due consideration upon the grounds on which the contrary opinion may rest. He forgets that to refute an error fully, it is necessary, not only to state the facts which militate against it, but also to investigate and explain the manner in which it arose. Without passing an opinion upon the merits of either view, I desire to express a hope that this question may yet be examined upon sounder principles of criticism.

Your correspondent's corrected reading of the inscription is open to three objections:—

1st. The correction is unnecessary.  
2nd. The correction itself requires to be corrected.

3rd. The last line is inaccurately transcribed.

Firstly. The omission of the word "patre" was obviously the result of an inadvertence. Every reader must have supplied it spontaneously, the word being required by the metre as well as by the sense.

Secondly. The insertion of the word "et" is faulty. It does not occur in the inscription, is not required by the sense, and destroys the rhythm.

Thirdly. Your correspondent's version of the last line is not accurately transcribed from the original:—

"In sēpit'na sæcula,"

and is inconsistent with the metre, the last line corresponding with the first, and not with the second and third lines. The word "in" answers

to "glori," which forms one syllable: the *i* being consonantalised, as is sometimes the case in Horace and Virgil. LINCOLNIENSIS.

BROTHER OF SIMON FRASER LORD LOVAT.

(2nd S. v. 335.; vi. 176. 191.)

The enclosed paragraphs from a Highland newspaper will probably interest CÆDO ILLUD, MR. FRASER, and A. S. A., if they have not already seen them:—

"A CLAIMANT OF THE BARONY OF LOVAT.—The following paragraph has been going the round of the southern papers. We are unable to vouch for its authenticity, and merely give it as one of the *on dits* of the day:

"It is said that a descendant of the ancient family of Fraser of Lovat exists in the direct line, and is likely to appear shortly as a claimant of the barony of Lovat in the peerage of Scotland. This claimant, whose name is John Fraser, asserts that he can trace his pedigree from Thomas, the twelfth lord, through his eldest son, Alexander Fraser, who having killed a man in Scotland, took refuge from justice in Wales, where he lived in obscurity, and married, leaving Simon, the thirteenth lord, in possession of the family honours. It appears that marriage and baptismal registers are existing in confirmation of the facts that Alexander Fraser married, and that he left a son, whose descendants, if they can make out their case, would be thus the direct heirs of this ancient barony."—*Inverness Advertiser*, Aug. 24th, 1858.

"THE BARONY OF LOVAT.—We recently inserted a paragraph on this subject from a southern paper, and—without being able to vouch for the truth of the story—we now copy the following from the *Shrewsbury Journal* of Wednesday last:—

"It would appear that on the death of Hugh, the eleventh Lord Fraser of Lovat, in 1696, the next in succession to the title was Thomas Fraser, of Beaufort, but in consequence of the disputes between the nobility, and the unsettled state of matters in the Highlands, resulting in some degree from the Revolution of 1688, Thomas Fraser never legally established his right to the barony of Lovat, though he ordinarily was styled by that title. He died in 1698, two years after his cousin Hugh, the eleventh lord. The person who claimed the honours upon his death was his second son, the well-known Simon Lord Lovat. The person who was really entitled to them was Alexander Fraser, his eldest son. This young man had unfortunately killed a man in a brawl, and had fled from Scotland into Wales some time before 1692, and some years before his father became entitled to the barony. One traditional account represents that he struck a piper dead who played a tune insulting to his Jacobite prejudices, and on that account fled from justice. He remained some time in Wales, where he married rather late in life, and left children, both male and female. His sons, instead of rising, appear to have sunk in social position, and to have fallen into obscurity and comparative poverty; but their descendants would be undoubtedly the heirs to the title of Lovat, and would occupy a position probably unaffected by the subsequent calamities of their family. In the non-appearance of Alexander Fraser, the barony and estates were claimed by his next brother, Simon, and after long litigation and delay, were awarded to him in the year 1730. His subsequent treachery, attainder, and death, are notorious as matters of history. After his execution the ancient barony of Lovat remained unclaimed until the present Lord Lovat in the peerage of the United

Kingdom came forward to claim it. At the close of the session of 1857 it was awarded to him in the absence of any other claimant. The present claimant, John Fraser, who declares himself to be a descendant of Alexander Fraser, was totally unaware of any steps having been taken in the claim until the decision had been given, but he has since that time been engaged in taking proper means to reverse it, and to establish his own rights as the lineal descendant of Alexander Fraser. His case promises to offer many points of interest both to the genealogist and to the legal student."—*Inverness Advertiser*, Sept. 14, 1858.

A. S. A. states that the death of Alexander Fraser was clearly proved in 1699. If he could give references to the legal documents that prove it, it would of course do away at once with the hopes of the claimant referred to. Simon Fraser was a man of unscrupulous cunning, and would not have hesitated to represent his brother as dead if it suited his own purpose. Indeed it is evident on the face of the statements of facts given by A. S. A., that the existence of a brother known to be alive, but not forthcoming, or liable to be tried for murder if he did appear, would have been ruinous to the prospects of the Lovat family.

One other point in A. S. A.'s communication seems note-worthy. He says "Alexander Fraser, eldest son of Thomas of Beaufort, fought at the battle of Killiecrankie, 27 July, 1689, and died shortly afterwards, in his twenty-sixth year, unmarried." Now what proof is existing of Alexander's age? In the *Memoirs of the Life of Lord Lovat*, professing to be written by himself, it is stated, in correction of the *Memoirs concerning the Affairs of Scotland* written by George Lockhart:—

"The author of these memoirs was probably ignorant that Lord Lovat was imprisoned for his exertions in the Royal cause at the age of thirteen years, and at the very time that his elder brother was the first to join in the expedition of Lord Viscount Dundee."—*Memoirs of Lord Lovat*, p. 221.

Now what proof is there that Alexander was thirteen years older than his next brother, for such Simon appears to have been. Is there any evidence existing either of the date of Alexander's birth or of his death? M. S. C. F.

#### JEST AND SONG BOOKS.

(2<sup>nd</sup> S. vi. 206.)

A complete answer to the inquiry of M. would not only be beyond my powers, but would occupy much more space than could be devoted to it in your pages. I begin, however, by offering him a list of a few of the jest books which are at the moment within my reach:—

A Banquet of Jests, new and old, 12mo., Lond., 1657.  
Bon-ton Jester, 12mo., Lond., n. d.  
Cambridge Jests, 12mo., Lond., 1674.  
Coffee-House Jests, 12mo., Lond., 1686,

Comes Facundus in Viâ, by Democritus Secundus, 12mo., Lond., 1658.

Complaisant Companion, or New Jests, &c., 8vo., Lond., 1674.

Complete London Jester, 8vo., Lond., 1764.

Court and City Jester, 8vo., Lond., 1770.

Covent Garden Jester, New Edition, Lond., n. d.

Peter Cunningham's Jests, or Modern High Life below Stairs, 12mo., Lond., n. d.

Delight and Pastime, or Pleasant Diversion for both Sexes, by G. M., 8vo., Lond., 1697.

Decker's Jests to make you Merie, 4to., Lond., 1607.

Encyclopædia of Wit, 12mo., Lond., n. d., Several editions.

England's Jests, 12mo., Lond., 1693.

England's Witty and Ingenious Jester, by W. W., 17th Edition, 12mo., Lond., 1718.

Sir John Fielding's Jests, or New Fun for the Parlour and Kitchen, 12mo., Lond., n. d.

Festival of Wit, or Small Talker, by G. K. Summer, resident at Windsor, 12mo., 17th Edition, Lond., 1800.

Gratiae Ludentes, Jests from the Unversitie, 12mo., Lond., 1638.

Good-Fellow's Calendar, 12mo., Lond., 1826.

Hobson's Jests, 4to., Lond. Mislaidd, and reference missing.

Ben Jonson's Jests, 12mo., London., n. d. (New Edition.)

Kett's Flowers of Wit, 2 Vols. 12mo., Lond., 1814.

Laugh and be Fat, or the Merry Companion, 12mo., Lond. Several editions.

London Jests, 12mo., Lond., 1684.

Joe Miller's Jests, 8vo. and 12mo., Lond. Many editions.

New Joe Miller (by Bannantyne), 2 Vols. 12mo., Lond., 1801.

Drawing-room Joe Miller, square 12mo., Lond., 18—.

Modius Salium, a Collection of such pieces of Humour as prevailed at Oxford in the time of Anth. à Wood, Oxon., 12mo., 1751.

The Nut-cracker, by Ferdinando Foot, Esq., 12mo., Lond., 1751.

Original Jests, selected from Shakspeare, Garrick, &c., 12mo., Lond., 1810.

Oxford Jests (by Capt. Hicks), 12mo., Lond., 1684.

The Polite Jester, or Theatre for Wit, 12mo., Lond., 1796.

Peelle's Merry and Conceited Jests, 4to., Lond., 1627.

Hugh Peters's Tales and Jests, 4to., Lond., 1660.

Mrs. Pilkington's Jests, or Cabinet of Wit and Humour, 2nd Edition, 12mo., Lond., 1764.

Pinkethman's Jests. Mislaidd, no reference.

Quin's Jests, or Facetious Man's Pocket Companion, 12mo. Lond., 1766.

Royal Jester, or Prince's Cabinet of Wit, 12mo., Lond., 1792.

The Scotch Haggis, consisting of Anecdotes, Jests, &c., 8vo., Edin., 1822.

Scottish Jests (by Chambers), 2nd Edition, 12mo., Edin., 1838.

Scogin's Jests, gathered by Andrew Borde, 4to., Lond., n. d.

Scrapeana, or Fugitive Miscellany, 8vo., York, 1792.

Shakspeare's Jest Book. So called by Mr. Singer in his elegant reprint of "Tales and Quicke Answeres." 8vo., Chiswick, 1814.

Tarleton's Jests, full of delight, wit, and honest mirth, 4to., Lond., 1638.

Teagueland Jests, or Bogg Witticisms, 12mo., Lond., 1690.

Theatrical Jests, or Green Room Witticisms, 12mo., Lond., n. d.



Treasury of Wit, fcap. 8vo., Sunderland, 1788.  
 Jemmy Twitcher's Jest, 12mo., Glasgow, 1798.  
 Versatile Ingenium, the Wittie Companion, 12mo.,  
 Amst., 1679.  
 Wits, Fits, and Fancies, 4to., Lond., 1614.  
 Yorick's Jest, or Wit's Common-place Book, 12mo.,  
 Lond. 1783.

I have, I think, omitted a few, upon which I cannot immediately lay my hand; but if this list is of sufficient interest to your readers, I may supply the deficiency at some future time.

It is obvious that the list might be greatly enlarged if we were to include the numerous publications of the same class which have issued from the various provincial presses. Were a complete enumeration intended, it would be proper to include collections of anecdotes; which, although not purporting to be facetious, generally convey some ingenious turn of thought, or happy expression. We should also mention the many volumes of epigrams, and other compilations of short poetical pieces of a humorous character, of which perhaps the least that is said the better. I have confined myself to such as are in the English language, conceiving your querist's object to be thus limited. It need not be remarked, however, that, without reverting to classical times (when even the fabulists might be ranked among collectors of jests), there are many collections in Latin of the sixteenth and seventeenth centuries of a highly grotesque character; nor will your readers require to be informed, that in all the continental languages books of a similar class are no less abundant than in our own.

Of all the collections which I have mentioned, the *Encyclopædia of Wit*, Bannantyne's *Modern Joe Miller*, *Scrapeana*, and Chambers's *Scottish Jest*, appear to contain the largest quantity of matter. I cannot commend the first two for their freedom from indecorum. The third is perhaps as little offensive as most books of the kind; and the same may be said of the last, which, indeed, appears to me (speaking deferentially of the popular compiler) to be rather heavy, and to confirm an opinion once pretty generally received that the Scotch are not very much alive to the effects of humour. The bulk of the other publications, particularly those of early date, are, as may be readily imagined, not such as could with propriety be left open to general perusal. I can except only Kett's *Flowers of Wit*, and the *Polite Jester*.

A detailed examination of the contents of the several collections would be inadmissible in your pages, and would ill repay the reader. What I have already said is perhaps sufficient to satisfy M.'s inquiry.

With regard to songs, I have not the same quantity of material at my disposal, and I therefore leave that part of the Query to those whose musical pursuits have led them to study the sub-

ject. I merely observe that, as far as my own observation has carried me, collections of songs are more generally sentimental than comic in their character; and that such as are professedly of the latter class, are usually more fit for the pot-house than the drawing-room. The following may be mentioned as among the largest collections of songs: Aikin's, Dibdin's, Ritson's, Plumtree's. These, I believe, are all unobjectionable; but there are innumerable others, which must be known to most of your readers. R. S. Q.

## GREGORIANS.

(2nd S. vi. 206.)

"Some, deep Freemasons, join the silent race,  
 Worthy to fill Pythagoras's place;  
 Some botanists, or florists at the least,  
 Or issue members of an annual feast,  
 Nor past the meanest unregarded, nor  
 Rose a Gregorian, one a Gormagon."\*

Dunciad, Bk. IV. v. 572.

The Gregorians had numerous lodges or chapters. One exercised great influence at Norwich: it bespoke plays, and the members attended with all their decorations; at contested elections for the city they proceeded to the hustings in regular order, and in full costume. The large room at the principal inn is decorated with their arms. Towards the close of their existence, for they are supposed to be defunct, they were memorable for their deep potations of Port wine. Sir Jacob Astley of the day had his portrait painted, wearing the insignia. The engraving is dedicated to him as "Grand" of the Gregorians.

Their arms are azure, a fess wavy, between, in chief, a dove volant; in base, two snakes entwined (caduceus fashion). Crest, Time, with his hour-glass and scythe. Supporters, a wivern, and a dove with the olive branch. Motto, in Hebrew characters, "Shalom," i.e. Peace. I have three different medals or badges of the society, probably belonging to different chapters. One, diameter two inches, has the arms, supporters, and motto, but not the crest. The Serpent of Eternity forms a border. Another, about the same size, has the crest, but not the serpent. The third has the arms, supporters, crest, and motto. On the broad rim is PONTEFRAC, probably the place where the chapter existed, and on a band below has been something, now purposely obliterated, probably the name of the member to whom the badge belonged. On the reverse is a philosopher seated, pointing with one hand to the sun, which occupies the whole field, and with the other to a scroll lying on a globe, and explaining something to three youths who stand before him. Behind him is a

\* A sort of lay brothers, two of the innumerable slips from the roots of the Freemasons.

pyramid. On the rim of the medal above are some signs of the zodiac, and below the word *RUINUS*. I have also a large state sword; the boss of the handle has on each side the Serpent of Eternity. On the handle, two figures of Time like the crest. The guard is composed of two serpents or wingless dragons. The sheath is of velvet, richly decorated with embossed gilt bands, whereon appears the hour-glass. On one side is the arms of the society, on the other the following inscription: "William Smith, First Vice-Grand of Cheap Side Chapter, 1736."

I have endeavoured in vain to acquire more information respecting the Gregorians, and shall be obliged to any one who can and will assist me.

EDW. HAWKINS.

#### MOWBRAY FAMILY.

(2<sup>nd</sup> S. vi. 89.)

I beg to offer the following answers to the inquiries of T. NORTH. The first question may be stated thus:—

1. Was Geoffrey de Wirce (whose estates fell into the hands of Nigel de Albini) the same person as Geoffrey, Bishop of Coutances?

Apparently not. The estates of Geoffrey, Bishop of Coutances devolved upon his nephew, Robert de Mowbray, and thus formed part of the estates forfeited by him, and afterwards granted to Nigel de Albini. The lands of Geoffrey de Wirce are spoken of by Dugdale as something that came into his hands "besides all this;" and on referring to Domesday Book, it will be seen that Goisfridus Episcopus Constantiensis, and Goisfridus de Wirce figure there as two separate and distinct personages.

2. If Geoffrey de Wirce was not the Bishop of Coutances, who was he?

The only clue I can give respecting the family of Wirce is that in Stapleton's *Rotuli Scaccarii Normannia*, vol. ii. p. xxxii. *k.*, I find that somewhere between the years 1067 and 1080, one John de la Wirce granted the church of St. Corneille to the Abbey of St. Vincent le Mans.

3. On the death of William de Mowbray in 1222, did his son Nigel survive him?

Nicolas, in his very accurate synopsis, after William gives "Nigel de Mowbray, s. and h. ob. 1228, s. p."

If there was any doubt as to Nigel's having survived his father, the point would, I conceive, be settled by the first authority referred to by Dugdale, *Rot. Fin.* 8 Hen. III. A.D. 1224, *Memor.* 8.

"*Ebor. Rex* Vicecomiti Eboraci salutem. Scias quod Nigellus de Mobrai finem fecit nobiscum per quingentas libras pro relevio suo, et pro habendâ seisinâ omnium terrarum et tenementorum unde Will<sup>l</sup>. de Mowbray pater suus (cujus heres ipse est) saisitus fuit die quo obiit, et quæ ipsum Nigellum hereditario contingunt." &c. — *Rotuli Finium*, vol. i. p. 113.

After so distinct an authority I am at a loss to account for the statements attributed to Mr. Courthope, and Glover, Somerset Herald.

MELETES.

#### PHOTOGRAPHIC NOTES.

*Stereoscopes.*—No branch of Photography has, we think, made so much progress as that connected with Stereoscopic Pictures. No branch certainly has contributed so largely to educational purposes; and we believe that the art is destined to further advances and increased usefulness. There is now scarcely a spot of historical interest—a monument which the antiquary delights to contemplate, which may not now be found so successfully copied for the Stereoscope, that, after looking at it attentively for a few seconds, one feels a doubt whether the object itself is not that which meets the eye, instead of its picture in little.

Thanks to Mr. Piazzi Smythe we are spared the trouble of mounting the Peak of Teneriffe; it is now before us in all its majesty—its natural features, geological and botanical, are now familiar as household words to hundreds who never quitted the shores of England.

Thanks to the skill of Mr. Frith and the energy of Messrs. Negretti & Zamba, the most home-keeping of us all may study the wonders of the Pyramids, the Nile, Karnak, Thebes, and all the wonders and glories of Egypt, in one hundred beautiful stereoscopic views; and what is of yet higher interest, we owe to the same parties a second hundred views in the Holy Land, extending from Jerusalem to Mount Lebanon, Damascus, and Baalbec, combining every object of historical and biblical interest in those localities.

If we would study objects nearer home, the London Stereoscope Company has secured for us views of our lakes, our mountains, our venerable abbeys, and our ancient castles. Have we visited Ireland, Scotland, and Wales, and would we keep in our memories vivid impressions of their beautiful scenery, the London Stereoscope Company have them ready to our hands.

In short, the whole world and "all that it inhabit" are stereographed for educational purposes, and a most pleasant course of education it is.

To Mr. Lovell Reeve, to whom we owe the publication of Professor Smythe's *Teneriffe*, and the first introduction of Stereographs into books,—which, with the book-stereoscope, is a great step in the right direction—we are now indebted for a Monthly Journal, *The Stereoscopic Magazine*—a periodical of peculiar interest, and which we should think must command a great sale among the admirers of the Art to which it is especially dedicated.

Speaking of Photographic Illustrations naturally brings us to Mr. Fox Talbot's new process, by means of which, as we learn from the *Photographic News*, common paper photographs can be transferred to plates of steel, copper, or zinc, and impressions printed off afterwards with the usual printer's ink. . . . The plates engraved by this mode are said to be beautiful in themselves as photographs, and to bear strong microscopic inspection, the most minute detail being given with astonishing fidelity. . . . The specimens which Mr. Talbot has already produced are free from many of the imperfections which were so evident in former attempts, and the manner in which the half-tones are given is really wonderful; the specimens are of various subjects, showing the perfection which can be obtained in any branch of pictures. Even in these copies the detail is so fine that when a powerful microscopic power is brought to bear on them, we are en-



abled to trace the names in the shops in the distance, and easily read the play-bills in the foreground, and this in a picture only a few inches square, while the minuteness in architectural subjects is most remarkable. In a view of Paris there is all that can be desired in half-tones, and the perspective is almost as good as in a photograph.

Before concluding these Notes, we would call attention to two new books for the use of Photographers. The first is a little volume by Mr. Otte, *Landscape Photography*, in which the author's object is "to enable an amateur at once to commence the practice of the art." Although explaining many processes, Mr. Otte wisely, as we think, prefers the Calotype for general purposes. The second is a work of far higher character and importance. It is *A Dictionary of Photography*, by Thomas Sutton, B.A., Editor of *Photographic Notes*. The *Chemical Articles of A, B, C*, by John Worden, *Illustrated with Diagrams*. The work is not so much a book to be substituted for any particular Handbook as a supplement to it. The author's object has been to place in the hand of the practical photographer a useful book, which will assist him in his endeavour to comprehend the optical and chemical principles of his art, and save him the trouble of referring to the numerous bulky and costly works which the author himself has been obliged to consult. This object has been kept steadily in view, and there is consequently little doubt that *The Dictionary of Photography* will soon be found indispensable in the glass-room of every student of the art.

### Replies to Minor Queries.

*Wake Family* (2<sup>nd</sup> S. vi. 232.)—It may not be out of place if I were to enumerate the names of the family within my reach, and I now do so from Blomefield's *Norfolk*, through the medium of my MS. Index Nominum, viz.:—

Vol. i. p. 278. The Rev. Mr. Wake is mentioned, and his son Mr. William Wake in the Drury pedigree.

Same vol. p. 308. The arms of Wake, "or, two bars gul. in chief 3 torteaux."

Same vol. p. 341. Thomas Lord Wake, and Margaret his sister.

Vol. ii. p. 278. Sir Baldwin Wake, and also Thomas Lord Wake, and Blanch his wife. Also in a note at the foot of this last-named page, Thomas Lord Wake is said to have died in 1348. He is described as of Lydell. A reference to a large account of the Wakes is mentioned in the same note (from Dugdale's *Baronage*, vol. i. p. 541.).

Vol. ii. p. 279. Thomas Lord Wake and Margaret his wife are here again named.

Vol. iii. p. 126. John Wake is named as sheriff of Norwich, 1411.

Vol. iv. p. 44. Mrs. Hannah Wake, buried in Norwich cathedral. Died March 8th, 1742, æt. 84.

Vol. v. p. 477. Baldwin Wake is here again named.

Vol. vi. p. 443. Thomas Wake, named as vicar of Buxton in Norfolk, 1508, which he resigned in 1513.

Vol. vii. p. 62. William Wake, as also Richard Wake and Catherine his wife, are named.

Vol. viii. p. 351. Alan Wake was rector of Babingley, co. Norfolk, in 1361. In the Hovell Pedigree attached to this vol., William Wake, D.D., Archbishop of Canterbury appears, the husband of Etheldreda Hovell.

Vol. ix. p. 227. Thomas Wake is here named.

Vol. x. p. 396. Agnes, wife of John Wake also named.

Vol. xi. p. 85. Thomas Wake, vicar of Witton, co. Norfolk, 1526.

Same vol. p. 148. William Wake, rector of Ashby in

Norfolk, on the presentation of the Archbishop of Canterbury (probably his father).

These are the extracts of the Wake family to which I can refer; but on reference to Dugdale, and also a *History of the Wake Family*, doubtless your correspondent can probably learn what he desires. A copy of the *History of the Wake Family* was some time since with Mr. J. R. Smith of Soho Square, but I believe he has sold it.

JOHN NURSE CHADWICK.

King's Lynn.

The inquiry respecting this family reminds me of the curious coincidence of the name being blended with that of a celebrated Saxon chieftain, *Hereward de Brun*, very probably connected with the Wakes, in the person of *Hervald Wake*, magistrate of Arrah during the sepoj insurrection in India in 1857, and whose gallant defence of that place against the whole force of Koor Singh elicited the warm approbation of government. Mr. Wake is, I am told, a native of Northampton; perhaps some correspondent from that place may be able to tell me something more about this gentleman, his family, &c., and thereby throw some light upon the history of the now, I believe, very nearly extinct family of the Wakes of Lincolnshire.

PISHEY THOMPSON.

*Earliest Stone Church in Ireland* (2<sup>nd</sup> S. vi. 232.)—Although unable to supply a positive answer to this inquiry, I can give ABHBA some information respecting our earliest stone churches in this country, collected chiefly from Dr. Reeves' valuable work on the *Ecclesiastical Antiquities of Down, Connor, and Dromore*, which will doubtless be interesting to him.

The Four Masters (A.D. 935) style the church then existing at Killelief (diocese and county of Down) a *duleek*, which term signifies "a stone church." Their words are—

"Vastatio Cilleletensis per filium Barithi, et combustio ecclesiæ lapideæ, et captivi plurimi rapti inde."

In a poem written previously to the ninth century mention is made of the "great church at Dunlethglass" (now Downpatrick). Of what material this structure was at that early period is uncertain; but that a church of stone existed here before 1015 is evident from the Annals of the Four Masters, who have the following entry at that year:—

"Dunum combustum totum cum suâ Ecclesiâ lapideâ, et cum suo campanile, fulmine."—*Rer. Hib. S.S.* vol. iii. p. 559.

The campanile here spoken of was the Round Tower, a portion of which, about sixty feet high, stood at the distance of forty feet from the church till about half a century ago, when it was totally overthrown.

The Four Masters, A.D. 1065, relate the murder of O'Mahony in the church of Bangor, co.

Down, which they term a *dainhliag*, or stone church. This account, however, does not coincide with that given by St. Bernard in his life of Malachy, who, speaking of what occurred about A.D. 1145, says:

"Visum est Malachie debere construi in *Benchor*, oratorum lapideum, instar illorum qui in aliis regionibus exstructa conspexerat. Et cum cœpisset jacere fundamenta, indigenæ quidam mirati sunt, quod in terrâ illâ necdum ejusmodi adificia invenirentur." — Bernardi Vit. S. Malachie, cap. ix.

The above extracts prove that stone churches existed in Ireland at the beginning of the tenth century. They were probably then far from common. When they were first introduced we have no certain information. The earliest churches were of wood, for Jocelin, speaking of Palladius' mission, says: "Tres ecclesiæ de robore exstructas fundavit" (cap. xxv.) ALFRED T. LEE.

*Teston and Tester* (2<sup>nd</sup> S. vi. 85. 199.) — The value of this coin — named at various times *teston*, *tester*, *testern*, and *testril* — varied at different periods. In Henry VIII.'s time it was worth a *shilling*. Stowe informs us that on the 9th of July, 1551, it was reduced to *nine-pence*, and on the 17th of August following to *six-pence*. He afterwards, under the year 1559, cites a proclamation for reducing it to *four-pence halfpenny*; and it probably fell still lower. In the reign of Elizabeth the coin improved, and rose to the value of *six-pence*. It remained at this value, and hence a *tester* became another name for "a sixpenny bit." I refer, for more particular information, to Douce's *Illustrations of Shakspeare*, i. 35. EDWARD F. RIMBAULT.

*The Red Flag the Signal of Invasion* (2<sup>nd</sup> S. vi. 246.) — During the period of apprehension of an invasion by the French every parish church in Suffolk, without regard to its position as a sea-mark, was furnished with a red flag. The church of the parish in which I then lived, is situated upon comparatively low ground, and is visible from no great distance, — yet it had its flag and flag-staff. The object was to communicate rapidly in all directions the intelligence of invasion. On more than one occasion a false alarm was given and rapidly spread, with the intelligence that "the bloody flag was hoisted." No doubt other correspondents will be able to inform you that the red flag for this purpose was used throughout the whole of England. T. C.

*Patrick Family* (2<sup>nd</sup> S. vi. 110.) — A pedigree of the family of which Dr. Patrick, Bishop of Ely, was a member, commencing with the bishop's grandfather, was obligingly shown to me a few years ago by Mr. Collen of the Heralds' College, who stated that it appeared to have been compiled by Dale, Richmond Herald, and was amongst the latter's private MSS. C. J.

*Testament of the Twelve Patriarchs* (2<sup>nd</sup> S. vi. 173.) — Perhaps G. N. or D. S. would oblige me by seeing whether their editions are the same as mine, or by elucidating some of the difficulties. I will first notice the misprints, and then the difficulties: —

Reuben, p. 2. l. 7. (from the bottom), *smelling* is put for "seeing."

Gad, p. 6. The Testament of *Aser*, when it ought to be "Gad."

Aser, p. 6. The Testament of *Joseph*, for "Aser."

Joseph, p. 11. The Testament of *Aser*, for "Joseph."

Joseph, p. 12. l. 9. *Eunuchs* for "Eunuchs."

The meaning of — Jacob, p. 1. l. 2. (from the bottom): "And instituted a *birthday* for his devilish purpose."

Reuben, p. 6. l. 8.: "By offering him *slauber* sauces."

Judah, p. 7. l. 5.: "And they gave us 200 quarters of corn, and 500 *bates* of oyl."

Issachar, p. 6. l. 4. (from the bottom): "I have not eaten my meat alone, nor removed the bounds and *littles* of land."

Joseph, p. 13. l. 6.: "She would fain have *syped* me in desire of sin."

Joseph, p. 14. l. 15.: "Saying, although they ask two *Basences* of Gold."

N.B. My edition is not paginated. I am afraid I am trespassing on space, else I have a few extracts, which are certainly curious, and which I shall be able to send up for another number.

FUMUS RUGBY.

*Persecution of Polish Nuns* (2<sup>nd</sup> S. vi. 157. 259.) — I believe that the commonly received account of the persecution of the nuns of Minsk by the Russian authorities is strictly true. At the time when the crime was first made public, a circumstantial narrative was published in the English newspapers, and this was in due time contradicted by the Russian government. Few persons, however, believed that there was any truth in the official statement.

The Rev. Henry Edward Manning, D.D., in his *Pictures of Christian Heroism*, 12mo., 1855, published by Burns and Lambert, gives a full account of the wrongs inflicted on these nuns. It is hardly possible that he should have done so without having satisfied himself of the truth of the abbess's depositions. K. P. D. E.

*Sir Humphry Davy, a Poet* (2<sup>nd</sup> S. vi. 232.) — The title of the book about which MR. JAMES ELMES inquires is *The Annual Anthology*, Bristol, 1799-1800, 2 vols. 12mo. These are all that were published. It is a collection of poems by Coleridge, Southey, Lamb, Charles Lloyd, Mrs. Opie, *Humphry Davy*, Dr. Beddoes, and others; all of which, with one exception, were "transmitted to the editor by their respective authors." The



"Ode to St. Michael's Mount," by H. Davy, is in the first volume. It is composed of twelve verses, of six lines each. At the end of the same volume is an "Extract from an unfinished poem on Mount's Bay, by *Humphry Davy*." This piece is in blank verse, and consists of 106 lines. The *Anthology* is now scarce, but not of much value. If your correspondent cannot readily procure a copy of it, I would gladly transcribe the "Ode" for him; or if he would accept of the loan of the volume containing both Sir Humphry's poems, it is at his service.

W. GEORGE.

Bristol.

*Sebastianus Franck* (2nd S. vi. 232.) — A good account of this writer will be found in Zedler (*Francke*), and in Bayle (*Francus*). Gesner (under *Sebastianus*) gives a list of his works: — "*Sebastianus Francus Werdensis Chronica; Paradoxa Theologica; Arcana Auream; Librum signatum Septem Sigillis, etc.*; scripsit Germanice." Other works are mentioned, all in German. S. Franck was an Anabaptist of the sixteenth century, and is described as a fanatic and heretic. His heresies, however, appear to have been rather crotchety than systematic. They were opposed by Luther and Melancthon. Whether he was a Dutchman or a German is undecided. Many of his works are in the library of the British Museum; but they do not appear to have been thought worthy of a translation, except perhaps in one or two instances into Dutch.

There was another Sebastian Francke, who flourished in the seventeenth century. He was a Lutheran preacher, and excelled in music.

THOMAS BOYS.

Some account of this man will be found in Bayle's *Dictionary*, fol. edit., 1786, at vol. iii. fol. 99.

D. B.

I have before me an interleaved copy of Descamp's *Vie des Peintres Flamands, Allemands et Hollandois*, with MS. notes, which appear to have been written in 1779 by M. François Mols, a native of Antwerp, kindly lent to me by his Excellency Mons. Van de Weyer, the Belgian Minister, in which there is a short notice of a Sebastian Frank, who is stated to have been born about 1573. M. Mols adds that Sebastian, who was a painter of battles, spelt his name Vranckx; and that he was of quite another family to the Franken (improperly written Frank), with whom biographers have confounded him. Van Mander falls into this mistake; but later authors have no excuse for doing so, because Van Dyck painted the portrait of Sebastian Franken the younger, which was engraved by Hondius. May not the Sebastianus Frank of F. E. K. have been an ancestor? Perhaps his grandfather? Consult Pilkington's *Dictionary of Painters*.

W. N. S.

*Heaton Royds* (2nd S. vi. 232.) — J. will find, in T. Langdale's *Topographical Dictionary of Yorkshire*, 2nd edit., at p. 310., as follows: —

"*Heaton Royds*, hamlet, in the township of Heaton and parish of Bradford,  $2\frac{1}{2}$  miles from Bradford."

A CONSTANT READER.

Warrington.

This name is applied to a house and estate situated on rather high ground, about  $2\frac{1}{2}$  miles from the town of Bradford, in the township of Heaton. The house has been erected in the seventeenth century, but is much decayed, and has been altered from the residence of one of the gentry of the parish; it is now divided into several small tenements. The estate still continues in the family of Dixon, whose ancestors resided there. A pedigree may be found in Whitaker's *Loidis et Elmete*.

F. HAILSTONE.

Horton Hall.

This place is situated in the township of Heaton, in the parish of Bradford. He will find it mentioned in Kelly's *Post Office Directory for Yorkshire*.

C. HARDING.

*Bishop Brownrig* (2nd S. vi. 208.) — I have a short interesting memoir of Bishop Brownrig in a book entitled *Memoirs of the Lives and Actions, Sufferings and Deaths, of those Noble, Reverend, and Excellent Personages that suffered from 1637 to 1660*, by David Lloyd, A.M., sometime of Oriel Coll. in Oxon. In this same work I have met with "ο φευγων παλιν μαχησεται," quoted as a Greek proverb. This may interest the inquirers after the origin of the passage in the *Pleasant Satyre on Poesie*, and the *Hudibras* of Butler.

B. W.

See Baxter's commendation of him (*Of National Churches*, 14. § 35.); Frynne's *Canterburie's Doome*, pp. 192, 193.; Stillingfleet's *Life*, p. 15.; Lloyd's *Memoirs*, pp. 129. 458. 460.; Hackett's *Life of Williams*, vol. ii. p. 32.; Baker's MSS. vol. xvi. pp. 299, 300., vol. xxxvi. p. 100. In 1617 he was in trouble for questioning the doctrine of Divine right (Heywood's *Cambridge Transactions during the Puritan Period*, vol. ii. pp. 292-294.). Brownrig was chaplain to Bp. Morton (*Morton's Life*, York, 1669, p. 77.).

J. E. B. MAYOR.

St. John's College, Cambridge.

*Jewish Tradition respecting the Sea Serpent* (2nd S. iii. 149. 336.) — The following passage from *Die Zoologie des Talmuds*, by Dr. Lewysohn, gives some idea of the opinions of the Jews on this subject. We see something in this akin both to classic and Scandinavian mythology: —

"The Leviathan is usually regarded either as a twisted serpent, or as a flying rapidly moving serpent, or, lastly, as a crocodile. The Talmud, however, makes of it a fabulous sea monster. The female lies in a circle round the



earth like a girdle. But since there was reason to fear that its offspring might destroy the world, God killed the female, and mutilated the male. The flesh of the female is salted, and preserved for the banquet which will be prepared for the pious at the last day. The angel Gabriel will one day put the male to death, and a tent will be made of its skin for the use of the holy at the banquet in question."

This opinion is alluded in 2 Esdras, vi. 52. —

"But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt and when."

*The Plain Commentary on Ps. lxxiv. 15.*, "Thou smotest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness," says:

"He smote down and crushed Pharaoh, as a hunter smites down the ravaging crocodile: and the dead bodies of the Egyptians, once so strong and proud, were cast upon the sea-shore for a prey to the wild beasts that peopled the wilderness of Arabia."

Adding, however, a note referring to the tradition of the Talmud that the Leviathan was to form a banquet for the elect at the last day.

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

"*Salutation and Cut*" (2<sup>nd</sup> S. vi. 238.) — The suggestions of your various correspondents are remarkable for their ingenuity; but probably it must be left, after all, for each reader to adopt the explanation which to himself appears most satisfactory. That the "*Salutation*" originally conveyed a religious allusion there can be no reason to doubt; though I remember seeing, many years ago, in Perth, a sign over the door of the inn so called in that city, which represented two men; one of whom greeted the other in very friendly fashion, and to which was attached this legend: "You're welcome to the City." No doubt the strong anti-romanist feelings of our northern fellow-subjects (or the better motive of a profound reverence for Holy Writ), occasioned this departure from the original meaning of the sign. There seems to be no greater facility for explaining the fanciful addition of the "*Cat*," than exists for illustrating other ridiculous signs; such as the "*Pig and Whistle*," the "*Goat and Boots*," the "*Bull and Pump*," &c. MR. BORS'S idea is a very reasonable one, but hardly more so than the possible desire of a landlord to do honour to the beauties of a favourite mouser. S. H. M. is not without arguments in his favour, there being actually a "*Madonna del Gatto*," by Baroccio, which seems to have escaped his recollection. Query, however, can anyone refer to a known picture of the "*Salutation*," in which a cat is introduced?

R. S. Q.

*Pillory* (2<sup>nd</sup> S. vi. 245.) — I think that I saw one not much more than twenty years ago at Coleshill in Warwickshire.

N. B.

*Lynch Law* (2<sup>nd</sup> S. vi. 247.) — I am inclined to think that to *Lynch*, *Lynching*, *Lynch law*, and all the combinations of the verb to *Lynch*, are not the coinage of our American cousins, but that they were taken over the Atlantic by some of the earliest settlers from England in the American colonies. I well remember an English lady in Lincolnshire who used the word *linge* as signifying to beat, about fifty years ago; and she told me she had heard it used by a magistrate of that county about fifty years before that time, when he was hearing an accusation against a prisoner before him. The worthy magistrate was so incensed by the charge made against the prisoner, that, without hearing his defence, he exclaimed, "Give me a stick, and I'll *linge* him myself!" Thus *linging*, in Lincolnshire, a hundred years ago was very nearly what *Lynching* is in the United States at the present moment, — a taking of the law into your own hands. A sort of thong used by shoemakers in the time of Beaumont and Fletcher was called a *lingel*. (See Nares's *Glossary*.) And as a strap was a very ready instrument of punishment, it is probable that a *lingel* was frequently used for that purpose, and the phrase to *linge*, might be as common as to *strap* is at this time. To *linge* would be in use in daily parlance when the first colonists left England (great many of them from Lincolnshire), and *linge law*, now called *Lynch law*, might be introduced as one of the rough necessities of the settlement. This would be only one out of some hundreds of words which are now called Americanisms; which are, in reality, good old English words, used generally in England two hundred years ago, and which have now become antiquated and obsolete here, although retained in America.

PISHEY THOMPSON.

*A Commoner's Private Chapel* (2<sup>nd</sup> S. vi. 233.) — The answer to this question is wrong in stating it to be doubtful whether the sacraments can be administered in such places of worship without the sanction of the local diocesan. I assume by local diocesan the bishop of the diocese is meant, but he has no power alone to permit the sacraments to be administered in such places of worship. The consent of the incumbent is necessary, and consecration, or the bishop's licence, is also necessary.

J. G.

*Casts of Seals* (2<sup>nd</sup> S. vi. 147.) — In reply to ALIQUI, respecting the ancient seals, I believe that, with one exception, they can be obtained from Mr. Robert Ready, 18. High Street, Lowestoft.

JNO. PEACOCK.

"*Thoughts in Rhyme by an East Anglian*" (2<sup>nd</sup> S. iv. 331.) — This volume was, I believe, the production of Charles Feist, author of a volume of Poems published in 1813, and other works.

R. INGLIS,



*Ghost Story* (2<sup>nd</sup> S. v. *passim*).—The following, evidently a true relation of a dream which had presented itself to the narrator with the force of reality, is entered in the parish register of Gately, Norfolk. The simple credulity of the worthy vicar, which led him to insert a story wholly unconnected with his parish, for the edification of those who would have occasion to refer to those annals of mortality, is not the least amusing part of it.

"Dec. 12th, 1706.

"I, Robt. Withers, M.A., Vicar of Gately, do insert here a story which I had from undoubted hands—for I have all the moral certainty of the truth of it imaginable. 'Tis thus:—

"Mr. Grove went to see Mr. Shaw on the second of Aug. last. 'As they sat talking in the evening,' says Mr. Shaw, 'on the 21st of the last month as I was smoking a pipe and reading in my study between eleven and twelve at night, in comes Mr. Naylor (formerly Fellow of St. John's College in Camb., but has been dead this four years). When I saw him I was not much affrighted; I asked him to sit down, wh<sup>ch</sup> accordingly he did for about two hours, and we talked tog<sup>r</sup>. I asked him how it fared with him.' 'Very well,' says he. 'Were any of our old acquaintance with him?' 'No' (at which I was much concerned); 'but Mr. Orchard will be with me shortly, and yourself not long after.' 'As he was going away, I asked him if he would not stay a little longer, but he refused. I asked him if he would call again.' 'No; he had but three days' leave of absence, and he had other business.'

"Mr. Orchard dy'd soon after; Mr. Shaw is now dead. He was formerly Fellow of St. John's, an ingenious, good man. I knew him (Shaw), but at his death he had a college living in Oxfordshire, where he saw the apparition."

G. A. C.

*Degrees of LL.D.*, &c. (2<sup>nd</sup> S. vi. 233.).—I beg to refer your correspondent to a letter of my own in *Gent. Mag.* for May, 1836, p. 498. Also to the *Law Review*, vol. i. pp. 146. 345. n., and "N. & Q.," 1<sup>st</sup> S. iv. 191. 242. LL.D.

*Sir John Acton* (2<sup>nd</sup> S. vi. 229.).—I wish to correct some inaccuracies in an anecdote relating to the Court of Naples in a recent number. As to the anecdote itself, I know not how far it may be true; though I believe it to be not a bad description of the said court at the time referred to. I would, however, beg to remark that the person referred to as Sir Joseph Acton, was Sir John; that his father was an Englishman, and his mother a Frenchwoman (thus having nothing Irish about him); that he was father, not brother, to Cardinal Acton; and that he died, not in 1808, but in 1811.

R. T.

*Winchester: Bicêtre* (2<sup>nd</sup> S. vi. 167.).—

"Ce château, bâti au xiii<sup>e</sup> siècle, sur l'emplacement de *La Grange aux Queux*, par Jean, évêque de Winchester, dont le nom altéré dans le langage parisien devint celui de *Vicestre* ou *Bicestre*," . . . etc. Cf. M. Fournier's *Variétés Historiques et Littéraires*, vol. vii. pp. 271, 272., in Jannet's *Biblioth. Elzévir.* Cf. also Régnier's works (*Bibl. Elzévir.*), p. 123.

GUSTAVE MASSON.

"P. M. A. C. F." (2<sup>nd</sup> S. i. 49. 110. 206. 247.).—A friend of mine suggested to me that this anagram must surely be a syllabic formation of initials from "PortsMouth And ChifFinch." And this suits the circumstances, though not to the letter: the Duchess of Portsmouth moved Barrillon to speak to the Duke of York, and Chiffinch smuggled the priest into the king's bedroom.

The quotation of F. C. H. (p. 247.), taken as it is from Huddleston's *Memoirs*, almost settles the point. There is but one question upon it. If Huddleston's biographer took his information from the broadside which contains the initials, then perhaps he is but a guesser like ourselves. Who was he? and when did he live? Did the writer of the broadside see the ambiguity, and use it intentionally? A. DE MORGAN.

*The Mass termed a "Song"* (2<sup>nd</sup> S. vi. 214.).—Mr. Boys says: "We still speak of *singing mass*, and to the service of the mass the term '*song*' was particularly applied." As Mr. Boys puts forth this assertion in such a confident manner, may I ask him to be so good as to supply one from the several authorities which I presume he must have for assuring us that the term was so particularly applied? True it is we speak of *singing mass*, but much oftener of *saying mass*: the fact is, for one mass that is sung, there are thousands said daily throughout the Church. D. ROCK.

*Rev. Mr. Wilson* (2<sup>nd</sup> S. vi. 233.).—See Heylin's *Life of Laud*, p. 290.; Prynn's *Canterburie's Doome*, Index, s. v., and especially pp. 149. 504-506.; Sir E. Brydges' *Restituta*, vol. iii. p. 53.

J. E. B. MAYOR.

St. John's College, Cambridge.

"It is not worth an old Song!" (2<sup>nd</sup> S. vi. 148.).—J. Y. asks what could have given rise to this expression of contempt for any valueless article? and adds that "it seems peculiar to the English, for the Scotch, Irish, and Welsh have a great esteem for old songs." I am persuaded that the proverb originated in England from the excessive abundance of old songs, and because, when new, they were only sold for a penny. If we could club together all the songs that were printed in Scotland, Ireland, and Wales, before the last century, there is great reason to doubt whether they would equal a thousandth part of those published in England within the same period.

WM. CHAPPELL.

*Topographical Desideratum* (2<sup>nd</sup> S. vi. 204.).—Permit me to remark that there was published in 1796 a work of the most essential importance in the elucidation of "Scottish History," which I think may supply a part of what your correspondent has been pleased to suggest. It is entitled:

"Geographical Illustrations of Scottish History, containing the Names of Places mentioned in Chronicles, Histories, Records, &c.; with Corrections of the corrupted

Names, and Explanations of the difficult and disputed Points in the Historical Geography of Scotland; together with a compendious Chronology of the Battles to the year 1603; collected from the best Authorities; Historical and Geographical, by David Macpherson, Editor of Wytown's *Cronykil of Scotland*, 4to., with an Historical Map of Scotland, coloured."

T. G. S.

*Casa Bianca* (2nd S. iii. 248. 414. 456.) — Alison, as already shown in "N. & Q.," gives a circumstantial account of the death of this young French sailor, whose conduct in the battle of the Nile, when the *L'Orient* was in flames, was as valiant as filial. Alison's *History* may be better to rely on than the *Percy Anecdotes*; but a dispatch, written on the instant, by one cognizant of the grave incidents it narrates, is more to be depended on than either. Garnished with the elegance of rhetoric, wearing more the appearance of romance than fact, history may, without disparagement, give place to the unvarnished simplicity of an authoritative document aiming only at severe truthfulness. The following brief translated extract from Rear-Admiral Blanquet's account of the battle, contains all that was officially reported at the time of the conduct of the heroic boy in that memorable sea-fight: —

"Commodore Casabianca and his son, only ten years old, who during the action gave proofs of bravery and intelligence far above his age, were not so fortunate. They were in the water, upon the wreck of *L'Orient's* mast (not being able to swim) seeking each other, until three-quarters past 10, when the ship blew up, and put an end to their hopes and fears."

Your correspondent T. F. B. may find the extract of service to him; but, if he be indisposed to accept it at second-sight, he will see Blanquet's account of the battle, *in extenso*, in the *Nelson Dispatches*, by Sir Harris Nicolas, vol. iii. pp. 67—71.

M. S. R.

Brompton.

*Hoax and Hocus pocus* (2nd S. vi. 69. 117. 179.) — The term *hoax* does not, I believe, date farther back than the first quarter of the present century. *Hocus*, from which it comes, is certainly from *hocus pocus*, a name formerly used for a conjuror. Hence the title of an old pamphlet: *The Anatomie of Legerdemain*, by *Hocus Pocus Junior*, London, 1634, 4to. Has *hocus pocus* any real meaning? or is it a corruption of "*hoc est corpus*"? which, when gabbled by the illiterate Romish priests, sounds very much like it?

The following quaint and far-fetched explanation of the term is given in *A New English Dictionary, showing the Etymological Derivation of the English Tongue*: London, printed for Timothy Child, 1691: —

"*HOCUS POCUS*, a conjuror, or juggler; perhaps from the Fr. G. *Hoehher*, to shake, and *Pocher*, to poke, or thrust forward with the finger: for all the art in *Leger de main* lies in this, viz. in shaking their little balls in

boxes, or the like; and so quickly, with dexterity of hand, snatching away what was thereunder before, and leaving oftentimes somewhat else in its room, with which they beguile the spectators."

EDWARD F. RIMBAULT.

## Miscellaneous.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

HAMMOND'S POETICAL WORKS.

SIR WALTER SCOTT'S MEMOIRS. 10 Vols. 2nd Edition. 1839.

Wanted by Henningham and Holles, 5, Mount Street, Grosvenor Square.

DR. ZOUCH'S WORKS, by Wingham. 2 Vols. York. 1820.

FULLER'S WORTHIES OF ENGLAND. London. 1811.

Wanted by C. J. D. Ingleden, Esq., Northallerton.

THE QUESTION OF THE PRECEDENCY OF THE PEERS OF IRELAND IN ENGLAND FAIRLY STATED. [By John Perceval, Earl of Egmont.] 8vo. Dublin. 1793.

HISTOIRE DES REVOLUTIONS D'ECOSSE ET D'IRLANDE. 12mo. Dublin. 1761.

THE ANCIENT AND PRESENT STATE OF YOUGHALL, by Thomas Lord. 12mo. Youghall. 1734.

NOTICES, HISTORICAL AND TOPOGRAPHICAL, RELATING TO THE CATHEDRAL OF ST. PATRICK, ARMAH. 8vo. Armaah. 1835.

Wanted by the Rev. B. H. Blacker, Rokeby, Blackrock, Dublin.

ARCHÆOLOGIA; OR, MISCELLANEOUS TRACTS RELATING TO ANTIQVITY. Vol. XXVI. Part II. Sewed.

BRITTON'S ARCHITECTURAL ANTIQVITIES. Vol. V., being the Chronological History of English Architecture. 4to. Large paper, boards, or Russia.

BOYLE'S WORKS. 6 Vols. 4to. 1772. A good copy.

ALEX. JACOB'S COMPLETE ENGLISH PEEPAGE. Vol. III. Folio. 1760.

JOHN DUNCOMB'S HISTORY AND ANTIQVITIES OF THE COUNTY OF HERRING. Part II. of Vol. II. 4to. Boards. Hereford. 1812.

ANNUAL BIOGRAPHY AND OBITVARY FOR 1817, 1821 to 1825, 1827 and 1831. Boards. 8vo. Longman's.

BULLER'S LIVES OF THE SAINTS. 12 Vols. 8vo.

LUCRETIUS, by Wakefield. Vol. I. 8vo. Boards. Glasgow. 1813.

POPE'S HOMER'S ODYSSEY, by Wakefield. 5 Vols. 8vo. Boards or sewed.

NICOLA'S LITERARY ANECDOTES. Vol. V. 8vo. Boards. 1812.

Illustrations of Vol. III.

RETROSPECTIVE REVIEW. Part II. of Vol. XIV., 1826; and Part I. of Vol. II. New Series. 1823.

Wanted by Mr. Jeans, Bookseller, White Lion Street, Market Place, Norwich.

BAYLE, DICTIONNAIRE HISTORIQUE. 16 Vols.

PALGRAVE'S ENGLISH COMMONWEALTH. 2 Vols.

HOWELL'S STATE TRIALS. 31 Vols., or any Vols. after Vol. XXIV.

Wanted by C. J. Skeet, Bookseller, 10, King William Street, Strand.

## Notices to Correspondents.

Among other Papers of interest which we have been compelled to postpone until next week, we may mention Sir Emerson Tennent on Sanctionation and Shakespeare; Rev. E. S. Taylor on Judas Iscariot; Mr. Eimes on Concrete; Mr. West on the Death of Clarence, &c. We have also been obliged to omit our usual Notes on Books.

H. N. will find the information he desires in the commonest books of reference.

B. will find a notice of Viscount Baltimore, and the disgraceful trial in which he was engaged, in Walpole's Memoirs of George the Third, iii. 192.

C. T. The line

"To wake the soul with tender strokes of art,"

is from Pope's Prologue to *Cato*.

C. W. S. The Oastian Society. The Annual Subscription is 5s.; the Hon. Sec., Mr. John O'Daly, 9, Anglesey Street, Dublin.

F. S. The term Palimpsest is applied to parchment from which whatever had been written thereon had been erased so as to admit of its being written anew, and the strict meaning of the term is, "twice prepared for writing."

ERRATUM.—2nd S. vi. p. 231. col. ii. l. 31., for "printed" read "private."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in Monthly Parts. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for THE EDITOR should be addressed.



LONDON, SATURDAY, OCTOBER 9. 1858.

## Notes.

## SANCHONIATHON AND SHAKSPEARE.

The prelude of Christopher Sly which Shakspeare has placed as an "Induction" to his comedy of the *Taming of the Shrew*, is, as well as the comedy itself, founded on an older play, under nearly the same title; and the unknown author of the latter is believed to have derived the episode of the "Drunken Tinker" from an Eastern story. The tale of Abu-l-Hasan, or the "Sleeper Awakened," in the *Arabian Night's Entertainment*, at once suggests itself as the original; but Lane, in his learned annotations, traces the latter legend to an historical anecdote related by El-Is-hakee, who wrote early in the seventeenth century, A.D. 1623. Malone quotes from Goulart's *Histoires Admirables de nostre Temps* an anecdote taken from Heuter's *Res Burgundicæ*, Paris, 1607, in which Philip the Good is described as causing a drunken mechanic, whom he found asleep in the streets of Brussels, to be carried to bed in the palace, and attended on his awaking by the pages and grooms of the chamber. He was afterwards saluted by the courtiers, apparelled, accompanied to mass and to the chase, thence conducted to a repast, and, finally, after supper he was placed again in bed. Whilst asleep, he was reclad in his own rags, and deposited in the street where he had been found the night before; so that the whole was impressed on his memory as a dream.

Beyond this incident of the fifteenth century, the commentators are unable to trace any more remote authority for the pleasant episode of Christopher Sly; but in a volume which I have been lately reading there occurs a story of the same kind, of an antiquity far surpassing the narratives of Heuter or El-Is-hakee. Sanchoniathon is supposed to have written his *Phœnician History* in eight or nine books before the Trojan war, or even in the time of Semiramis, some two thousand years before the birth of Christ. The original has perished, but of the Greek translation of Philo of Byblus, who wrote in the latter half of the first century (and who is more than suspected to have invented the books of Sanchoniathon which he professed to translate), large portions have been preserved to us in the works of Porphyrius and Eusebius. Some years ago Wagenfeld published at Bremen an edition of the entire nine books of Sanchoniathon, in the Greek text of Philo Byblius, with a Latin version by the editor. And in the seventh book, chap. 9., Sanchoniathon, on the authority of Barmirchabas (who professes to have written from personal knowledge) records that Lydyk, the successor of Joramus, King of Tyre, who appears to have been identical with Hiram the contemporary of Solomon, caused the

schools for the sons of priests to be removed from Sidon to Tyre, on the grounds of the laxity of discipline at the former place, and the consequent demoralisation of the scholars. In illustration of this complaint many incidents are given of the nightly resort of the students to taverns, and their association with seamen and slaves in scenes of drunkenness and debauchery; and Sanchoniathon, amongst other stories, relates that on one occasion the youths finding Barciphaz, one of their companions, in a state of insensibility from intoxication, placed him in the bed of Gnaphus, their host; and, on the return of his senses, insisted on treating him in this character, till at length they induced a conviction on his mind that he was in reality the individual whom he personated. The story is best told in the words of the original; but, instead of extracting the Greek of Philo, it may be more convenient to insert the following translation of the episode:—

"When the King (Joramus) died, Lydyk reigned forty-two years. And he ordered the boys placed for education in the school established by Belarus to be removed to Tyre because they were made effeminate at Sidon. . . . They generally entered the city by night that they might not be recognised, and Barmirchabas tells the following story in his book:—

"Barciphaz, being the worse for wine, said, pointing with his finger to one near him, 'Look at that fellow sick,' and immediately himself distorted his face, and retched so that all began to laugh. And as Barciphaz immediately fell asleep, one of the party said, 'Let us amuse ourselves with this drunken insensible fellow. Let us dress him in the clothes of Gnaphus, and put him into his bed; and let us get about him as he awakes from his debauch, and, treating him in all points as Gnaphus, let us make him suppose that he is in reality the vintner; for he will be too stupid to perceive the truth.' All agreed, and the real Gnaphus concealed himself in a convenient place whence he could see and hear all that was going forward in the house.

"And as everything was done with a serious countenance, Barciphaz in a short time was not conscious of the transmutation, and did everything as if he had been the real Gnaphus; and as the conversation turned on last night's drinking bout, he asked where was that drunken fellow Barciphaz? Then indeed we had difficulty to keep our countenance. But when we applauded him for chastising his wife, he said that she was anything but handsome, and that he had a pretty maid-servant whom he intended to marry. When Gnaphus heard these things in his nook, he set about preventing Barciphaz from doing what he intended; for, sending secretly to a usurer from whom he had borrowed much money, he informed him that his creditor, Gnaphus, would fail to pay him, as he was squandering his property on feasts and debauchery, in proof of which this very night he at a great expense was entertaining a number of vagrants, and to-morrow would waste what remained on a foolish marriage. The usurer hurried forthwith to the tavern, and not knowing his debtor even by sight, he inquired 'which was Gnaphus?' and when Barciphaz answered 'I am he,' he hauled him off to the court, where the judge assigned him as a slave to the creditor until he should extinguish the debt. Then, for the first time, as he afterwards confessed, he began to suspect that he was not Gnaphus, but Barciphaz; but the judges, instead of believing him, turned him into ridi-

culé. And we all, mingling amongst the spectators, applauded the judges for their righteous decision." — Sanchoniathon, *Histor. Phœnic.* l. vii. c. 5, 6, ed. Wagenfeld, Bremen, 1837, p. 197.

It is necessary to remark, regarding the edition of Sanchoniathon from which this is taken, that Wagenfeld, who published it about twenty years ago, professed to have printed it from a MS. discovered in a monastery in Portugal. Its authenticity was at first supported by Grotefend, but afterwards impugned by him, as well as by Mövers, the historian of the Phœnicians. A prolonged controversy ensued amongst the German classicists, the result of which (although it is far from convicting Wagenfeld of wilful deception) tends to show that the MS. from which he wrought is one of considerable antiquity. It is anterior either to the history of El-Is-hakee or the Chronicle of Heuter. It appears to be one of those concoctions of the Middle Ages in which it was customary to mix together history, geography, and romance: and as Philo of Byblus is himself believed to have forged the work of Sanchoniathon, this restoration of the lost books is in all probability a mediæval attempt to perpetrate a forgery on Philo.

J. EMERSON TENNENT.

#### JUDAS ISCARIOT: ACCOUNTS OF THE MANNER OF HIS DEATH RECONCILED.

St. Matt. xxvii. 5. says that Judas, in bitter remorse for his crime, cast down the thirty pieces of silver, the price of blood, in the temple, and "departed and went and hanged himself." St. Luke (Acts of the App. i. 18.), that he "purchased a field with the reward of iniquity, and, falling headlong, he burst asunder in the midst, *πρηνὴς γενόμενος ἐλάκῃσε μέσος*), and all his bowels gushed out." Dean Alford, in his late valuable edition of the Greek Testament, after declaring that "the various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest shifts to which otherwise high-minded men are driven by an unworthy system," goes on to say that *πρηνὴς γενόμενος* will hardly bear the meaning assigned to it by those who wish to harmonise the two accounts, viz. that having hanged himself, he fell by the breaking of the rope, *πρηνής*, like the Latin *pronus*, having the distinct meaning of headlong, with the face downwards.

"It is obvious," continues the Dean, "that while the general term used by St. Matthew points mainly at *self-murder*, St. Luke's account does not preclude the catastrophe related having happened in some way, as a divine judgment, during the suicidal attempt. Further than this, with our present knowledge, we cannot go. An accurate acquaintance with the actual circumstances would account for the discrepancy, but nothing else."

Still it is very satisfactory (fully admitting the

principle that, intelligible to our finite understanding or unintelligible, we should take the inspired narrative as *fact*), to be able to throw light upon and reconcile *apparently* contradictory passages, as modern discoveries are constantly doing; and a paper by Granville Penn on this subject, read before the Royal Society of Literature in 1827, would probably, if known to Alford, not have been included among those attempts at reconciliation which he has so unceremoniously dismissed. The Dean, with the rest, translates ἐλάκῃσε "burst asunder with a noise;" but this interpretation is so forced, that it would be supported only in default of any other. It is even much doubted whether the word had a place at all in the Hellenistic dialect. Valpy indeed (*Fundamental Words in the Greek Language*) connects it with *lacerare*; but it is far better to take λακέω in this passage, with Mr. Penn, as a rendering of the Latin verb *laqueo*, to halter or ensnare, ἐλάκῃσε being used, like many Latin actives, in a passive or reflective sense — *laqueatus est*. Of these Latinisms we have many examples in the Greek Testament, e.g. *φραγελλώω*, flagello; *κοδράντης*, quadrans, &c. Mr. Penn reconciles the accounts of SS. Matthew and Luke by supposing that Judas, being a very corpulent man, as the early Fathers describe him (see the passage of Papias quoted by Œcumenius and Theophylact, and referred to by Alford), threw himself headlong from a height, and was *caught midway in the noose*, and from his corpulence his bowels were thereby disrupted. Executions in Southern Europe were formerly performed in the same way, the criminal being noosed with a long rope, and then pushed from a high beam. The fall would then take place in the precise position described — headlong, with the face downwards, — should by any means, as the noose not slipping readily, or being made large enough to pass the shoulders through, such an accident occur as is here supposed in the case of Judas. (Cf. Senec. *Hippol.* l. iv. 1086.) —

"Præceps in ora fusus, implicuit cadens  
*Laqueo* tenaci corpus; et quanto magis  
Pugnat, sequaces hoc magis nodos ligat."

E. S. TAYLOR.

#### YETMINSTER: PRESENTMENT IN 1405.

The following curious document has lately come into my possession. It relates to a parish, &c. in Dorsetshire, and has evidently been written many years ago; the original may be buried in the cellars of some diocesan registry: —

"Translation of an ancient Visitation at Yetm<sup>r</sup> in the year 1405, entered among Dean Chandler's Records, — Copied by Mr Boucher, and by him Translated.

"1405. *Yetminster Prebend*. — On Thursday the 23<sup>rd</sup> day of July, in the year of our Lord aboves<sup>d</sup>, the 5<sup>d</sup> Dean



did visit the Prebend of Yatminster Ecclesia, and the Prebends of Yatm<sup>r</sup> Prima et Secunda, in lay fee in the Church of Yatm<sup>r</sup> Ecclesia, with the Chappels in their Clergy and Laity.

"Mr Tho<sup>s</sup> Wroften, Prebendary there, being precognized, did not appear, but the Dean excused him.—Appeared Walter Ray his farmer there, and paid the procurations, 7s 6d.

"Mr John White, Vicar there, appeared and paid his obedience to the 8<sup>d</sup> Dean, and exhibited his Letters of Orders, Institution, and Induction, and left a copy with the Register.

"Mr Tho<sup>s</sup> Stafford, Chaplain there, appeared and paid his obedience, and did not exhibit; therefore he has till Friday next after the feast of St Matthew the Apostle, in the Cathedral Church of Sarum, to Exhibit his Letters of Orders; he withdrew.

"Walter Smyth, Walter Ray, Rich <sup>d</sup> Dyere, John Adam, Nic <sup>s</sup> Deryng, Rt. Smith,	}	Parishioners there,	}	Appeared, and say that the Prebendal Church of Yatminster is dedicated in Honor of St Andrew the Apostle, and the Rectory there
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is endowed with the Tithes of Hay and Corn, within the bounds and limitts of the said parish (except the great Tithes arising from the Estate of Corswell —), having under it a Vicar, who is endowed by the name of its Vicar with all other small Tithes whatsoever, and the great Tithes arising from the Estate of Carswell aforesaid, of what kind soever, being within the bounds and limitts of the said parish.

"Also. It is presented that there are two Chappels called Lye and Checknole, situate within the parish aforesaid, of which Chappels the Prebendary of the place takes the great Tithes, and the Vicar of the same the small Tithes, for which he shall find two Chaplains, viz<sup>t</sup> one to celebrate on Wednesdays, Fridays, and Sundays in every week and other feast days at Lye, and in like manner the same Vicar shall find one other Chaplain to celebrate on the same days and feasts at Checknole, of which Chaplains one is wanting in default of the present Vicar: appeared the same Vicar, before the said Commissary at the same day and place, and alledged that he was provided with one other Chaplain. Also presented that John Whyte the Vicar there used to celebrate twice a day appeared the same Mr John — before the official of the said Dean, at the day and place aforesaid, and confessed the Articles, and having made proper concession was dismissed.

"Also. It is presented that for time out of mind the Vicar aforesaid and his predecessors used to take every year in the name of Agistment Tithe arising from the Estate called Whyteyoke, being within the parish aforesaid, 20s, for which Mr Tho<sup>s</sup> Wroughton, the Prebendary there, hath unjustly subtracted for four years now last past, one mark, to the prejudice of the Vicar aforesaid."

I give the spelling, &c. as in the paper before me; the date is altered in red ink to the "23<sup>d</sup>." "Parishioners there" appear to have been more particular in those days, 450 years ago; and no doubt their presentations were also better attended to than now. Although "articles of enquiry" are sent to every churchwarden to answer and "present" at visitations, such "articles" are a dead letter. We presented the neglected and dilapidated state of the chancel in our parish to bishop and archdeacon for ten or twelve following years, but no notice was ever taken of our presentment. It is true, a dignity in the said

cathedral (and in two or three other cathedrals!) owned the great tithes (600*l.* a-year, which he leased to his son, a boy at school, to perpetuate the sacrilege!), while he doled out 2*l.* a-year for local charities!! The poor vicar's portion was about 2 per cent. on the great tithes! As the said dignitary has enjoyed this preference over thirty years, he must have bagged *net* something like 20,000*l.*; if the son lives "the days of our age," I leave your readers to calculate *his* share of the spoil. The chancel arch must be soon built up, and the chancel itself will then *vanish*, as has already actually occurred to a church, the great tithes of which also belong to a still higher dignity of the same cathedral. SIMON WARD.

#### ST. BLAIN'S CHAPEL.

Buried in a deep glen, at the extreme end of the island of Bute, and some ten miles from Rothesay, lie the ruins of Blain chapel, one of the oldest remains in Scotland.

The chapel is divided into chancel and nave. The first, about 23 ft. 6 in.; the second, 45 ft. in length. The width of the chancel is 14 ft. 6 in.; of the opening of the chancel-nave arch 5 ft., and the total span of the nave not much over 18 ft., rough dimensions. The chapel lies due east and west. The eastern wall of the nave alone remains perfect; a most fortunate circumstance, since the chancel arch was in all probability always the ornamental feature in the chapel.

The usual Norman mouldings are observable, with zigzag and lozenge, or surface ornaments; the latter continued, as a string-course, along the ruined north and south nave walls.

The capitals on either side the arch are varied; a noteworthy fact in itself, indicating considerable antiquity.

A round-headed piscina of the very rudest construction remains in the chancel; the slab in which the basin is sunk projecting some inches from the south wall surface. And a curious cupboard, in the east wall, on one side of the altar (which has however disappeared), is in very perfect preservation, — a square-headed aperture, the exact purpose of which I should be happy to learn. Was it a sacristry?

There are vestiges of erections to the south of the nave wall; so ruined, however, that it was mere surmise that proposed this as the site either of a small transept, or out-building, not immediately connected with the church itself. Considerable alterations have undoubtedly been made in the chapel since its erection; additions, dating as early as the first Pointed, and only ending with the "Perpendicular" style, from what I could gather in the remains.

There was perhaps a south door in the chancel,

but the accumulation of rubbish rendered any certainty on that point almost impossible.

The burying-places of the two sexes are separate, about which there are various traditions; round and about which, too, guides and guide-books have accumulated almost as much rubbish as time has gathered round the very walls themselves.

The object of this note is to stir up inquiry about, and disentangle from traditional meshes the history of the chapel, well worthy a search in the archives of parchment, as well as the "sermons in stone." T. HARWOOD PATTISON.

#### SPURIOUS SEALS: A CAUTION.

Some considerable sales have been made lately of seals (mounted in an old style, and appearing to be genuine), under the following curious circumstances. A., we will thus call one of the vendors, waits on Mr. B., a gentleman lately retired from trade with a large fortune, and the following dialogue takes place:—

A. Good morning, Mr. B. I have a very curious seal to dispose of, bearing your arms; but I really did not know your family was connected with the noble house of C., the Earls of D.

B. (*pleasingly surprised*.) Neither did I.

A. Well, this old seal has come into my possession, and there you see the arms of C. are quartered (or impaled as the case may be) with yours.

B. (*much gratified*.) Well, I see it is so. I never knew of it; but, now I think of it, I remember I once heard our family came from the county of E., where the Earls of D. had property, and we may have been connected.

A. Well, Sir, I think this is a proof of it, and therefore have given you the first offer of the seal at — guineas, besides the setting, which is very curious. You see these things now fetch high prices among genealogists, and to you, Sir —!

B. Oh! don't mention it; I am much obliged, and here is a cheque for — twenty times as much as the seal is worth.

Now the parties we have called A. are evidently so respectable that no blame can possibly attach to them; but a very careful examination has been made of a number of seals bought under these circumstances, and both the A.s and the B.s should be informed many are not genuine. They are badly executed, and full of heraldic as well as artistic faults. In fact they are supposed by competent judges to have been cut by some seal engraver's apprentices or pupils for practice. The stones have then been set in a very bad manner, probably by other "prentice hands." They have thus got out into the world, and both vendor and purchaser have been deceived. Should any more "turn up," A. and B. are both advised to get the

opinion of some good genealogist before any transaction takes place between them; and all respectable seal engravers are cautioned not to suffer the attempts of their pupils to be sold, as great mistakes and vexation are likely to occur thereby.

HERALDUS.

#### Minor Notes.

*Brass missing from St. Michael's, Norwich.*—The nave of the church of St. Michael Coslany, in Norwich, is being "restored" (I would mention in a parenthesis that all the mural paintings that have been brought to light were most scrupulously obliterated), and, as too often happens in such cases, one of the monumental brasses has been stolen. It is a plate measuring 14 in. by 5½ in., upon which is incised the inscription of Richard Wallour, first priest of Thorp's Chantry. It was most probably composed by himself, as it is given in his will, with instructions that it should be placed on a marble over the place of his interment. I am induced to transcribe it by the hope that if the memorial in question escape the melting-pot, this Note may one day lead to its restoration to the despoiled slab, which I may observe has been removed from its original position—chosen by the deceased himself—and placed on the opposite side of the church:—

"Ossa magistri cuncta Rici Wallour ista  
Urna tenet primi terrea p'sbiteri  
Ex cantaria veniam sibi poste maria  
Nunc aie Cuius p'picare deus  
M. d. qe quinquies I Anno Christique sepul't"

It is but a few years since that the effigy and inscription of Johanna Clark quietly disappeared from the same church; but, in that case, the brass was loose, and had been handed down from churchwarden to churchwarden, until it was consigned to the custody of the parish clerk, who has been for the last two years in a lunatic asylum, and, of course, nothing can now be ascertained as to its fate.

J. L'ESTRANGE.

Norwich.

"*Some*," *peculiar Norfolk Sense of.*—A very singular use of this word obtains in this district. In order to express "It is exceedingly hot," our rustics say, "That is some hotness" (*that being universally used for it*). The adjective, whatever it may be, is manufactured into a substantive to suit this idiom by adding the termination -ness; and many peculiar words are the result. Does any corresponding idiom exist in other dialects, languages, or patois? If so, I should be glad of examples.

E. S. TAYLOR.

*Sir Thomas Brown's English Undeified.*—English Latinisms have seldom been more severely censured than by the greatest employer of such a Romanised style in our language, the distinguished



corrector of vulgar errors. The writings of this great author and profound thinker are filled with words that differ from Latin only in their termination. In the preface to his admirable treatise on *Vulgar Errors*, there is a passage perfectly descriptive and censorious of his own style. He complains that

"If elegance still precedeth, and English pens maintain that stream we have of late observed to flow from many, we shall, within a few years, be fain to learn Latin to understand English, and a work will prove of equal facility in either."

JAMES ELMES.

*Roger Shakspeare.*—Nash, in his account of Tardebigg (*Hist. of Worcestershire*, vol. ii.), speaking of Bordesley Abbey, says:

"A.D. 1534, John Day, the last Abbot, with 19 Monks, subscribed to the King's supremacy, and to the surrender of the Convent, 17 July, 1539, 15 Hen. VIII.

"In 1553 there remained in charge £2 in fees, £6 7s. 4d. in Annuities, and the following pensions."

Then follow eleven persons, among whom is *Roger Shakespear*, £5. 0. 0."

Nash's authority is (Browne?) "Willis." Is anything known of this Roger? While on the subject of the Shakspeare family, I may add that that illustrious surname is comparatively common in South Staffordshire. H. S. G.

*Edie Ochiltree's Gravestone.*—Being in the parish graveyard of Roxburgh, near Kelso, Roxburghshire, on 12th Sept. 1858, I found the following inscription on a gravestone:—

"The Body of the  
Gentleman Beggar,

Andrew Gemmels, *alias* Edie Ochiltree, was interred  
here,

Who died at Roxburgh Newtown

In 1793,

Aged 106 years.

Erected by William Thomson Farmer Over  
Roxburgh,  
1849.

I.

### Queries.

#### WALK-MONEY AND WALK-MILLS.

In the collection of *Remarkable Charities and Old English Customs*, extracted from the Reports of the Charity Commissioners, and edited by H. Edwards in 1841, mention is made, at p. 124., of a charity at Oxborough in Norfolk termed "walk-money." I am at a loss to determine the meaning of this term. There were formerly, in that district, mills called walk-mills, or fulling-mills; used for the purpose of fulling or milling *duffield*, a stout coarse cloth of worsted. These mills were worked by persons walking inside a cylinder, like a turnspit in his wheel, or squirrel in his cage, or the donkey that draws the water

from the deep well at Carisbrooke Castle in the Isle of Wight. I recollect a crane for raising heavy goods at Lynn being constructed and worked upon the same principle. Sometimes these mills were called Waugh Mills. There were three or four of them formerly at Castle Rising, mentioned in Mr. Harrod's *Gleanings among the Castles and Convents in Norfolk*.

But I cannot say whether the charity of walk-money is to be connected with the walk-mills.

Another suggestion has occurred to me:—Among the efforts of former days to put down the nuisance of general mendicancy, was a system of licensing beggars to solicit alms within certain limits, with dish and clapper, or the ringing of a bell; and the district to which such permission was limited was termed a *bell-gate* or *bell-walk*. In the city of Norwich officers were appointed with the title of Marshal of the Beggars, armed with long staves, for the painting of which several instances occur in the records; and in the following passage the bell-walk is mentioned:—

"Whereas y<sup>e</sup> keeper or guider of the almshouse has heretofore had permission, at the will of the Mayor, Sheriffs, and Common Council (with the ringing of a hand-bell), to ask and receive the alms of the inhabitants of the City in diverse streets, the said Keeper or Guider of the said house shall see that the said persons (having permission to ask charity) well and orderly demean themselves in their Bell-gate, or Bell-walk, according to such orders as are or shall be made by the Mayor and Aldermen, and entered in the court of mayoralty."

Whether the term *walk-money* is connected with either of these old customs, or with some other with which I am not acquainted, I beg to submit to the readers of "N. & Q." GODDARD JOHNSON.  
East Dereham.

#### THE ENGLISH THEOPHRASTUS.

I have a 12mo. volume printed in 1702, entitled *The English Theophrastus: or The Manners of the Age. Being the Modern Characters of the Court, the Town, and the City*. No author's name, nor any clue to it. Some former possessor of the book had caused it to be lettered, "Blount's English Theophrastus." But I very much doubt the correctness of this assignment. If it be correct, to what Blount is it attributed?

There is an original note on the fly-leaf addressed to "Mr. Pewterer," and signed "Ric. Burton," dated "Oct. 14, 1709." The note is as follows:—

"The book you dipp'd in when in my study was the 'Art by which a man may raise himself, &c.; or Humane prudence.' But you are past those Rudiments, and I have therefore chose to send you this, which, if not already in your hands, be pleas'd to accept as an Acquittance for acquitting so many acquaintances to

"Your humble Servant,

"RIC. BURTON."

I am not quite sure the signature is *Ric.* or *Nic.*

Burton. The name *Francis Pewterer* is written on the title-page. Is anything known of this gentleman or his family?

*Blount or Blunt* family. Two persons of this name, viz., Robert Blount, who settled in Suffolk, and William Blunt who settled in Lincolnshire, came to England with William the Conqueror: the latter is (said by Kelham, in his illustrations of Domesday Book), "supposed to have been brother to Robert le Blund or Blount." Nicolas, in his *Synopsis of the British Peerage*, gives five generations of the descendants of Robert le Blund (or Blount), terminating with William le Blund, who was killed at the battle of Lewes in 1263; he left no issue, and his two sisters shared his lands.

Thomas le Blount, supposed to have descended from the above family, was summoned to Parliament, 1326 and 1328, and William le Blount from 1330 to 1337, when he died without issue, and the barony became extinct.

Walter Blount was created Baron Mountjoy of Thurveston, co. Derby, 1465, and his heirs succeeded to that title until Charles Blount (who was created Earl of Devonshire in 1603) died in 1606, without issue.

Mountjoy Blount (natural son of the last baron) was created Baron Mountjoy in 1627, and Earl of Newport in 1628; the title became extinct by the death of Henry Blount without issue in 1681. The title of Baron Mountjoy was afterwards conferred upon the Windsor family in 1711. The Windsors were descendants, in the female line, from the sister of Edward Blount, second Baron Mountjoy. The Windsor family became extinct, in the male line, in 1738. The title of Viscount Mountjoy in the Isle of Wight was conferred upon the Earl of Bute in 1796, and remains in his family, I believe, to the present time. I do not know, however, that this family is in any way connected with the Blunts or Blounts. This latter family (Blunts) is now spread into seventeen English counties, and the descent of the principal or leading branch, and the connection and ramifications of the others, are, perhaps, impossible to trace; but I shall be glad of all the assistance which the readers and correspondents of "N. & Q." can render me. I have stated nearly all I know upon the subject.

Was Thomas Blount son of Myles Blount of Orleton in Herefordshire, and the author of *Fragmenta Antiquitatis* and *Glossographia*, and many other works connected directly with the early family of that name, and if so, how? Thomas Blount is said to have drawn up an account of his family, which was published in the third edition of Henry Peacham's *Complete Gentleman*, &c., London, 4to, 1661. This edition is very scarce, I believe; at least I have not been able to meet with it. I should be very glad to know whether it contains anything pertinent to this inquiry.

Anthony à Wood says that Thomas Blount (the author of *Glossographia*, &c.) was "of a younger house, and of an ancient and noble family of his name, and that he was a barrister in the Temple."

Is Blunt or Blount the patronymical or ancestral name of this family? **PISHEY THOMPSON.**

Stoke Newington.

### Minor Queries.

*Quotation by Reginald Pecock.*—Can anyone inform me where the following citation occurs? Reginald Pecock, in his *Repressor of over much Blaming of the Clergy* (fol. 110. b. MS. Cantabr. K. k. 4. 26.), having just quoted St. Jerome, proceeds thus:—

"And another Chronicler saith in sentence thus: 'Ere the Clergy of the Church was endued with unmovable possessions, the clerks were holy and devout and ghostly; and by ensampling of so holy conversation, turned much of the world into true faith and virtuous conversation, and then also the clerks were ready for to put their lives for witnessing of truth, and for the ghostly health of their neighbours. And againward, after in time that the clergy of the church was endued with unmovable goods, the clergy decreased in holy living and in all necessary governances to the health of the church, which before the said enduring they had; and vices grew into the clergy much thicker than before, as pride, ambition, vain-glory, gluttony, lechery, covetousness, and specially simony and such other.'"

**CHURCHILL BABINGTON.**

St. John's Coll., Cambridge.

*Bondage.*—Could any contributor of "N. & Q." inform me at about what period this system of rural labour came into practice? and about what time was the term first used to designate the system? *Bondage* is practised chiefly in Berwickshire, Roxburghshire, Northumberland, and partially in a few other counties of Scotland, and is reckoned by the *hinds*, who have to provide the *bondager*, a sad grievance and oppression.

**MENYANTHES.**

"When the King enjoys his own again."—In Mr. Chappell's *Popular Music of the Olden Time*, pp. 434-5., there is the following quotation from Ritson:—

"It is believed to be a fact that nothing fed the enthusiasm of the Jacobites, down almost to the present reign, in every corner of Great Britain, more than *The King shall enjoy his own again*; and even the great orator of the party, in that celebrated harangue (which furnished the present laureat with the subject of one of his happiest and finest poems), was always thought to have alluded to it in his remarkable quotation from Virgil—'*Carminum melius cum venerit ipse canemus.*'"

On this arises the following Queries: Who was the great orator? What was the celebrated harangue? Who the present laureat? and what was the poem by that laureat which is alluded to?

**M. C.**



*Anonymous Proverbs.*—At the time of Samuel Rogers' death, and when anecdotes and recollections of him filled the corners of all the newspapers I excerpted the following pithy sayings, which I remember were printed with some anecdotes of the deceased poet, though not attributed to him. I foolishly omitted taking down any particulars, and should now be obliged if some correspondent of "N. & Q." could supply with the name of their original utterer. They are too, I humbly conceive, worthy of preservation in "N. & Q.," not for their *piety*, but their *wit*. And if any one felt disposed to compile a book to be entitled "The Proverbs of the Worldly-Wise Man," they would deserve a prominent place in the new Evangel:—

"Men must be saved in this world by want of faith."

"The struggling for knowledge hath a pleasure like wrestling with a fine woman."

"The best qualification for a prophet is to have a good memory."

"Content to the mind is like moss to an old tree: it bindeth it up so as to stop its growth."

"Complaining is a contempt upon oneself."

"An aged man concludeth, from his knowing mankind, that they know him too, and that maketh him very wary."

VARLOV AP HARRY.

*Rev. M. Gibert*, one of H. M. French chaplains, having accepted a living in Guernsey in 1796, nominated Mr. Compton as his substitute at the French chapel of St. James's. On the title-page of Gibert's *Animadversions on Voltaire*, he is styled Chaplain to the King; but Malone's note [in *Boswell's Johnson*, iv. p. 226.] creates surprise, by ascribing to the chaplain a right to nominate a substitute. What is the history of this chapel and its origin? Is it a subsisting institution? By what funds is it supported? and had the chaplain the right to appoint a substitute? Any information on these heads, as also any anecdotes or accounts of Gibert, will be thankfully received.

W. N. S.

*Tabar na feazag.*—What is the meaning of this Gaelic phrase, which is the motto of the Highland Society? EIN FRAZER.

*Lascelles' "History of Ireland."*—Mr. MacNevin has appended the following note to p. 220. of *The Confiscation of Ulster*:—

"His [Lascelles'] *History of Ireland* has been suppressed by government; it was too true for general use. But it fortunately is still to be found in the Four Courts' Library, and I believe the Dublin Society. It ought to be republished."

What may be the merits of this work, which I have not had an opportunity of consulting?

ABHBA.

*Vitruvius.*—Have any of your readers who have been interested in monastic libraries ever noticed that any of them possessed a copy of this,

the earliest of the architectural writers whose books have been preserved? A copy in the British Museum has the name of a monastery obliterated. I should be very glad to have the name or names of any, where this work has been known to be included in the generally very small list of books possessed by the convent. AN ARCHITECT.

*Bibliographical Queries.*—Please let me have the names of the writers of the following publications:—

1. "The Uncertainty of the Signs of Death, and the Danger of Precipitate Interments and Dissections demonstrated. 12mo. London, 1746."

2. "Admonitions from the Dead, in Epistles to the Living. 12mo. London, 1754."

ABHBA.

*Quotation Wanted.*—Can any of your correspondents inform me whence the following quotation is taken; it is appended to an engraving of Guercino's "Aurora," a companion print to the "Aurora" of Guido. I also should be glad to know in what collection the original picture is to be found?—

"Franciscus Barbieri vulgo Guercino pinxit.

"Rore madens multoque renidens flore rosarum,  
Noctem Cimmeriis vigena Aurora sub antris,  
Egreditur thalamo gelidum aspernatum maritum,  
Incassum heu formosa in conjugis suspirantem."

"Johannes Volpato sculpit Romæ."

J. W. G. GUTCH.

*Fenelon: Euphemius.*—In a *Historical Treatise on Mystic Quietism*, translated from the French, 1701, Madame Guyon is said to have been

"So overflowing with the milk of human kindness as to give vitality to a clod, and of so tender a conscience as, like Euphemius, to have been made unhappy by an earthy impossibility till the Archbishop of Cambray, as king of the fishes, suggested an aqueous solution" (p. 125.).

Many of your correspondents must be familiar with the writings of Fenelon. Can anyone refer me to the passage in his works above alluded to, or tell me who was Euphemius? What is the title of the French original, and where can I find it? G. M.

*Ancient Seals.*—I should like to know to whom the two seals below described belonged:—

1. On one is the figure of a priest (?), and an inscription, "CAR' PATNI MILITANT."

2. Down the centre a pastoral staff with a mitre laid across it, on the left of which are the two keys, and on the right a sword, applying no doubt to SS. Peter and Paul. The inscription is nearly obliterated; both are in brass, of the elliptical shape.

J. C. J.

*Farm Servants.*—It is the custom in some parts of the country for farm servants to claim the time after eight o'clock, in the evening as their own: their work is supposed to be done. Query, has

this custom anything to do with the curfew? Can any of your readers throw any light on the subject?

C. J. S. WALKER.

Clotton, Sep. 24.

*Scottish Poetry.*—Allow me to ask if the authors of the following are known?—

"Eidyllia, or Miscellaneous Poems, with a Hint to the British Poets. By the Author of *Animadversions upon Brown's 'Essays on the Characteristicks,'* and of a '*Criticism on Holland's Sermons.*' 4to. Edin. 1757."

"The Town Council (Edin.); a Poem. Caricature front. 4to. Lond. 1774."

"Themistocles, a Satire on Modern Marriage. 4to. Edin. 1759."

"The Genius of Britain; a Poem. 4to. Edin. 1780."

"Britain; a Poem in 3 Books. 8vo. Edin. 1757."

"Metrical Effusions. 8vo. Woodbridge. 1812. The Work of a travelled Poet, who sings of his 'own dear native Ayr.' 'A very small impression taken off.'"

"The Conspiracy of Gowrie; a Tragedy. 8vo. Lond. 1800."

"The Shepherd Boy; a Dramatic Idyl, from the German of Oehlenschlaeger. 8vo. Edin. 1828."

"Stray Leaves from a Rhymester's Album. 8vo. Priv. print. Antigua. 1846. Reprinted, 8vo., Edin., 1847."

J. O.

*Pennant's Visit to Ireland.*—In Mr. Pennant's *Literary Life*, p. 2., is the following paragraph:—

"In the summer of 1754 I visited the hospitable kingdom of Ireland, and travelled from Dublin to Balli-Castle, the Giant's-Causeway, Colrairie, the extremity of the county of Donegal, London-Derry, Strabane, Inniskillen, Galway, Limerick, the Lake of Killarney, Kinsale, Cork, Cashel, Waterford, Kilkenny, Dublin. But such was the conviviality of the country, that my journal proved as *maigre* as my entertainment was *gras*, so it never was a dish fit to be offered to the public."

What has become of the MS. ? and (if extant) brief and imperfect though it be, and little as the author esteemed it, might not some useful and interesting information be gleaned from it at the present day? Dr. Johnson said of him, that "he had greater variety of inquiry than almost any man, and has told us more than perhaps one in ten thousand could have done in the time he took."

ABHBA.

*Motto on a Skull.*—Among the many fine wood engravings which illustrate Vesalius's folio work on Anatomy, is a remarkable one representing a human skeleton leaning in a contemplative attitude, one hand applied to the forehead, while the elbow rests on a pedestal upon which is placed a skull, evidently the object of contemplation: the other hand is holding the skull. On the pedestal is the legend, "VIVITUR INGENIO; CÆTERA MORTIS ERUNT." Whence derived?

CHIRURG.

Dublin.

*Celtic Cumberland.*—The writer of a leader in the *Times* of 27 Sept. states that Cumberland was still Celtic in speech at the time of the Reformation. What authority is there for this precise assertion?

C.

*John Hume, Bishop of Salisbury, 1766—1782.*—What is known of his birth and parentage? What brothers had he, and when and where did they die? Any information respecting his family or ancestors will oblige the descendant of one of his brothers.

A. M. W.

*Dean Swift's "Works."*—There is an autograph letter from Sir Walter Scott to C. G. Gavelin, Esq., of Dublin, among the MSS. in the library, Trinity College, Dublin, in which he states that he had nothing whatever to do with the publication or revision of the second edition of the *Works of Jonathan Swift*. Who was the editor?

ABHBA.

*John, Francis, and David Standish.*—Dr. Duport (*Musæ Subsecivæ*, p. 146.) commends the skill in theology and music of the three brothers Standish, all born in Peterborough, and all educated at Peterhouse. They were the sons of David Standish, one of the vicars choral of Peterborough. Francis was B.A., 1647–8, M.A. 1651; John was B.A. 1652–3, M.A. 1656, B.D. 1664, D.D. 1680; David was B.A. 1659–60, D.D. 1669; John was chaplain in ordinary to Charles II., Rector of Conington, Cambridgeshire, and Therfield, Hertfordshire. He published several sermons, and died 1686. We shall be glad of any particulars respecting Francis and David.

C. H. AND THOMPSON COOPER.

Cambridge.

*Aborough and Barowe Families.*—In Harvey's *Visitation of Devonshire*, 1564, it is stated that "Erasmus Aborough, of Calais, married Helen, daughter of Charles Farrington. The church of Wynthorpe, in Lincolnshire, contains the monumental brass of 'Richard Barowe, sumtyme marchant of the Stapyll of Calys,' who died in 1505." I shall feel obliged for any information of their ancestry, &c. Were those names originally De Burgh?

B.

#### Minor Queries with Answers.

*R. J. Wilmot.*—In the *Gentleman's Magazine* (N. S.), xxi. 139., it is stated that an article on artificial memory in the ninth volume of the *Quarterly Review*, was written by R. J. Wilmot, Esq., and his *Life* (vol. i. p. 391.) is quoted as an authority. Perhaps some of your readers can give me an account of Mr. Wilmot and the date of his biography? I shall be particularly obliged by a copy of the passage relating to the above-mentioned article in the *Quarterly*.

N. R.

[The reference should have been to Bishop Heber's *Life*, i. 391., where, in a letter to R. J. Wilmot, Esq., M.P. for Newcastle-under-Line, dated March 16, 1813, the writer says, "I was disappointed at not seeing your Memory article in the present number of the *Quarterly*; Heber says, however, that it is at last in print, and ready for the next."]



*Fire-eating.*—

"O, who can hold a fire in his hand,  
By thinking on the frosty Caucasus?"

*Rich. II. Act I. Sc. 3.*

By this quotation it would appear Shakspeare had no idea of anyone eating fire; but it seems a little more than half a century after his time, there were pretenders to the performance of this phenomenon. Madame de Sévigné, in one of her delectable letters dated 30 June, 1680, describes a man who waited upon her from Vitre, who dropped into his mouth and upon his hand ten or twelve drops of melted *cire d'Espagne* (sealing-wax), as if it had been so much cold water, and without the slightest semblance of pain; nor did his tongue or hand show the least sign of burn or injury whatever. She seems to consider it as a miracle; but, in a half-bantering mood, asks what will become of the proofs of innocence, so much depended upon in former ages, from the ordeal by fire?

Some years after, an adept in this science was practising in this country, as is shown by the following extract from Applebee's *Journal of Saturday, Sept. 6, 1718*:—

"The famous Fire-eater performed before the Prince (George Augustus, *postea* George II.) and Princess at Richmond, and gave great satisfaction to their Royal Highnesses, and many of the Nobility who were present, on Tuesday, 2nd inst."

This man was named Heiterkeit, and his portrait was taken.

I suppose all these cases would come under the category of *deceptio visus*, nor do I conceive that any antidote to the injuries resulting from contact with the burning element can be found; but perhaps some reader of "N. & Q." will have the goodness to elucidate the subject. E.

[It cannot be denied that there have been, at different times, itinerants who have displayed some singular feats with fire, such as eating red-hot coals, broiling steaks upon the tongue, swallowing draughts of liquid fire as greedily as a farmer does roast beef and strong beer. An Englishman of the name of Richardson attracted great notice in Paris about 1677, by his feats with fire, which obtained for him the title of the incombustible man and the fire-eater. M. Panthot, in the *Journal des Scavans* for 1680, communicates to the editor what he calls the secret of fire-eating. He says that "this secret was revealed by the servant of Richardson, who was the first to exhibit, about three years ago, this wonderful experiment, which many ascribed to his dexterity only. It consists merely in rubbing with pure spirit of sulphur the hands and other parts to be exposed to the fire. This spirit does not act, as commonly believed, in checking the activity of the fire, but it renders the person on whom it is applied less susceptible of its action, because it burns and scorches the scarf-skin particularly, which it renders as hard as leather, so that, for the first or second time, the experiment is not so well borne as afterwards, because, the more it is tried, the more the skin becomes hard and callous, as happens to farriers and blacksmiths, whose skins become so hard, by frequently handling hot iron, that they are often seen to carry it quite red from one anvil to another, without being burnt. However, if, after several repetitions of the experiment with this

spirit of sulphur, the person washes with warm water or wine, the scorched epidermis is removed along with what is hardened, and he has no longer the same power of handling fire, until the same application has again scorched and hardened the skin. To this secret Richardson added some sleight-of-hand, which could never be discovered, in respect to the live coals which he placed on his tongue, and on which he dressed a bit of meat, because he applied immediately next his tongue another very thin slice of veal, so that the coal, which was between two layers of meat, could not burn him at first, and was soon extinguished by the moisture with which his mouth gradually filled. Richardson's servant also confessed that the remedy might be strengthened by mixing equal parts of spirit of sulphur, sal ammoniac, essence of rosemary, and onion juice. With regard to the effect of the coals, wax, sulphur, and other substances which he swallowed so often upon his stomach, it is certain that he would not long have had the trouble of making this experiment upon substances so injurious to the stomach, if he had not possessed a facility of vomiting these calcined substances by the help of warm water and oil, which he took immediately after retiring from the company." For some account of Powell, the professed fire-eater, see Strutt's *Sports and Pastimes*, book iii. chap. v. sect. 30.; and *Gent. Mag.* xxv. 59.]

*The Paston Letters.*—Living almost entirely in the country it is only by accident that now and then I hear of discoveries with which others are probably well acquainted. It was with much surprise I heard lately, from a very high authority, that there was good reason to believe the *Paston Letters*, that great storehouse of antiquarian records, to be mere forgeries. You will much oblige me by stating how this matter stands, and whether there is any substantial reason to doubt their genuine character. X. Y. Z.

[We were not aware that the authenticity of these celebrated Letters had ever been questioned. They were carefully preserved in the Paston family for several descents, and were in the possession of the Earl of Yarmouth of that house, till the decease of the second and last Earl, 1732. They then became the property of that great antiquary and collector Peter Le Neve; from him they devolved, by marriage with his widow, to Mr. Thomas Martin, and were a part of his collections purchased by Mr. Worth of Diss, from whom they came to Sir John Fenn. The original documents were publicly exhibited in literary circles, and some of them facsimiled; and although they are now supposed to be lost, we have never heard a doubt expressed as to their genuineness.]

*The Swiss Family Robinson.*—This book is full of charms for childhood, but does not bear the scrutiny of maturer years; in this respect unlike its great prototype *Robinson Crusoe*. A certain mawkishness and heavy didacticness, peculiarly German, which pervade it are sufficient to destroy the illusion, independently of other defects. It has, however, infinitely more life and interest than Campe's *Robinson*, which is dulness itself. An advertisement by Messrs. Simpkin and Marshall, &c. of "*The Swiss Family Robinson*, containing the First and Second Series in one volume without any abridgement of the narrative," which has just caught my eye, reminds me of my old



friend, and my desire to know something of its authorship and bibliography. I subjoin the title of the fourth edition, which, the preface states, is printed "in a much cheaper form than before :"—

"The Swiss Family Robinson; or, Adventures of a Father and Mother and Four Sons in a Desert Island: The genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the Business of Life. To which are added Notes of Reference explanatory of the subjects treated of. With Plates, and a Map of the Island. *Fourth Edition.* London: printed for M. J. Godwin & Co. 1821. Price seven shillings in boards." Pp. 434. 8vo.

The story is supposed to begin soon after the Revolution of 1798. Who wrote the Second Series, and when did it appear? Let me ask also with respect to the authorship, &c. of a similar fiction, —*Sir Edward Seaward's Narrative.*

JACK ROBINSON.

[The Second Series of *The Swiss Family Robinson* was first published by Sampson Low in 1849. In the Introduction it is stated that the First Series had passed through twelve editions.—Both Series are entered in the British Museum Catalogue as translations from the German of J. D. Wyss.—The authorship of *Sir Edward Seaward's Narrative*, edited by Jane Porter, was discussed in "N. & Q." 1<sup>st</sup> S. v. 10. 185. 352., but without any satisfactory result.]

"*Fronte capillata*," &c.—On a wooden sun-dial attached to the church of Horton, near Wimborne, Dorset, there is the following inscription: "Post est occasio calva." The prefix in Bacon's *Novum Organon* is thus given: "Fronte capillata," and thus the limping ("Fronte capillata post est occasio calva") hexameter is completed. I wish to know the author of the verse, and have been recommended to write to you. THOMAS CASE.

Horton Vicarage, Wimborne, Dorset.

[The authorship of this oft-quoted hexameter was discussed in our 1<sup>st</sup> S. iii. pp. 8. 43. 92. 124. 140. 286., where it is shown that the author is Dionysius Cato, who, in his *Distichorum de Moribus*, lib. ii. D. xxvi., writes as follows:—

"Rem tibi quam nosces aptam, dimittere noli;  
Fronte capillata, post est occasio calva."

The last line, with the substitution of "es" for "est," occurs in the drama of *Occasio*, published by Johannes David, Soc. Jesu Sacerd., at Antwerp, in 1605. The Rev. J. E. B. MAYOR, in our 1<sup>st</sup> S. i. 427., in a note on Bacon's *Essay on Delays*, where he speaks of a common verse which says: "Occasion turneth a bald noddle, after she hath presented her locks in front, and no hold taken," has pointed out the Greek original in an Epigram by Posidippus, printed by Brunck in his *Analecta*, ii. 49., and in Jacob's *Anthol.* ii. 49.]

### Replies.

#### CONCRETE.

(2<sup>nd</sup> S. v. 231.)

G. R. L. says: "The extensive use of *concrete* in various forms in Great Britain is remarkable.

Its practical use is very great, and an immense saving is effected." He then inquires: "Has anyone connected his name with this mixture of small materials and lime? And when should we date its recent introduction? Of course we know that the Romans used concrete."

The noun *concrete*, in the builder's art, means an indurating cement formed by concretion—a coalition of separate particles into one mass—and is a limited technicality in architecture. It might be more logically used as an adjective, as *concrete mortar* or *cement*; and as a substantive, to avoid collision with grammarians and logicians, in their abstract and concrete quantities, *concrement*, a mass formed by concretion, might be substituted. But Englishmen in general, and workmen in particular, have the habit, for the sake of brevity, of perverting adjectives into substantives; as the "inclines," "gradients," and such like change-likes of the railway vocabulary.

As G. R. L. says, this mode of laying foundations and filling in thick walls was well known to the ancient Romans, and also to modern Italians in the work called emphatically *Pisan*\*, from being first or most largely used in Pisa, and in many parts of England and Ireland.

In reply to the first question—whether anyone has connected his name with concrete mixture—I know not; but to the second—when we can date its recent introduction—I can speak from my own knowledge and long practice as a house-builder, that it is of early date. In foundations, where oak sleepers have been laid across them, they have been filled in with hard bricks and sound fragments, called by bricklayers *nuts*, and cemented by liquid mortar formed of hot lime and sand, called *grout*†, from the Saxon *gryut*, coarse meal, or oats destituted of their husks.

The first concreted foundation of magnitude was laid by Sir Robert Smirke, R.A., under the General Post Office in St. Martin's-le-Grand. When this great destruction of streets, lanes, alleys, and courts was completed, and the site laid open, a greater diversity of subsoil was never before exposed to view, as I am a living and almost daily witness of the progress of this fine substruction. It was a maze of cesspools and wells of various depths and densities; sewers, drains, and bog-holes, intersected with brick foundations of various ages, from the time of the Romans to the Great Fire; many of them as hard as the backbone of Mount Leinster, and presented a diversity of hard and soft places that would have puzzled any architect, from Vitruvius, with his close-piled compages of timber for the ground-

\* See Elmes's *Dictionary of the Fine Arts*, articles FOUNDATION, PISE, &c.

† Bricklayers usually term taking any good drink after their meal, filling up the chinks with grout.



work of his superstructure, to Wotton, Jones, or Wren.

The whole trench was covered by an open flooring, many feet above the level of the street, and from that height was cast down the concrete mixture, that by heat, expansion, and adhesion, formed one solid rock and main foundation, the entire length and breadth of this vast and ponderous edifice. As to a name for the inventor, no one need desire the honour of being chief mortar-buffer\* to such buildings as the Post Office, the British Museum, and other durable works executed under the care of Sir Robert Smirke.

Another large concrement, of greater difficulty even than the preceding, forms the solid base of the mass of mansions and offices which extend along the south mall of St. James's Park into Park Street, and form the block of lofty houses between the mansion of Mr. Townley, which formerly contained his collection of ancient masters, and that of the late Sir David Pollock.

The site was occupied by the old and well-known Westminster Cock-pit, notified by an adjacent public-house known by the sign of the "Fighting Cocks." After the removal of this famous edifice, its site was a regular Slough of Despond; green, with fetid slime, stinking from dead dogs, cats, rats, and garbage, and all the closest fumes of Duck Lane and Tothill Street of old. It was below high-water mark, and the putrid mass rose and fell with the tide. The ground belonged to the trustees of Christ's Hospital; and the boards to let this putrid pool, "Inquire of Mr. Shaw, at the Architect's Office, Christ's Hospital," had become illegible, when Mr. Charles Pearson, now City Solicitor, with the energy that marks his character, liking the neighbourhood, entered into a treaty for the site on a building lease, on terms commensurate with the basis on which he proposed to erect parliamentary offices for himself, a painting room and gallery for Mrs. Pearson, the distinguished portrait painter, a mansion suited for a plenipotentiary, and suites of private offices for professional men, &c. I was commissioned to examine the spot. As low as we could bore, it was spongy peat; no sand or gravel, nor any appearance of approaching the London blue clay. I adopted, fearlessly, the Post Office plan; excavated nothing, but, from a height of twelve feet, threw in a compound of six parts of washed Thames gravel to one part of hot, ground, fat lime; dry at the first, till all the moisture was absorbed, and afterwards mixed with water. Two yards in depth, over the whole surface, was thus incorporated, and the effects were extraordinary. It expanded so much that many serious cracks in

Mr. Townley's wall, in which was built a weighty stone staircase three stories high, were filled up; and the wall of Sir David Pollock, nearly new, and that of a private house, subsequently purchased to complete the pile on the eastern side, were manifestly supported. Moreover, it swelled or grew an inch in height over the whole surface, ascertained by accurate observations; to say nothing of the downward pressure on the peat moss beneath. When the builder afterwards was about to erect the internal scaffolds, the architect told him he would not have the concrement sunk into for the poles; and he replied, the warning was unnecessary, for he could not cut into it (then having been done nearly twelve months), and he erected the poles on pattens.

This indisputable information will, I hope, gratify the inquiries of G. R. L.

JAMES ELMES, Architect and C. E.,

Late Surveyor of the Port of London, &c.

20. Burney Street, Greenwich.

#### THE DEATH OF CLARENCE.

(2nd S. ii. 221.)

On the page indicated Mr. J. GAIRDNER offers some suggestions concerning the mysterious end of the unfortunate George Duke of Clarence; and as he solicits from the readers of "N. & Q." either a confirmation or refutation of them, I presume the following remarks, although tending principally in the latter direction, will not be altogether unacceptable.

Perhaps in making them, it will be better if I advert to the several points where he appears to me to be in error, in the same order in which they are propounded; I shall therefore do so. Mr. GAIRDNER conjectures that Clarence was first killed, and drowned afterwards, supporting his theory by adducing two passages from Shakspeare, where the word drowned is applied to inanimate objects, and assuming its equally pertinent application to dead bodies—and evidently thinks his guess a novel one. But it is precisely the story, as developed by Shakspeare in *Richard III.*, where the murderers first stab their victim, and then carry him away to drown him. Witness the words of one of them:—

"1st Murd. Take that, and that, if all this will not do,  
I'll drown you in the malmsey butt within."  
[Exit with the body.]

So that there seems no great novelty in the most important part of Mr. GAIRDNER's paper.

Then he tells us his theory explains the only other instance that he knows of—"of a death concerning which there was a similar report"—that of the two young princes. Now, in Douce's *Illustrations of Shakspeare*, vol. ii. 1807, there is a statement so curiously different from this of Mr.

\* The title given by bricklayers to the better sort of labourers, a grade above the hod-men and up-and-down-ladder-runners, who are intrusted with the tempering of the mortar, and have the charge of the cement cellar.



GAIRDNER, that I make bold to transfer its substance into your pages. It is there suggested that the singular mode of inflicting death in question appears to have prevailed about this time, and he supposes that it was made use of for culprits of rank and eminence when dispatched in secret. Douce quotes a passage from George Chastellain, a Flemish soldier, poet, and historian, exemplifying the same punishment in another instance,—that of the good Duke Humphrey, and tells us that Chastellain actually avers that he was present at Humphrey's death, and that its method was strangulation in a cask of wine. Did he not tell us that he was an eye-witness, I should imagine the explanation of this to be found in the confusion of Humphrey's title, which Chastellain spells Closter, with Clarence, but unless we call in question his veracity, this supposition is unallowable.

I may mention that Douce's conjecture as to this being a common punishment is sufficiently disproved by the fact that Humphrey was *murdered*, and by Comines' evident ignorance of it, for he qualifies the testimony that he gives of the reported manner of Clarence's death, as pointed out by MR. GAIRDNER.

I must again differ from your correspondent when he asserts that it seems just possible that Fabian meant no more than that Clarence was murdered, and dropt in a wine-cask into the sea, when he said that he was drowned in a barrel of malmsey. This is rendered quite impossible by your correspondent himself in an earlier part of his paper, where he quotes from Fabian the words, "The Duke of Clarence was secretly put to death, and drowned in a barrel of malmsey *within the Tower*." The words italicised are quite irreconcilable with the supposition.

Although I have thus felt myself compelled to disagree with MR. GAIRDNER, I should be unjust not to confess to the ingenuity of his remarks; and he deserves credit for the attempt, however unsuccessful, to elucidate this dark but highly interesting portion of English history.

EDWARD WEST.

#### GREATNESS IN DIFFERENT THINGS.

(2nd S. vi. 216.)

The last of MR. HENBURY's queries is, Will I assert that those who have been great in mathematics have often been great in other things? I might ask in return what this has to do with the challenge in the reply to which it appears: namely, a challenge to produce a mathematician of whom Swift's Laputan is a fair caricature. I might also ask whether those who are great in *any* one thing are often great in other things? But these I pass over. Before I answer the question, I must re-

duce it to something like precision: there are four vague words in it; *great*, *mathematics*, *often*, and *things*.

If *mathematics* be used in its large and popular sense, as containing all applications of every kind, it will be necessary to collect other *things* into lots of somewhat similar extent, and to take wide genera of knowledge.

As in *natural science*, all material knowledge except what is contained in our use of the word *mathematics*; *philosophical letters*, philosophy, philology, history, law, politics, &c.; *belles lettres*, criticism, fiction, poetry, drama, &c.; and the *fine arts*. These must be roughly taken, as nearly undistinguishable at the boundaries: thus *mathematics* comes very near upon *natural science* in some matters; *philosophical letters* come near to *belles lettres* in one extreme, and to *mathematics* in another; and so on. Taking these five distinctions, I say that *mathematics* and one of the others have met in the same person *as often* and *as brightly* as any two of the others, even if we exclude the junction of *mathematics* and *natural science*; and *oftener*, if we include it. And we ought to *include* it: for *mathematics* and *natural science* require qualities quite as distinct, quite as unlikely to meet in great force in one person, as *philosophical letters* and *belles lettres*, or *philosophical letters* and *fine art*.

The *mathematics*, from that peculiarity in right of which they share with pure logic the name of *exact science*, are so far removed, as to method, from what is popular and generally appreciable, that the world at large sees them as distant hills are seen, in which granite, chalk, and grass are all of one blue colour. There is a consequence of this kind. A person will produce instances—such as Dryden—of celebrity in two paths of fame—poetry and the drama—and will thereupon remark that *mathematics* is seldom joined with anything else. But if this person could get near enough to the *mathematics* to see them clear of the general blue of the distance, he would know that there is as much distinction between a *geometrical* and an *algebraical* branch, as between poetry and the drama; that the qualities which are essential to greatness are even more distinct in the first pair than in the second; that the failures to attain even approbation in algebra, among those who have distinguished themselves in geometry, have been more marked than the failures of certain poets to become dramatists: instances, Robert Simson and Lord Byron. And Monge, as a union of the *geometrical* and the *algebraical*, would appear far more remarkable than Dryden as a union of the poet and dramatist. And if he reply, Oh! but Monge is *all mathematics*, I might retort that Dryden is *all belles lettres*. But I should be very sorry if the departments of literature were to me as much blended into one by the blue of the dis-



tance as the departments of mathematics to the opponent whom I have supposed.

But so many geometers are algebraists: must there not be something in common in the positions? Many poets are dramatists, and I ask the same question. And I answer both questions in the affirmative; the individual men of each one pursuit have temptations to try the other, and opportunities. Accordingly we are not surprised at the number of algebraist geometers, or dramatist poets, or statesmen lawyers, or scholar historians, or metaphysician jurists, or traveller soldiers, &c. &c. &c. But a successful barrister does not become a dramatist: he wants time, temptation, and opportunity. If his talent lie that way, he becomes a character painter and an actor, perhaps, before a jury. And in general, men choose one pursuit for the staple of their lives, and bring the powers which might have made them great in other things in aid of that one pursuit. Thus, a mere writer, a man of powerful style, may gain fame by style alone: but if his matter also make him famous, his style merges. For this reason Laplace will never have due celebrity as a writer of French. In this way a person may show several powers in one vocation. The limitation of occupation will become more necessary as time goes on: for the details of each subject grow larger and larger from day to day. Beetles, butterflies, and moths, are now three separate pursuits. Even the mathematics, I mean the *pure* mathematics, are subdivided to an extent which demands of a person who would pursue his studies to the point of discovery to choose his line.

I will not discuss the question, on the supposition that mathematics is restricted to pure mathematics. This discussion would require an audience of mathematicians.

I will now notice the ambiguity of the word *greatness*. Of this there are two kinds, as to matter: celebrity for knowledge of old things; celebrity for pointing out new ones. These two are often confounded in the blue of the distance. There is no better instance of this than occurs in a celebrated article in the *Edinburgh Review*, written against the mathematics, in which opinions drawn from men of respectable mathematical knowledge without a spark of originality, and opinions drawn from actual advancers of the science, are skillfully *indiscriminated*.

Speaking of greatness as to time, I note first the celebrity which, though decided and useful in its day, is now only remembered by the historian. Secondly, there are those whose names live, but not their works. Thirdly, there are those of whom an educated man desires to know *something*, and upon whom a certain class seize, but who are not generally taken to be worth reading through. And lastly, there are those whose names are household words, whose minds help to make all our

minds by personal acquaintance. Very few are there of this last class who have been so great in two things that both their celebrities are of comparable amounts. In many, the lesser fame has only kept its head above water by being tied to the greater: but this only when the kinds of celebrity are akin. Milton's poetry is in one department, and his prose in another. Shakspeare the poet-dramatist and Shakspeare the poet of other kinds are in very different places. I shall astonish some of your readers by telling them that Christopher Wren was a mathematician of no mean reputation: see his name in the index of the *Principia*. Few know that Leonardo da Vinci and Albert Durer are among the known mathematicians. Celebrity of one kind puts out celebrity of another kind by its stronger light; especially when the man of fame makes one of his pursuits only subservient to the other: this happens with Aristotle and Plato both, as mathematicians. Newton is not remembered as one of the ablest public servants who ever held office. The many-sided Halley is known to posterity only under the general term mathematician: but we shall see a counterpart of Newton before we see a counterpart of Halley. To take a very different kind of instance, the man of blood, Marat, is not known as the man of science. But this is not an example to end with. Vieta, against whom an opponent, not his own countryman, pleads that he has a right to speak strongly, when he is contending singlehanded against a lawyer, theologian, mathematician, orator, and poet, is now only a mathematician. And so I might go on through a long list.

It must not be forgotten that when a mathematician acquires another reputation, ten to one that other reputation is the one which is, of the two, most easily appreciated by the world at large. Roger Bacon was before his age in mathematics, as in other things; he had a much better view of what mathematics was to do for physics than his great namesake, who had no view but a wrong one: but his mathematical reputation has been dimmed by the rest of his character. D'Alembert is a very marked instance. He was great as an improver of mathematics, greater as an improver of the application of mathematics to physics: but very many of those who know D'Alembert in literature and philosophy are ignorant of the fact that he wrote volumes of algebra-symbols, and that his *Opuscula* of this kind run to seven or eight quartos, not to mention what ought, by antithesis, to be called his *Opera*. He is placed, in common fame, with Voltaire and Diderot: and so is Condorcet, of whom the *Penny Cyclopædia* justly remarks that he is not in the very first rank of mathematicians, but very high in the second.

Suppose that, not misled by names, we ask for



five men who have been distinguished by great powers of kinds so different that they have often been regarded as inimical to each other, and have had schools of votaries who have sneered at each other. Suppose, also we demand that the fame of both qualities shall have burnt equally bright, in the eyes of those who are fit to see it, down to our own day. I should be much surprised if any match could be produced to the five mathematical inventors, Archimedes, Galileo, Descartes, Leibnitz, and Newton.

Your readers must not be surprised if five-and-twenty years of comparative inquiry into the history of science and letters brings out some opinions which are not quite in accordance with the stock notions of the world at large. Nor must you be surprised if you get long answers, when you admit *questions* under the name of *queries*.

A. DE MORGAN.

#### MILLBROOK CHURCH.

(2<sup>nd</sup> S. vi. 246.)

A PEDESTRIAN having visited the venerable and picturesque little church of Millbrook, and recorded in "N. & Q." the destruction of the fine tomb formerly standing there, and erected to the memory of one of the Hewets of Amptill and Millbrook, I think, perhaps, as it is not mentioned by Lysons, a description of it previous to its late demolition may be interesting to some of your readers, while a notice in "N. & Q." will rescue from impending oblivion its recent existence.

The tomb stood in the chancel, and consisted of a very large and elaborately ornamented sarcophagus of coloured alabaster, supporting the recumbent effigies, life-size, of (as the mural tablet informs us) "Wm. Huett, obiit —," in armour, and "Maria his wife, obiit 7th June, 1602," and having, under arched recesses, the figures of two kneeling children. On one side were emblazoned the arms borne (with differences of tincture) by most of the families of the name from the remotest periods; viz., (in this case), sable, a chev. between three owls argent, scarcely legible except to one acquainted with the cognizances of the family (Harl. MS. 1097, f. 26.; Harl. 1390. f. 15.; Lands. 864. p. 30.; Harl. 5186, p. 37.; Visit. Beds., 1582.), quartered with arms quite undistinguishable; but probably Button of Amptill, or Tilston, Cheshire.

The Puritans had wreaked their vengeance on this memorial of a name, the bearers of which have ever been distinguished for staunch and devoted loyalty (Robert Hewet of Amptill, Esq., summoned before Parliament, 23 Dec. 1641, for assembling and training men for the service of Charles Stuart. — *Journals of the House of Commons*, vol. i. p. 354. Sir John Hewett of Waresley,

Bart., fined and imprisoned, *Ib.* vol. iii. p. 15., Jan. 10, 1644; 28 Jan. 1644, imprisoned. John Hewet, D.D., beheaded, as says Dugdale, "by that tyrant Oliver Cromwell," after an unfair trial, 1658) by wringing off the nose (verily, like the ass and the dead lion in the fable) of the knight, amputating his limbs, and decapitating the unoffending children, to which mutilations *tempus edax rerum* no doubt had contributed somewhat.

In 1856, the present lamentable rage for "restoring" edifices, which, alas! has, in this instance, done more mischief to our venerable churches and monuments than the ruthless spite of the Puritans and the inroads of time put together, seized the parishioners of the quiet village of Millbrook, and they too must restore their church; and, of course, as the building was to be rendered as good as new, the dilapidated memorial, standing conspicuously in the newly-painted, swept, garnished, and tricked-out structure, would look as absurd, and be as out of place, as a venerable anchorite in a ball-room. Hence it was held necessary to "restore" it too, or remove it.

To digress for a moment: would not reparation answer, in most cases, all the purposes of restoration, be more in keeping and character, and permit ancient memorials to remain?

PEDESTRIAN, doubtless a zealous antiquary and archaeologist, horrified at the "restoration" of the pretty church, and angered with those who could permit it, vents his spleen by attributing, or rather insinuating, an unjustifiable exercise of power on the part of the Vicar, implying that he is an iconoclast, and suggesting apathy on the part of the Hewett family. The bearers of the name must take the obloquy, but not the Vicar, who, I am sure, will feel hurt at the imputation, and who merits the stigma less than any man I know.

In 1856, in pursuance of my intention to complete a series of pedigrees of the Hewett family, and a history of the house, I wrote to the vicar of Millbrook to inquire respecting this tomb, and to request extracts from parish register-books. He informed me the state of the case, and that he had been searching the books in order to discover some descendants of the Hewets of Amptill and Millbrook to whom he should apply to restore the tomb, and that he had written to the head of one of the principal families bearing the name, to inquire whether he could guide him to any descendants of the family. The Vicar kindly sent me all the extracts from the register-books, and asked me the same question, and hospitably invited me to the rectory to consult by what means we could effect an object nearly as interesting to him as to me. I could not point out any descendants of that family; but, thinking that some who bear the name might, like myself, take an interest in memorials connected with it, I begged him to postpone the destruction as long as possible,



until I should hear from persons to whom I would write.

He, in the meanwhile, at his own expense obtained a celebrated sculptor from Oxford to estimate the expense of restoration, which was expected to amount to about fifty pounds.

My family subscribed towards the matter, as did others of the name; but after a great deal of correspondence, owing to the absence of interest in the matter evinced by some, and the apathy of others, only twenty pounds was promised, five of which was offered by a relative of the Vicar.

Seeing no prospect of obtaining more, and the matter having been kept open for nearly two years, the Vicar said to me, as the only person who evinced any real interest, "Am I to sacrifice the restoration of the chancel to a ruin I am justified by law in removing, or must I remove the ruin?"

I could not but reply, as far as I am concerned you may remove it; especially as he had taken more trouble, and exhibited more interest than could have been expected from any one.

PEDESTRIAN will be glad to learn I possess a sketch of the tomb, for which I am indebted to the Vicar. The only mention of it I have seen is in the *Genealogist and Topographer*, vol. i. p. 81.

J. F. N. HEWETT.

PEDESTRIAN conveys an erroneous impression, I am sure most unintentionally, when he speaks of the Hewett sarcophagus having been "lately demolished." Its demolition was probably begun by the Puritans, and carried on by the damp, rough usage, and neglect of two centuries and a half, so that it had become a most unseemly object in the house of God. Allow me to mention the state at which it had arrived before we touched it. The heads of the recumbent effigies were battered about until not only any likeness there may have been to the originals, but all vestige of the human face, had well-nigh disappeared. Moreover, the hands of both figures, and half the body of William Hewett, had been knocked off, as also the heads and arms of the children in the niches below. The rest of the sarcophagus had suffered considerably; the stonework was broken, and the plaster defaced and crumbling away. There were but very slight remains of the graceful arabesques mentioned by your correspondent.

Let it be considered also that this ruined tomb was most inconveniently large for the chancel, and that its continuance would have entirely prevented Mr. Butterfield's plans for restoration being carried out; your readers will then hardly wonder that after nearly two years' correspondence with members of the family, one of them a devoted archaeologist, I should have at last removed it. And surely the time must always come to our effigies, as well as to ourselves, when, being old and broken, the best service our friends can do is to put us respectfully aside.

But if PEDESTRIAN should visit "the Midland Counties" next September, and would favour me with a call, he should have still farther information which, I believe, would convince him that the demolition (so-called) was not only warrantable, but necessary. Here, however, my taste for destroying monumental relics must stop: whatever PEDESTRIAN may think from the past, I am quite incapable of assisting to "demolish" poor Tom Allen's tablet, by laying sacrilegious hands upon his horse or his lord, the "Crocus Rotulorum."

Three rectors have cherished it carefully, and it certainly will always receive the consideration it merits from J. HARRIES THOMAS.

Millbrook Rectory.

### Replies to Minor Queries.

*Robert Nelson's Letters and Papers* (2<sup>nd</sup> S. vi. 244.)—The letters of the Earl of Melfort to Nelson, which formerly belonged to P. C. Webb, are now in the British Museum, and form part of the register of Lord Melfort's correspondence, in three volumes folio, from March to December, 1690, in MS. Lansdowne, 1163. In regard to letters of Nelson, there are thirty-five original letters and notes from him to Humphrey Wanley, Lord Oxford's librarian, between 1701 and 1714, in MS. Harl. 3780. fol. 188.; also among Birch's collections, copies of five letters from Nelson to Lord Harley, from 1710 to 1714, MS. Add. 4253. fol. 53., and a copy of a letter from Nelson to Archbishop Tenison, 4 Sept. 1708, in MS. Add. 4297. fol. 61. A few of the above letters have been printed. F. MADDEN.

Mr. Teale, in his *Lives of Laymen*, has by no means exhausted the extant materials for the life of this devout and munificent Churchman. Besides the notices in Calamy's *Own Times* (vol. i. pp. 383, 384.), Brydges's *Restituta* (vol. iii. p. 221.), Knight's *Life of Colet* (pp. 420. seq.), and the *Life of Ambrose Bonwicke*, (pp. 15. 24. 34. 50. 58. 78. 107, 108. 110. of the reprint), I would call particular attention to the valuable series of letters from Nelson to Nicholas Ferrar's godson and great-nephew, Dr. John Mapletoft, preserved in the 15th and 16th volumes of the *European Magazine* (A.D. 1789). See vol. xv. pp. 11. 91. 186. 274. 353. 433.; vol. xvi. pp. 8. 97. 167. Amongst many other interesting particulars of literary and ecclesiastical history, we learn the extraordinary circulation of some of Nelson's own works; one of them translated into Welsh by Williams of Denbigh had a sale of 10,000 copies in four years and a half (vol. xv. p. 433.). J. E. B. MAYOR.  
St. John's College, Cambridge.

*S. A. Mackey's Works on the Theory of the Earth* (1<sup>st</sup> S. viii. 468. 565.)—On referring to a back volume of "N. & Q." for a reference, I came



across an inquiry by J. WARD, of Coventry, respecting the author of Mackey's *Theory of the Earth*, asking for information respecting other works by him. This brought to my memory that I had recently become possessed of several works of the same author, of which I add a list; and any farther description of them, or their contents, I should be happy to furnish. It may be that he has previously obtained information; if not, the inclosed may be of service.

"The Mythological Astronomy of the Ancients demonstrated by restoring to their Fables and Symbols their original Meaning. 2nd Edit. Norwich, 1824. By Sampson Arnold Mackey. 3 Plates."

"Mythological Astronomy. Part II. Containing the Astronomical Explanation of the Hindoo Mythology, and their celebrated Mystical Numbers," &c. &c.

"A Reply intended to be made to the various Disputants, on an Essay on Chronology, which was read at the Philosophical Society of Norwich, containing Astronomical Proofs that the Sun stood still and hasted not to go down for the space of a Day, and that the Shadows on the Sundials went backwards Ten Degrees. By S. A. Mackey, n. d."

"Urania's Key to the Revelation; or the Analysis of the Writings of the Jews, as far as they are found to have any Connexion with the Science of Astronomy. By A. Mackey. London, 1833."

"A Companion to the Mythological Astronomy, &c., containing a New Theory of the Earth and of Planetary Motion: in which is demonstrated that the Sun is vicergerent of his own System. 5 Plates. By S. A. Mackey. Norwich, 1824."

"Man's best Friend; or the Evils of Pious Frauds. By S. A. Mackey. Norwich, 1826."

"The Two Zodiacs of Tentyra and the Zodiac of Thebes, explained by S. A. Mackey of Norwich. Published May, 1832. 3 Plates."

"A Lecture on Astronomy adjusted to its dependent Science, Geology: in which is shown the plain and simple Cause of the vast Abundance of Water in the Southern Hemisphere. By S. A. Mackey. London, 1832."

SAMUEL SHAW.

Andover.

George Henderson (2<sup>nd</sup> S. vi. 158.) — Your correspondent M. G. F. would gratify me much were he to state, whether the proprietor of lands in Greenlaw parish, about the end of the seventeenth century, whose name was spelt "Hennysone," was the father or grandfather of George Henderson, farmer at Kippitlaws; and if he could give me any extracts from those deeds to which he refers, it would be still more satisfactory.

MENYANTHES.

Galea (2<sup>nd</sup> S. vi. 245.) — Bos (*Antiq. Græcarum*, iii. 2.) says that the *galea* was often made of brass, but chiefly of the skins of animals, hence called *λεοντέη* [περὶ κεφαλῶν], a helmet made of lion's skin; *ταυρεῖν*, of a bull's (Hom. *Il.*, x. 258.); *αἰγείη*, a goat's (Eust. on *Odys.*, p. 832. lin. 48.; Hesych. in *αἰγείρη*); *ἀλοπεκέη*, a fox's; *κυνέη*, dog-skin (Hom. *Il.*, iii. 336.; Eust., p. 319. lin. 31.). These were not "leathern helmets;" the shield, *scutum*, however, was covered with leather and

iron plate. A helmet of bone is depicted in *Pompeii* (U. K. S. ii. 64.) *Cudo* was a helmet of ox-hide, *galerus*, of a wild animal's skin. The *cassis* was a war-cap worn by the Roman cavalry (Eschenburg's *Mammal*, § 283.).

But Ovid speaks of the *cassis* and *galea* as convertible terms: —

"Hæc judice Minos,  
Seu caput abdiderat cristatâ casside pennis,  
In galeâ formosus erat." *Met.* viii. 24.

The skin of a cat or weasel, *γαλέη*, being the first kind of defence from sun and rain for the head, it continued to bear the same name after the skins of other animals had been used, and even after the application of brass and iron, as still more effectual to resist cuts and blows in fighting. (See Kitto's note on 1 Sam. xvii. 5.)

T. J. BUCKTON.

Schools with Chapels attached (2<sup>nd</sup> S. vi. 246.) — For the benefit of your correspondent ΒΕΩΤΙΚΟΣ, I beg to state that there is a chapel attached to Christ's Hospital, about which fact he seems doubtful, and that there is *not* one at Durham School, nor is there likely to be one, although the subject was broached by the head-master a few years ago.

A. M. W.

Unused Palimpsest (2<sup>nd</sup> S. vi. 241.) — A most interesting and valuable discovery! May not the prefixed  $\psi$ , respecting which DR. TREGELLES inquires, be the initial of the word  $\psi\eta\phi\sigma$  in its mediæval sense, " $\Psi\eta\phi\sigma$ , *nota numeri*?" Thus Theophanes (as cited by Du Cange) writes  $\text{Ἐκά- λυσε γράφεσθαι Ἑλληνιστὶ τοὺς δημοσίους τῶν λογοθεσίων κώδικας, ἅλλ' Ἀραβίους ἀντὶ παρασημαίνεσθαι, χωρὶς τῶν ψήφων}$ . Viewed in this light the  $\psi$  would answer to our N<sup>o</sup>, or No., for *numero* or *number*; e.g.  $\psi. i\beta$  would be equivalent to N<sup>o</sup> 12.

In the phrase τοῦ Ἰππέος Ἀντωνίου Κόμητος, I would suggest that Κόμητος is not to be viewed as a proper name, but as the genitive of Κόμης, ητος, Lat. *Comes*. Such is the meaning of Κόμης in modern Greek, quasi *Count*. In mediæval Greek, Κόμης is a title applied to various classes of persons, noble, ecclesiastical, civil, naval, and military: Διοδόρου Κόμητος, Βαλδουίνου Κόμητα, Ἰωάννης Κόμης — the title being sometimes appended to the Christian name without mention of any surname, exactly as in the case presented by DR. TREGELLES, Ἀντωνίου Κόμητος. So Comes in mediæval Latin: *Henricus Comes*, *Ludovicus Comes*. Κόμης τῆς Φλάνδρας, Comes Flandrie.

The author of the note in pencil did not, perhaps, intend to write "Comuto," but "Comyto," inserting, in his Italian version of the Greek, an *eta* in correspondence with Κόμητος (however pronounced). So we sometimes see an *omega* inserted where the remaining type is roman, as in *crisews*.

May I be permitted to ask a question respecting Ἰππέος? Is Ἰππέος, in the phrase τοῦ Ἰππέος Ἀντωνίου,



νίου Κόμνητος, equivalent to Ἰππέως? Ἰππέως, gen. ἱππέως, is an old Athenian name for an Eques, or Knight, and bears also in modern Greek a meaning similar to Knight or Cavalier. In that case, Ἰππέως would be equivalent to our "Sir" (as a handle), and Ἰππέως Ἀντωνίου = Sir Anthony. The form Ἰππέως Ἀντωνίου Κόμνητος would then resemble our "Sir Anthony —, Bart." (name both preceded and followed by a title).

Between Ἰππέως and Κόμνητος I fear there is a dismal attempt at a pun, *Hippeus* being a peculiar kind of comet. "Hippeus equinas [imitatur] jubas, celerrimi motus, atque in orbem circa se euntes." (Plin. ii. 22.)

May all success attend DR. TREGELLES in his important and arduous undertaking!

THOMAS BOYS.

*Crannock* (2<sup>nd</sup> S. vi. 232.) — It will assist inquiry into the exact meaning of the word *crannock* to read Cowel's notice of it, as thus: —

"CRANNOCK, *Crennoc*. An old measure in corn.

"Quilibet debet flagellare dimidium *crannock* frumenti ad semen, et duos busselos frumenti contra Natale in firma sua." — *Cartular. Abbat. Glaston.* MS. fol. 39. a.

"Rex mandat G. de Marisco, Justiciario Hibern. ut liberet Regi Mannia, singulis annis, duo dolia vini, et sexies viginti *crennoc* bladi pro homagio suo." — *Claus. 3 H. 3. m. 2.*

What is meant by *duo dolia vini*? *Dole* is a Saxon word signifying part or share. Minshew speaks of "a dole, or liberall gift of a prince;" and, in reference to charity, a dole is yet a name of popular use.

J. DE LECETFELD.

*Heur. Smetii Prosodia* (2<sup>nd</sup> S. vi. 205.) — I have a copy of this work of rather an earlier edition than that quoted by MR. COLLYNS, viz.: "Lvg-dvni Apud Joannem Gryphium MDCXIX." It appears also more full in the title-page, and concludes with a Latin poem of about 300 lines, inscribed:

"Deo Vero, Aeterno, Vni et Trino, Salvatori, Evcharisticon, Henrici Smetii vitam complectens. Small 8vo. pp. 685."

and neatly executed in its typography.

Another useful and ingenious work, which I think is but little known (at least I have never noticed it mentioned by any of the learned writers in "N. & Q."), is —

"L'Harmonie Etimologique des Langues où se demonstre evidemment par plusieurs antiquitez curieusement recherches que toutes les langues sont descendues de l'Hebraïque, Le tout disposé selon l'ordre Alphabetique avec deux Tables l'une des mots Grecs, l'autre des Latins et langues vulgaires. Seconde edition reueu et corrigee de plusieurs mots omis par cy deuant. Par M. Estienne Gvichart, Lecteur et Professeur es langues Saintes. A Paris chez Victor Le Roy, à l'entree du Pont au change deuant l'Orloge du Palais, M.D.C.XVIII. Small 8vo. pp. 985."

It is dedicated —

"A Reverend Pere en Dieu Messire François Oliuier

Seigneur de Fôtenay Abbé Commandataire de l'Abbay S. Quentin les Beauvais."

Contains also, "Advertissement;" and, besides, fourteen pages of a kind of critical and explanatory "Preface au Lecteur."

An interesting little-sized book in two parts, made up altogether of 529 pages, designed for the instruction and musical improvement of the youth belonging to the schools of that age and country, and an elegant tribute to the memory of the illustrious poet, George Buchanan, may be included with the foregoing elementary works of other days; —

"Psalmorum Davidis, Paraphrasis poetica, Georgii Buchanani, Scoti, Argumentis ac melodis explicata atque illustrata, Opera et studio Nethanis Chytraei, Cum gratia et privilegio. Cas. Maiest. Herbornae, cloloc."

The Psalms are supplied with music notes for four voices, Discantus, Altus, Tenor, Bassus, and according to the various measures of the Psalms. Having finished this *sacred* department of his labours, the author introduces us to the *profane*:

"Nathan Chytraeus

"Lectori S.

"Hactenus explicui pueris minus obuia verba,

Dicendi et raros difficiles q' modos.

Tu postquam mentem q' tenes linguam q' poetæ,

Nunc quoq; cum socijs, si libet, illa cane."

And proceeds, in like manner, with musical examples suitable to the versifications of Horace.

I should feel obliged for a few biographical particulars of N. C., whom I have been unable to find in some compilations formerly consulted.

G. N.

*Flowers noticed by early Poets* (2<sup>nd</sup> S. vi. 206.) — H. H. H. will find many allusions to, and quotations from, the *Old English Poets* on plants, flowers, &c. in *The Romance of Nature*, by Miss Twamley. This was published some years since by Mr. Tilt, and is an expensive and beautifully "got up" volume, embellished with plates of flowers from designs by the talented authoress, which would afford much pleasure to all who really love the fair beauties of floral nature.

S. M. S.

*Dover* (2<sup>nd</sup> S. vi. 148.) — E. F. D. C., who asks where he may find "any accurate drawings" respecting several Dover antiquities, will doubtless be helped by Darell's work on Dover Castle, and the Rev. John Lyon's *History of Dover*; in both of which works are many representations of such objects as may interest him. Again, in a late number of *The Builder*, is an excellent wood-engraving of the minster of St. Mary's church, which has its situation within the embracing walls of that particular cliff which goes by the name of the "Castle." Barfreston church, I believe, is engraved in Mr. Batchellor's book about Dover; and, if not there, I feel pretty certain that Mr.

Rigden, another intelligent bookseller of the town, has published one; and if so, I presume it would be carefully executed. J. DACRES DEVLIN.

*Quaint "Address to the Reader" (2<sup>nd</sup> S. vi. 244.)* — There can be little or no doubt the three lines quoted by T. N. B. were written by John Byrom, as in the 2<sup>nd</sup> Part of the 1<sup>st</sup> vol. of his *Remains*, edited by the late lamented Dr. Parkinson, and published by the Chetham Society, at p. 355. is a copy of a letter to Mrs. Byrom, in which John Byrom says, speaking of *Hurlothrumbo*,

"These three lines, according to one of the papers, are on the title-page, 'Ye sons of nonsense read my *Hurlothrumbo*;' &c., only the author of *Hurlo*, to mend the verse, has printed 'Ye sons of fire,' contrary, they say, to the original MS. in the Cotton Library."

To this passage Dr. Parkinson has added this note:—

"From this it seems pretty clear by whom these three lines were furnished. It may perhaps be a question whether Byrom did not supply more than these three lines and the Epilogue to this whimsical extravaganza."

C. DE D.

*Piscis Regales (2<sup>nd</sup> S. vi. 232.)* — In Queen Elizabeth's Charter to the Borough of Boston, Lincolnshire, dated 10th of Feb. 1573, the royal fish enumerated are the same as those mentioned by your correspondent READY PENNY, with the exception of the "Chetas." In an English translation of this charter these royal fish are called "sturgeons, whales, porpoises, dolphins, *rigs*, and *grampuses*." This comprehends all that are named in your correspondent's query, except the "Chetas." "Regis" being Anglicised "*Rigs*," and "Graspecies" "*grampuses*;" upon what authority I cannot presume to say.

PISHEY THOMPSON.

Stoke Newington.

*Lotus, &c. (2<sup>nd</sup> S. vi. 176.)* — The following short extract from *The Times* of Sept. 9th may afford many of your readers an opportunity of seeing the beautiful flowers of this wonderful plant, which commands such extraordinary reverence in the East:—

"KEW GARDENS.—The sacred Indian lotus of the Hindoos, or Egyptian bean of the ancients, is now producing its flowers of marvellous and gorgeous beauty in the tropical aquarium. A model of this magnificent plant is in the Old Museum."

SIMON WARD.

*Complutensian Polyglott Bible (2<sup>nd</sup> S. vi. 233.)* — The copy on vellum, in 6 vols. folio, described by Dibdin (*Library Companion*, 2<sup>nd</sup> edit., 1825, p. 7.) as having passed from the possession of Cardinal Ximenes himself, through the successive ownership of Pinelli and Macarthy, to the library of Mr. Hibbert, I believe found a final resting-place in the British Museum, and is perhaps that which your correspondent inquires after. When

Mr. Hibbert's books were sold by Evans in 1829, Messrs. Payne & Foss were the purchasers at the price of 525*l*. R. S. Q.

*Casting out Devils (2<sup>nd</sup> S. vi. 207. 253.)* — My family possess a quaint old caricature of the event, which is too minute for the whole to be described. In the centre, however, George Lukins and a clerical magistrate, in company with the devil, are represented in one scale of a balance as outweighing the seven divines in the other, who are evidently "found wanting." In one corner of the engraving they are drawn as doing penance before the bishop.

I should be most happy to render any further information in my power to R. W. HACKWOOD if he would publish his address. P.W.

*Suspended Animation (1<sup>st</sup> S. passim; 2<sup>nd</sup> S. v. 453. 514.)* — The following narrative is going the round of the provincial press. I quote the *Stamford Mercury* of August 27:—

"The *Etoile Belge* gives the following example of the danger attending too precipitate interment. While the clergyman was reciting the usual prayers over the coffin of a child in the church of the Minimes at Brussels, the supposed dead child, who had only fallen into a trance, awoke, knocked at the side of the coffin, and uttered cries. The coffin was opened, and the child taken to the hospital."

Some Belgian reader of "N. & Q." will perhaps inform us whether the above be true.

K. P. D. E.

*Banns of Marriage (2<sup>nd</sup> S. vi. 268.)* — At the time N. B. refers to (1656) the use of the Book of Common Prayer was not only forbidden under severe penalties, but the clergy were also forbidden to perform any of the offices of the Church.

In the "Little Parliament" of 1653 provision was made for the future registration of marriages, births, and deaths. In a note on this Dr. Lingard in his *History* (edit. 1849, vol. viii. p. 408.) says:—

"And in all cases the names of the parties intending to be married should be given to the registrar of the parish, whose duty it was to proclaim them, according to their wish, either in the church after the morning exercise on three successive Lord's Days, or in the market-place on three successive market days."

It is possible that when the proclamation was in the market-place, that the bellman published the banns. G. W. N.

Alderley Edge.

The ceremony of calling the banns by the public bellman owes its origin to the Cromwell dispensation, an ordinance having gone forth from the Roundhead rulers that such was to be the only legal form of proclamation. Any one who has been in the habit of consulting the parish registers of the period will have no doubt seen frequent notices referring to this subject. Here is one,



copied from the marriage registers of the Holy Trinity parish, Chester:—

"Upon the 22nd of June, in the year 1654, a marriage between William Mulieneux of Neston in the County of Chester, Mariner, and Margaret Bellin of Thornton in the same county, Spinster, was solemnised before the Worshipful John Johnson, Esq., Alderman and Justice of Peace within the City of Chester, and publication of an intention of that marriage having been first published at the *Market Cross* in Chester, three market days in three several weeks, that is, the 7th, the 14th, and 21st days in the month of June, in the said year 1654; which marriage being performed by the said William and Margaret, according to an Act of the late Parliament, the said Justice of Peace pronounced them from thenceforth to be Husband and Wife, in the presence of Thomas Humphreys and Robert Dentith, witnesses present at the said marriage."

T. HUGHES.

Chester.

Cromwell's Act of Parliament, 24th Aug. 1653, enacted that the banns of marriage should be published three times on three separate Sundays in the church or chapel, or (if the parties desired it) in the *market-place* next to such church or chapel, on *three market days*, in three several next following weeks, between the hours of 11 and 2. (See Burn on *Parish Registers*, p. 27.) As the act did not prescribe *who* was to publish the banns in the market-place, it would no doubt often occur that the *bellman* of the town would be the most eligible person to perform that duty, both on account of his *bell* and his *voice*. This appears to have been a favourite mode of proclaiming the banns, since the parish registers of Boston in Lincolnshire state that the banns proclaimed in the *market-place* of that town, during 1656, 1657, and 1658, were 102, 104, and 108 respectively; those proclaimed in the church during those years were 48, 31, and 52. The last recorded proclamation in the market-place was on the 1st of July, 1659.

PISHEY THOMPSON.

In illustration of the entry relative to the publication of banns by the bellman, as noted by N. B., it may be mentioned that by an ordinance dated August 23, 1653, the banns of marriage were ordered to be published in the market-place of towns, the marriage itself taking place before a justice of the peace. Holland, in his *History of Worksop*, says this act continued in force till 1658, between which date and that above mentioned sixty marriages were so conducted in that small town, the banns, in one instance, being expressly stated to have been, "according to the act, published at Worksop *Market Cross*," perhaps by the bellman. X.

Wellstye, Essex (?) (2<sup>nd</sup> S. vi. 267.)—R. C. W. will find Wellstye a farm in the parish of Barnston, about two miles and a quarter south of Dunmow. I know naught of the family of Lionel Lane. GEO. E. FREE.

Francis Quarles and "The Loyal Convert" (2<sup>nd</sup> S. vi. 201.)—In the library of Trinity College, Dublin, are contained not only two copies of the anonymous pamphlet entitled *The Loyal Convert*, Oxford, 1643, described by *β*, but also the following one, affording still more decisive evidence than that adduced by *β* that the author is Francis Quarles:—

"The Profest Royalist: his Qvarrell with the Times: maintained in three Tracts: viz.

The { Loyal Convert.  
New Distemper.  
Whipper Whipt.

Opus Posthumum. Heb. xi. 4. He being dead yet speaketh. Oxford, printed in the Yeere 1645."

Prefixed to the three tracts above mentioned is the following dedicatory epistle:—

"To the sacred Majesty of King Charles, my most dear and dread Sovereign.

"Sir, Be pleased to cast a gracious eye upon these three Tracts, and at Your leisure (if Your Royall Imployments lend You any) to peruse them.

"In Your Three Kingdoms You have three sorts of people: The first, confident and faithfull; The second, diffident and fearful; The third, indifferent and doubtfull.

"The first are with You in their *Persons*, *Purses* (or desires), and *good wishes*.

"The second are with You neither in their *Purses*, nor *good wishes*, nor (with their desires) in their *Persons*.

"The third are with you in their *good wishes*, but neither in their *Persons*, nor *Purses*, nor *Desires*.

"In the last, entitled *The Whipper Whipt*, these three sorts are represented in three *Persons*, and presented to the view of Your Sacred Majesty.

"You shall find them as busie with their Pens as the Armies are with their *Pistols*: How they behave themselves, let the *People* judge: I appeale to *Cesar*. Your Majesties Honour, Safety, and Prosperity, The Churches Truth, Unity, and uniformity, Your Kingdoms Peace, Plenty, and Felicity, is the continued object of his Devotion, who is,

"Sir, Your Majesties most Loyal Subject,  
"FRA. QUARLES."

ΑΛΙΕΥΣ.

Dublin.

Blackheath Ridges (2<sup>nd</sup> S. vi. 267.)—If the querist respecting the above alludes to the hollows near Dartmouth House, I remember above thirty years since being told by my father that they were traces of a Danish encampment. What his authority for the statement was I do not know, but I think their shape and length would lead to the very natural conclusion that they are the remains of intrenchments of some sort; and the vicinity of what is called Whitfield's Mount, otherwise the Blacksmith's Forge, has led me to believe that it might have formed part of the defences, and afterwards been used by Wat Tyler, when he camped on the heath, and from its shape and position by Whitfield. *En passant*, it may be remembered by some of your readers that from this mound it is stated by Evelyn that he saw the first shell fired. It is much to be re-



gretted that from its great historical interest the topography of both Greenwich and its suburbs has been so little investigated.

GEORGE W. BENNETT.

*Pillory* (2nd S. vi. 245. 278.)—In reply to the inquiry of T. N. B., there is, or was two or three years ago, a pillory in the church at Rye, in Sussex. It was kept in a part of one of the aisles, used as a kind of lumber place. The last time it was used, I was told, was in 1813; when a Mr. Hughes and a Mr. Robins were put in the pillory at Rye, and imprisoned for two years, for aiding in the escape of two French general officers.

OCTAVIUS MORGAN.

*Sebastianus Franck* (2nd S. vi. 232.)—He was an Anabaptist and mystic of Woerden in Holland. He taught with the Stoics that all sins were equal, and that all sects and religions belonged to the true Church. He despised the Holy Scriptures, and insisted solely on the spirit. He was opposed by Luther, Melancthon, and others of the Reformers, and died before Luther in 1545. A work, in which he appears to have satirised the female sex, is strongly censured in a *Treatise on Matrimony* by Frederus, and by Luther in the preface to the same.

The above account is taken from Jöcher's *Allgemeines Gelehrten Lexicon*. Ἀλιεύς.  
Dublin.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

We are indebted to Mr. Albany Fonblanque, Jun., for a little volume entitled *How We are Governed; or, The Crown, the Senate, and the Bench. A Handbook of the Constitution, Government, Laws, and Power of Great Britain*. In the form of Letters, Mr. Fonblanque furnishes brief sketches of the constitution of England, and by whom and in what way the country is governed: treating, as he goes on, of the Origin of that Constitution—the Prerogative of the Crown—the Composition and Privileges of the two branches of the Legislature—our Financial System—our principles of Local Government—the Church, the Army, the Navy, and the Law—our Courts of Law and Equity, and their Procedure, and, lastly, of the Law of Evidence. It is scarcely necessary to insist upon the utility of a work of this nature, if carefully and accurately compiled; and we are bound to speak of *How We are Governed* as a volume which has been prepared with great care, and which furnishes very accurate information in a very clear and pleasant form.

Messrs. Routledge have added to their Series of *British Poets* an edition of *Godfrey of Bulloigne, or Jerusalem Delivered, by Torquato Tasso, translated by Edward Fairfax*. Edited by Robert Aris Wilmott, *Incumbent of Bearwood*. Mr. Wilmott has aimed at a popular edition, and tells us that we shall find "the Archaisms occasionally modified." This may be popular; but we doubt its propriety; and if, as he admits, "the language of Fairfax is commonly simple and unaffected," there can be little reason for making it "assume a modern dress with easy elegance." Mr. Wilmott's Biographical Sketch of Fairfax is very pleasantly written.

The Society for making known on the Continent the Principles of the Church of England have just issued *Histoire de la Reforme en Angleterre, par le Rev. F. C. Massingberd, Traduit de l'Anglais. Edité, avec une Préface par le Rev. Frederic Godfray*. The popularity of Mr. Massingberd's little volume is well known, and this translation of it into French is certainly well calculated to advance the objects of the Society.

Students of Spanish Literature are indebted to Messrs. Williams and Norgate for the reprint of a very interesting specimen of the early Drama of Spain, *La Gran Semiramis, Tragedia del Capitan Cristoval de Virnes, Escrita A.D. 1579*. The original is of very great scarcity, and it is to be hoped that the attention which this remarkable work cannot fail to excite, may be the means of inducing its editor to produce, not only the more valuable of Virnes' other Dramas, but also his Lyrical Poems, and a good life of the Poet.

In a little volume entitled *Notes on Ancient Britain and the Britons*, the Rev. William Barnes has given us the result of his Collections for a course of Lectures on this subject; and has produced a series of sketches of the Ancient Britons, their language, laws, and mode of life, and of their social state as compared with that of the Saxons, which will be read with considerable interest.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

NELSON'S FASTS AND FESTIVALS. 12mo. E. Curll. 1815.  
ENGLISHWOMEN IN THE SEVENTEENTH CENTURY.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

THE BIBLE printed in 1806 by Woodfall, for Eyre and Spottiswoode.

Wanted by *Thos. Jepps*, 12, Paternoster Row.

STRUTT'S UORDA ANGEL-CYNNAN, or a Complete View of the Manners, Customs, Arms, Habits, &c., of the Inhabitants of England, from the arrival of the Saxons. Vol. I. 4to. Lond. 1774.

Wanted by *S. H. Harlowe*, 2, North Bank, St. John's Wood, N. W.

REFLECTIONS UPON TWO SCURILIOUS LABELS CALLED SPECULUM GRAPE-GOWNORUM. By a LAYMAN. London: Printed for Benjamin Tooke at the Ship in St. Paul's Church Yard, 1693. 4to.  
Also early editions of the HISTORY of the FLAQUE, MOLL FLANDERS, and SPECULUM GRAPE-GOWNORUM.

Wanted by *Wm. Chadwick, Esq.* Arksey, near Doncaster.

R. OWEN'S HOMOLOGUES OF THE VERTEBRATE SKELETON. 8vo. 1848.

Wanted by *H. J. Roby*, St. John's College, Cambridge.

### Notices to Correspondents.

PROPER NAMES AND PRECISE REFERENCES. We have again to impress upon our correspondents the necessity of writing all proper names very distinctly, and being very precise in their references. We trouble which they impose by neglecting to do so far exceeds anything they can benefit. We must also remind those who oblige us by Replying to Queries that, when so replying, it is very easy for them to prefix the volume and page on which such Queries may be found; while their omitting to do so entails upon us the trouble of hunting out such queries—a work which often occupies a very considerable time.

HANDICAP. Our Querist on this subject will find it very fully illustrated in our 1st Series XI. 491.

ERRATUM.—2nd S. vi. p. 239. col. ii. l. 33., for "J. H. Hume" read "J. D. Hume."

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LONDON, SATURDAY, OCTOBER 16, 1858.

## Notes.

ORIGIN OF THE WORD SUPERSTITION.

(Continued from 2nd S. v. 125.)

It is too often lost sight of, that Etymologies are matters of history, matters of fact; though of course when history fails we must have recourse to speculation and conjecture. How deceptive the latter is, all students of etymology must be aware. Words are generated in infinitely various ways, and spring from all the accidents of circumstance, and the caprices of fancy. We often meet with derivations which we stumble at on first sight as being most far-fetched, yet they turn out on examination to be historically correct; and, on the other hand, we often meet with derivations which at once carry conviction with them, so obvious, apt, and simple are they, yet on examination they prove false.\* I feel convinced we shall gain more by following up Cicero's clue than by conjectures which have only a certain plausibility to recommend them. Let me repeat his account of the matter:—

"They who used to pray and offer sacrifices whole days together, that their children might survive them, were called *Superstitiosi*, which name had afterwards a wider application given to it."

In my former Note, to which the present is supplementary, I suggested that this extreme anxiety on the part of the *Superstitiosi* that their children might survive them, was probably caused by their desire to secure to themselves after death the *Rites of Sepulture*, which the ancients believed to be all-important. I shall now proceed to give some illustrations of this belief, even though I cannot pretend to establish the supposed connexion between it and the proceedings of the *Superstitiosi*.

Solomon declares in Eccles. vi. 3.:—

"If a man beget an hundred children and live many years, . . . and that he have no burial; I say that an untimely birth is better than he."

Bp. Pearson, in treating of the Fifth Article of the Creed, has a long and interesting note on the subject, of which I shall only extract a part, as his work is so accessible and well-known. In arguing that *Hades* is a place and not a state, he refers to "the judgment of the ancient Greeks," "because there were many which they believed to be dead, and to continue in the state of death, which yet they believed not to be in *Hades*, as

\* For instance, it might be said that when the doctrine of the Soul's Immortality was first introduced amongst the ancient Romans, they who first embraced it, and believed that they should survive death, were called *Superstites* and *Superstitiosi*, or *Survivors*. This is far more probable than most of the derivations assigned for *Superstitio*, and yet it has not an historical leg to stand on.

those who died before their time, and those whose bodies were unburied." He then proceeds:—

"The opinion of the Ancient Greeks in this case is excellently expressed by Tertullian, who shows three kinds of men to be thought not to descend *ad inferos* when they die; the first, *Insepulti*, the second *Aori*, the third *Bioathanati*. 'Creduntur est, insepultos non ante ad inferos redigi quam iusta perceperint.'—*De Anim.* c. 56. 'Aunt et immatura morte præventus eousque vagari iethic, donec reliquatio compleatur ætatis, quacum pervixissent, si non intempestive obiissent.'—*Ibid.* 'Proinde extorres inferum habebantur, quas vi ereptas arbitrantur, præcipue per atrocitates suppliciorum; crucis dico, et securis, et gladii, et fævæ.'—*Ibid.* The souls then of those whose bodies were unburied were thought to be kept out of Hades till their funerals were performed; and the souls of them who died an untimely or violent death, were kept from the same place until the time of their natural death should come. Of that of the *Insepulti*, he produceth the example of Patroclus: 'Secundum Homericum Patroclum funus in somnis de Achille flagrantem, quod non alias adire portas inferum posset, arentibus eum longe animabus sepulorum.'—*Ibid.* The place he intended is *Iliad*, v. 71. In the same manner he describes Elpenor, *Odysseæ*, Δ. 51.; where it is the observation of Eustathius: 'Οτι δόξα ἦν τοῖς Ἑλλήσι, τὰς τῶν ἀτάκτων ψυχὰς μὴ ἀναμύνεσθαι τοῖς λοιπαῖς.' 'Legimus præterea in sexto insepulorum animas vagas esse,' says Servius on *Æneid*, iii. 67. The place which he intended, I suppose, is this:

'Hæc omnis, quam cernis, inops inhumataque turba est;  
Portitor ille Charon; hi, quos vehit unda, sepulti,  
Nec ripas datur horrendas nec rauca fluenta  
Transportare prius, quam sedibus ossa quierunt.  
Centum errant annos, volitantque hæc littora circum.'

*Virg. Æn.* vi. 325.

Thus he is to be understood in the description of the funeral of Polydorus, *Æn.* iii. 62.:

'Ergo instauramus Polydoro funus, et ingens  
Aggeritur tumulo tellus, — animamque sepulcro  
Condimus.'

Not that *anima* does here signify the body, as some have observed; but that the soul of Polydorus was at rest, when his body had received funeral rites, as Servius: 'Legimus præterea in sexto insepulorum animas vagas esse, et hinc constat non legitime sepultum fuisse. Rite ergo, reddita legitima sepultura, redit anima ad quietem sepulcri,' saith Servius, *Æn.* iii. 67.; or rather, in the sense of Virgil, *ad quietem inferni*, according to the petition of Palinurus, *Æn.* vi. 37.:

'Sedibus ut saltem placidis in morte quiescam.'

And that the soul of Polydorus was so wandering about the place where his body lay unburied, appeareth out of Euripides in *Hecuba*, v. 30.; and in the *Troades* of the same poet, this ἄλγος, or erratio vagabunda insepulorum is acknowledged by the chorus, v. 1073. And when their bodies were buried, then their souls passed into Hades, to the rest. So was it with Polydorus, and that man mentioned in the history of the philosopher Athenagoras, whose *umbra* or *phasma* walked after his death.—*Phl.* i. vii. *Epist.* 27. This was the case of the *Insepulti*.—Bp. Pearson, Dobson's ed. 1847, pp. 353-355.

See also the work on *Pompeii* (one of the L. E. K. series), Lond. 1831-2, in which, in the chapter on Tombs, this subject is treated of at some length.

In the narrative of the sufferings of Byron and the crew of H. M. ship "Wager" on the coast of S. America occurs a curious illustration of the



wide prevalence of those ideas which lie at the root of the word Superstition:—

"The reader will remember the shameful rioting, mutiny, and recklessness which disgraced the crew of the 'Wager;' nor will he forget the approach to cannibalism and murder on one occasion. These men had just returned from a tempestuous navigation, in which their hopes of escape have been crushed; and now what thoughts disturbed their rest—what serious consultations were they which engaged the attention of these sea-beaten men? Long before Cheap's Bay had been left, the body of a man had been found on the hill named 'Mount Misery.' He was supposed to have been murdered by some of the first gang who left the island. *This body had never been buried*, and to such a neglect did the men now ascribe the storms which had lately afflicted them; nor would they rest until the remains of their comrade were placed beneath the earth, when each evidently felt as if some dreadful spell had been removed from his spirit. Few would expect to find many points of resemblance between the Grecian mariners of the heroic ages who navigated the galleys, described by Homer, to Troy, and the sailors of George II.; yet here, in these English seamen, was the same feeling regarding the *unburied dead* which prevailed in ancient times.\*

The Desire for Posterity, though it seem perhaps hardly sufficient to account for the acts of the *Superstitiosi*, is so deeply implanted in the human heart, and is so connected with Man's instinctive longing and striving after Immortality, that, after all, it may possibly have been their ultimate and only motive; especially when we consider the eccentricities of Paganism† and of all religious fanaticism on the one hand, and the intense *humanity* and domesticity of minds such as Dr. Arnold's, on the other hand. Of the latter it has been said:—

"All persons have their whole and centre, to which their tastes and feelings attach. Arnold's whole was the house, the οἶκος, the family. . . . A family was a temple and church with Arnold,—a living sanctuary and focus of religious joy,—a paradise, a heaven upon earth. It was the very cream of human feeling and sentiment, and the very well-spring of spiritual hopes and aspirations. He thought and he taught, and he worked and he played, and he looked at Sun, and Earth, and Sky, with a *domestic* heart. The horizon of family life mixed with the skiey life above, and the Earthly Landscape melted, by a quiet process of nature, into the Heavenly one."‡

Dr. Arnold himself declared:—

"I do not wonder that it was thought a great misfortune to die childless in old times, when they had not fuller light—it seems so completely wiping a man out of existence. . . . The anniversaries of domestic events—the passing away of successive generations—the entrance of his sons on the

several stages of their education—struck on the deepest chords of his nature, and made him blend with every prospect of the Future, the keen sense of the *continuance* (so to speak) of *his own existence in the good and evil fortunes of his children*, and to unite the thought of them with the yet more solemn feeling, with which he was at all times wont to regard 'the blessing' of 'a whole house transplanted entire from Earth and Heaven, without one failure.'"—*Dr. Arnold's Life*.

This passage reminds one of what the Son of Sirach says:—

"He that teacheth his son grieveth the enemy; and before his friends he shall rejoice of him. *Though his father die, yet he is as though he were not dead, for he hath left one behind him that is like himself*. While he lived, he saw and rejoiced in him; and when he died, he was not sorrowful. He left behind him an avenger against his enemies, some that shall requite kindness to his friends."—*Ecclesi. xxx. 3–6*.

Bacon (*Essay* xxvii.) uses similar language with regard to Friends:—

" . . . It was a sparing speech of the Ancients to say, '*That a Friend is another himself*;' for that a *Friend* is far more than *himself*. Men have their time, and die many times in desire of some things which they principally take to heart; the bestowing of a Child, the finishing of a Work, or the like. If a man have a true Friend, he may rest almost secure that the care of those things will continue after him; so that a man hath, as it were, two lives in his desires."

In the same Essay, Bacon mentions that Septimius Severus had such a friendship for Plantianus, that he preferred him to his own son, and wrote to the Senate, in the words of the *Superstitiosi*: "*I love this man so well, that I wish he may over-live me.*"

As MR. FARRER (2<sup>nd</sup> S. v. 243.) has kindly directed my attention to an inscription, quoted by Taylor in his *Civil Law*, in which are the words "Infeliciſſ. Parens Afflictus Præpoſteritate," I should be glad to know whether there are similar inscriptions on record? EIRIONNACH.

#### "ENGLISH BARDS AND SCOTCH REVIEWERS:" BYRON AND RIDGE, HIS FIRST PRINTER.

As affecting the accuracy of literary history, it may be worth while to correct a mistake into which Moore, in his *Life of Byron*, has, I believe, fallen, in connexion with his account of the publication of *English Bards and Scotch Reviewers*. In 1806 Lord Byron, being on a visit at Southwell, employed Mr. Ridge, a bookseller at the neighbouring town of Newark, to print, "merely for the perusal of a few friends to whom they are dedicated," a few copies of *Fugitive Pieces* in verse; and who, adds the noble author, "will look upon them with indulgence: and as most of them were composed between the age of fifteen and seventeen, their defects will be pardoned or forgotten in the youth and inexperience of the writer." "Of this edition," says Moore, "which

\* See *Tales of Adventure by Sea and Land*, London, James Burns, 1847, p. 121.

† "It is the demand of nature itself, 'What shall we do to have Eternal Life?' The Desire of Immortality and of the Knowledge of that whereby it may be attained, is so natural unto all men, that even they which are not persuaded that they shall, do notwithstanding wish that they might, know a way how to see no end of life. A longing, therefore, to be saved, without understanding the true way how, hath been the cause of all the Superstitions in the world."—Hooker, *Serm. ii. § 23*.

‡ *The Christian Remembrancer*, 1844, vol. viii. p. 562.



was a quarto, and consisted but of a few sheets (66 pages), there are but two, or at most three copies in existence." One of these is before me, and contains some corrections in the author's autograph. The few copies of this unambitious brochure having been disposed of as presents "to those friends at whose request they were printed," a second edition, omitting some of the original pieces, and comprising others recently written, was printed and published by Ridge under the title of *Hours of Idleness*. It was this work, as is well known, that provoked the flippant notice in the *Edinburgh Review*; and this latter, in retaliation, the dashing satire of *English Bards and Scotch Reviewers*. Byron's time at Newstead, where he was residing during the autumn of 1808, was, according to Moore, "principally occupied in enlarging and preparing his satire for the press; and with the view, perhaps, of mellowing his own judgment of its merits, by keeping it some time before his eyes in a printed form, he had proofs taken off from the manuscript by his former publisher at Newark:" a most roundabout and unlikely proceeding this may well have been deemed by almost every person except he who has recorded it,—adducing the practice of Wieland, and other German authors, as a precedent. Whatever may be admitted or denied relative to the noble poet's alleged design of thus "mellowing his judgment,"—and surely the epithet was never less happily applied than to the character and works of Byron at any and every period of his life,—I am assured, on good authority, that Ridge never printed a line of the poem in any way. The manuscript was, indeed, given to the "publisher at Newark," as frankly and unconditionally as the *Hours of Idleness* had been given two years previously; and it would doubtless have been issued from the same press, and the profits have gone into the same pocket, had not old Ben Crosby, of Stationers' Court, to whom, as Ridge's London agent, the copy was shown, smelled, if not gunpowder, at least half a dozen libels in it,—persuaded his correspondent to follow his own determination to have nothing to do with so dangerous a production. It was ultimately printed by Sherwin, and his proofs Byron may have kept by him some time; and, as was likely, greatly altered after the matter was thus "made up."

While on this subject, I may remark that there are two or three allusions to the worthy Newark printer of a not very complimentary character in the *Byron Letters*, published by Moore. As for the harsh epithet which the noble poet applies to his printer for mistaking one word of "a handwriting which no devil could read," of course he deserved that, as every author—especially if his autograph be as crabbed as mine—must admit: and as even Mr. Murray's clever typos were often, in no mild terms, admonished to recollect! The

appellation, however, of "Newark pirate," which his lordship elsewhere uses on the supposition that Ridge had reprinted the *Hours of Idleness* in spite of the author's inhibition, implies a more serious charge. The simple fact in this case is, that as the book sold, Ridge told his lordship that the edition was "just out;" meaning, as every publisher in similar circumstances does mean, not literally that there were no copies on hand, but that it was time to commence reprinting. Byron, however, resolved to terminate the issue with the current edition. Meanwhile, Ridge not only sold all the made-up copies, but, as he told his lordship, had "reprinted some sheets to make up the few remaining copies" of a book which he had been led, and was entitled, to regard as being his own property as much as *Childe Harold* could have belonged to Murray after it was given to him by the author. How trivial in its origin, and baseless in reality, was the grave charge of "piracy" in this case; and how little Lord Byron, even at the time, meant to reflect upon his respectable neighbour and printer, is illustrated by the fact that, as long as he remained in England, when visiting Newstead, he used to testify his respect by calling and purchasing a few books at the shop in Newark. And so little, on the other hand, did Ridge or his family suspect the existence of any feeling or expression like those alluded to, that one of them who happened to be in London in 1819, was, I believe, the first person to give Murray the information of surreptitious editions both of the *Hours of Idleness* and *Bards and Reviewers* being in the press; and the publication of which was, in consequence, immediately restrained by an injunction from the Lord Chancellor. D.

Rotherwood.

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THE "SETTE COMMUNI AT VICENZA," THE PERSISTENCE OF "RACES," AND THE "POLYGENESIS" OF MANKIND.

Amongst the "Facts and Scraps" of a contemporary of "N. & Q." I find the following:—

"SETTE COMMUNI AT VICENZA.—This singular community descended from those stragglers of the invading army of the Cimbric and Teutonic, which crossed the Alps in the year of Rome 640, who escaped amid the almost complete extermination of their companions under Marius, and took refuge in the neighbouring mountains, presents (like the similar Roman colony on the Transylvanian border) the strange phenomenon of a foreign race and language preserved unmixed in the midst of another people and another tongue for the space of nearly 2,000 years. They occupy seven parishes in the vicinity of Vicenza, whence their name is derived; and they still retain, not only the tradition of their origin, but the substance and even the leading forms of the Teutonic language, inasmuch that Frederick IV. of Denmark, who visited them in the beginning of the last century, 1708, discoursed with them in Danish, and found their idiom perfectly intelligible. We may be permitted to refer to the very similar example of an isolated race and language



which subsisted among ourselves down to the last generation, in the Baronies of Forth and Bargie, in the county of Wexford in Ireland. The remnant of the first English or Welsh adventurers under Strongbow, who obtained lands in that district, maintained themselves through a long series of generations, distinct in manners, usages, costume, and even language, and both from the Irish population, and, what is more remarkable, from the English settlers of all subsequent periods."

It would be an amusing book that should consist of the innumerable "facts," which, once asserted, are endlessly repeated—though proved to be false; and the multitude of "scraps" which are, for the same reason, as worthless as the "cast-off garments" for which the unfortunate Jew clamours on Monday mornings with his sonorous "*Aul clo.*"\*

Exactly thirty years ago the Count Benedetto Giovanelli proved that these so-called Cimbric and Teutones—the representatives of a remnant that escaped the sword of Marius—were merely a colony of *Germans*, in the true ethnological sense of the word, who settled in Italy during the reign of Theodoric, king of the Ostrogoths, who died in the year of Our Lord 526! (*Dell' Origine dei Sette e Tredecim comuni e d'altre Popolazioni Alemanne abitanti frà l'Adige e la Brenta nel Trentino, nel Veronese, e nel Vicentino*. Memoria del C. Benedetto Giovanelli, Trento, 1828.) And in 1829, M. W. F. Edwards, in his brochure *Des Caractères Physiologiques des Races Humaines*, p. 107. *et seq.*, superadded his own valuable experience to the archæological investigations of Giovanelli, as follows:—

"I cannot dismiss the subject of Italy without speaking of a tribe whose ancestors are supposed to have played a conspicuous part in history. In the mountains of the Vicentino and Veronese territory there exists an exotic population. It is considered to be a remnant of the Cimbric vanquished by Marius: it even goes by that name, or that of the inhabitants of the 'Seven or the Thirteen Communi,' according to the province in which the tribe happens to be situated. I had reason, on all accounts, to wish to become acquainted with them. . . . It is said that a king of Denmark paid them a visit, and acknowledged them to be his fellow-countrymen. If they really spoke a Danish dialect, and were yet the descendants of the Cimbric vanquished by Marius, their affinity with the *Galli* called *Kimris* could scarcely subsist, — unless we suppose that, even at the time of Marius, they had already changed their language, — an opinion which you [he is addressing *Amédée Thierry*], I think, would reject. Before approaching them, I was convinced that they could not — even on that hypothesis — have issued from the Cimbric Chersonesus. At Bologna, Mezzofante had shown me a specimen of their language — the Lord's Prayer: and far from being Danish, it was such easy German, that I understood every word of it at once. When I arrived at Vicenza, and subsequently at Verona, the advanced state of the season prevented me from extending my journey into the mountains. Count Orti, of

Verona, had the kindness to collect for me a few of these mountaineers, who frequently visit that city. I therefore both saw and heard them speak. If I was not warranted in coming to any conclusion from their features, on account of the smallness of their number, I could, at least, form a judgment respecting the nature of their language. I addressed one of them in German: he replied in his own language, and we understood each other perfectly. I was thus convinced that their dialect is *Germanic*, and in no respect whatever *Scandinavian*. A comparison of the languages alone was sufficient to convince me that they could not be a remnant of the Cimbric of Marius. I was then unacquainted with the historical researches which Count Giovanelli had just published respecting these supposed Cimbric. Induced by similar reasons to these which I have stated, and others which I omit, Count Giovanelli consulted the authors who wrote during the epoch of the decline and fall of the Roman Empire, for the purpose of finding the traces of any German people who might have established themselves in these regions before the invasion of the Lombards. In these writers he found authentic documents attesting that establishment and its epoch. Ennodius, in his Panegyric of Theodoric, king of the Ostrogoths, in Italy, addresses the following words to the latter: 'Thou hast received the Germans within the confines of Italy, and thou hast established them without prejudice to the Roman proprietors of the land. Thus this people has found a king in the place of the one whom it deserved to lose. It has become the guardian of the Latin Empire, whose frontiers it had so often ravaged: it has been fortunate in abandoning its own country, since it has thus obtained the riches of ours?'\* A letter of Theodoric, king of Italy, written by Cassiodorus, and addressed to Clovis, king of the Franks, explains the *cause* and the *circumstances* of immigration: — 'Your victorious hand has vanquished the German people, struck down by powerful disasters; . . . but moderate your resentment against those unfortunate remnants of the nation, — for they deserve pardon, since they have sought an asylum under the protection of your relatives. Be merciful towards those who in their terror have hidden themselves in our confines. . . . Let it suffice that their king has fallen, together with the pride of his nation.'† After these formal historical vouchers, it is evident that these supposed Cimbric are Southern Germans belonging to the confederation of the *Allemani*, whose name was subsequently extended to the people of all Germany."

It is much to be regretted that Edwards did not visit this isolated people, so as to give to Ethnology those important details which it craves, respecting the persistence of Races through an immense lapse of time. But, after all, what is this persistence of only some 1300 years compared with that of the Hebrew Race — which has

\* "Quid quod à te Allemaniæ generalitas intra Italia terminos sine detrimento Romana possessionis inclusa est, cui eventum habere regem, postquam meruit perdidisse. Facta est Latialis custos Imperii, semper nostrorum populatione grassata. Cui felicitas cessit fugisse patriam suam, nam sic adepta est soli nostris opulentiam."—*Opera*, 311. ed. 1611.

† Allemanicos populos, causis fortioribus inclinator, victrici dextra subdidistis, etc. Sed motus vestros in fessas reliquias temperate; quia jure gratiæ merentur evadere, quos ad parentum vestrorum defensionem respicitis confugisse. Estote illis remissi qui nostris finibus celantur exterriti, etc. Sufficiat illum regem cum gentis sue superbiâ cecidisse."—*Cassiod. Var.*, l. ii. 41.

\* The reader may probably remember Byron's detection of "blunders" in Lord Bacon's *Apothegms*. See Byron's *Works*, vol. xvi. 120., ed. 1835. In this edition the Index-reference to this matter is wrong, being vol. xv. instead of xvi.



defined foreign contact for more than 3000 years, in the midst of trials and oppression which would have been more than sufficient to merge anything human out of sight—had that been possible in the matter of "Race" when all the conditions required for its persistence exist? In every region of the globe the Jew stands prominently forth proudly persistent in the lineaments, manners, and customs—and even the language of his race—in spite of its modern form rendered necessary by contact with the nations—the "Gentiles"—who, in their endless mixture and hybridity, are but as infants of a day in pedigree, when compared with the sons of Abraham in the mythic ages of earth. Indeed two very determined American writers on Ethnology in general and the persistence of "races" in particular, do not hesitate to say that "the Jews are living testimonies that their type has survived every vicissitude; and that it has come down, century by century, from Mesopotamia to *Mobile*, for at least 5500 years, unaltered, and save through blood-alliance with Gentiles, unalterable."\*

It is very significant of the interest that the mind takes in such ethnological facts when we find such instances as above given, respecting the *Sette Comuni*, quoted as "wonders," or, at least, as "things not generally known," and noteworthy: but Ethnology points deliberately to many facts of the kind—seeming to point to a law of Nature, by which, if she permits the union of the distinct though proximate human "varieties," "races," or "*species*" (as some will have it), she does so on certain stringent conditions, both as to the persistence of one of the uniting human equivalents, and as to the physical, intellectual, and moral characteristics of the resulting hybrid. This extremely interesting question is very old; it has lately given rise to much controversy; and will probably not be decided before the next two thousand years—since the "facts," even if clear as noonday, will always be open to question, because the deductions drawn from them are pronounced to be at variance with established religious opinions or matters of faith. (See, amongst other works, *Types of Mankind*, and *Indigenous Races of the Earth*, by Nott and Gliddon.)

At some future period—such as I have indicated—these teachings of Ethnology may probably be found to be not contrary to the tenets of Religion, but equally available as arguments in "Natural Theology," as those supplied by Astronomy and Geology (both formerly denounced) to our orthodox Bridgewater Treatises. It must be admitted, however, that the "polygenist" advocates are rather intemperate in expounding their views—though not without provocation.

\* *Types of Mankind*, by J. C. Nott, M.D., and G. R. Gliddon, p. 141., ed. 1857.

Perhaps a little philosophical caution and modesty would better serve their arguments, and procure a rational examination of their facts. Violence damages even the cause of Truth. On the other hand, we must remember that all is progress in the study of God's works throughout Creation. Man may cooperate,—but his resistance will not avail him. Truth lives for ever by its own vitality. Meanwhile, it is not difficult to show that the doctrine of a "polygenesis," or plurality of "species" in the human population of the globe, is *not* at variance with the teachings of Religion on that vital point which,—it has been assumed,—necessitates the "monogenesis" or unity of the human species—I mean the Atonement. Indeed, this objection was met and ably answered two hundred years ago by Isaac Peyrère, a learned Protestant divine in his elaborate *Pre-Adamite*, or *Men before Adam*, lib. v. c. ix.—printed, in Latin, in 1655, and translated into English in 1656. After elaborating his subject to the utmost; after advancing proofs of all kinds to uphold his belief, Peyrère comes to the point in question, and shows "how the imputation of the sin of Adam was imputed backward, and upon the predecessors of Adam—by a mystery provided for their salvation,—how the predecessors of Adam could be saved;"—and, consequently, how the descendants of such other races must be included in Adam's guilt and its atonement. He says:—

"But how could the sin of Adam be imputed backward [i. e. to other races]? And how could death reign back upon those that were already dead? It ought not to seem a wonder to any that the sin of Adam was imputed backward, considering what I have often inculcated, that the *faith of Abraham*—according to the consent of all divines—was imputed to the *predecessors of Abraham*, though dead;—and that *Christ* was imputed to *all*, both before himself and Abraham, though dead and buried."

Peyrère has a great deal more to say on the subject: but this argument alone seems fully to rebut that objection against the admission of a polygenesis of mankind.\*

\* Isaac de la Peyrère was a native of Bourdeaux. His book was condemned and refuted. It contains much that is interesting and worthy of attentive perusal—as the first systematic attempt to deduce the polygenesis-hypothesis from the Bible itself. He was imprisoned by the Spanish Inquisition in the Netherlands,—appealed and went to Rome,—became a Catholic or at all events "conformed,"—but continued secretly to write and speak about his Pre-Adamites to the day of his death. (Bayle, *Diet. "Peyrère."*) Gliddon, in his tremendous treatise entitled "The Monogenists and Polygenists" (*Indigenous Races of the Earth*), refers to Peyrère's book amongst the other numberless references which oppress his argument; but had he read the book? If so, it seems strange that he did not quote more than one passage which no modern "polygenist" can surpass in logical pertinence, as an appeal to common sense in support of his views. Peyrère, like some few others, "was born before his time." The title of his book points to the theological range of his meditations:—"Men before Adam, or, A Discourse upon the



Elsewhere (in *Man all the World Over*, now in preparation), I have unfolded and examined this hypothesis in all its bearings. I must here content myself with the remark that the "Monogenesis" opinion is but feebly defended on scientific grounds. Dr. Prichard's reasonings are mere plausibilities, which his numerous facts plainly contradict; and one of the latest advocates in the same vein (M. Hollar, *De l'Homme et des Races Humaines*) favours us with abstractions which require us to beg the question at every step. For instance, he asks:—

"If there be a wide difference between the Caucasian and the Negro-type, is there not also a wide difference between the climate of the temperate zone and that of equatorial Africa?"

The "polygenist" might answer this question by simply saying:—Of course there is—and that is precisely the reason why there should be as wide a difference between the *Man* of the respective "stations" as between their other animals and plants—considering the wonderful fitness and adaptation, wisdom and bounty, everywhere apparent throughout Creation—as God has willed it. The question must indeed be thoroughly and honestly studied.

12th, 13th, and 14th verses of the fifth chapter of the Epistle of the Apostle Paul to the Romans. By which it is proved that the first men were created before Adam." He contends (b. iii. c. i.) that Adam was only "author of the lineage of the Jews," and "proves" it from the narrative of Genesis. Frederick Klee, a recent writer, supposes Adam to be the progenitor of the "Caucasian race" only (*Le Deluge*, 191.), and "proves," in like manner, from the Bible and other sources, that other men existed at the time of Adam, appealing to "the ancient literature" of the Indians, Persians, Babylonians, and Egyptians. (*Ib.* c. iii.) Indeed it is difficult, otherwise, to see how Cain could build a city, as recorded—to say nothing of the murderer's apprehension:—"And it shall come to pass that every one that findeth me shall slay me." (*Gen.* iv. 14. 17.) It seems that had he not known there were other men besides the members of his own family, he would have felt safer at a distance from those whom he had offended. See Bayle, *Dict.* "Cain."

I would add, that after all, the main difficulty of the question, as to its scientific point of view, is in the arbitrary definition given to the term "species." Why not reject it altogether, and speak of the *Genus Homo*, including numerous "types," as suggested by the American Ethnologists?—each type being wisely adapted to its "station" by the Creator:—for, contrary to the very common opinion, nothing is more certain than that man is no "cosmopolite" in the absolute or physical sense of the word—and that his migrations involve him in physical penalties varying in severity according to the changes to which he is subjected by force or the restless yearnings of his dominant will or caprice. Of course to infer that such difference of "type" involves a justification of slavery would be monstrous. Each type is adapted according to the will of the Creator to its proper function in the world's economy—and, as such alone, must be equal to any other in His sight, who "is no respecter of persons." (*Acts*, x. 34.) "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons."

After many years of a laborious life spent in the investigation of Ethnology—after compiling the most comprehensive work on the subject in existence—Dr. Prichard hesitated at last to affirm the unity of the Human Species, if he did not indirectly deny it in his last edition—concluding his great labours by adopting Astruc's proposed elucidation of the Book of Genesis—and showing its "fragmentary character"—a subject subsequently developed by Luke Burke, apparently in a very conclusive manner. (Prichard, *Researches*, v. 560., ed. 1847; Astruc, *Conjectures sur les Mémoires Originaux dont il paraît que Moïse s'est servi*, &c.; Luke Burke, *Ethnolog. Journal*, 197.; and cf. Rask, *Den ældste Hebraiske Tidsregning indtil Moses*, &c.) Now, if the ancient belief in a polygenesis of Mankind be probable from Genesis as it stands, it amounts to a demonstration if the order of the text be "rectified" according to these suggestions, which seem to remove all contradictions from the inspired narrative, without interfering with its integrity.\* The impression left on my mind after reading Dr. Prichard's book is, that he could not, at last, resist the polygenesis-hypothesis, but felt compelled to shrink from the acknowledgment. Had he become acquainted with Peyrère's reconciling arguments, perhaps he would have treated the monogenesis-opinion as he treats the recorded "great longevity of the ante-Abrahamic patriarchs"—namely, that it "is founded on a mistake in the interpretation of numbers or numerical signs" (v. 568.). But his laudable prudence did not permit him to make this averment without a preliminary dissertation to prove that his disbelief in this respect was allowable, and not heretical (*ib.* 562.) The American ethnologists animadvert as follows on Dr. Prichard's apparent inconsistencies:—

"Prichard's capacious mind, like that of all conscientious inquirers, was progressive; and those who really know the various editions of his 'Researches,' cannot fail to admire how quickly he dropped one hypothesis after another, until his last volume closes with a complete abandonment of the unity of Genesis itself." (Gliddon, *op. cit.* 441.)

\* Astruc's discovery, in 1753, was received as a bold paradox:—it is now adopted by all the enlightened critics of Germany. See Ernest Renan, *Histoire des Langues Sémitiques*, p. 117, et seq. ed. 1858. The different "documents" or distinct "fragments" united but not assimilated in a continued text, may be designated by the different names of the Deity as rendered in the English version. Where the word *Elohim* occurs in the Hebrew, it is constantly translated into God;—*Jehovah-Elohim*, the Lord God;—and *Jehovah*, the Lord. There is but one exception to this rule in the early portion of Genesis. In the *Ethnological Journal* above quoted, the reader will find a reconstruction of the text according to this indication alone—all the portions being brought together according to the name given to the Creator, and forming distinct and continuous narratives of the same events.



Again:—

"Had he lived but two years longer, until the mighty discoveries of Lepsius were unfolded to the world, he would have found that the honourable occupation of his long life had been only to accumulate facts which, properly interpreted, shatter everything he had built upon them. In the preface to vol. iii. he says:—'If it should be found that, within the period of time to which historical testimony extends, the distinguishing characters of human races have been constant and undeviating, it would become a matter of great difficulty to reconcile this conclusion [the unity of all mankind] with the inferences already obtained from other considerations.' In other words, if hypotheses and deductions drawn from analogies among the lower animals, should be refuted by well-ascertained facts, demonstrative of the absolute independence of the primitive types of mankind of all existing moral and physical causes, during several thousand years, Prichard himself concedes that every argument heretofore adduced in support of a common origin for human families must be abandoned." (Nott, *Types*, 56.)

Now, we possess the correct copy of an ancient Egyptian drawing, of the fifteenth century B.C., representing an ethnographic division of mankind into four distinct types which it is impossible to mistake—the *Red*, the *Yellow*, the *White*, the *Black*—clearly proving the recognition of four races strikingly distinct, 3300 years ago. Belzoni, Champollion, Rossellini, and Lepsius and others reproduce the painting, which is also copied in the *Types of Mankind*, p. 85., where it is explained, giving occasion for the remark that "the ancient Egyptians had attempted a systematic anthropology at least 3500 years ago, and that their ethnographers were puzzled with the same diversity of types then, which, after this lapse of time, we encounter in the same localities now."

Moreover, the four propositions as to the duration of life—the periods of life—hybridity—and the diseases of men—which Dr. Prichard unfolds at the beginning of his first volume, respecting the common origin of all men, are not what he conceives to be proofs positive, but merely the enunciation of facts—such as he states them—which are *not incompatible* with the questioned unity of species (*Researches*, i. b. ii. c. 1.). Assuredly, in a question of such immense import socially, politically, religiously, we require a firmer basis to stand on—if we are to decide it by vote—independently of dogmatic inculcation. Science and its interpretation had better be thrown overboard entirely if we cannot reconcile this opposing inculcation—a proposition which, I submit, is hasty, and uncalled for. When the French philosopher said that "only the blind could doubt that the White Man, the Negro, the Hottentot, the Laplander, the Chinese, the American Indians, are totally different races of men,"—he merely said what everybody thinks and must think—apart from the other considerations to which I allude—at the sight of these various specimens of humanity standing together. And the prophet Jeremiah asks if "the Ethiopian can change his skin"—actually assimilating this cha-

racteristic with the spots of the leopard (c. xiii. 23.). Nobody believes that the spots of the leopard have resulted from climate, manner of living, or the other causes to which the prodigious differences of human races have been attributed—causes which have never, in the memory of man, been thus effective in his endless transmigrations. Wherever Man can live, he has ever been ethnologically the same—if unmixed—whether Red, Yellow, Black, or White. Nay, even human hybridity itself seems to prove the existence of separated "species"—since the hybrid is not indifferently black or white, yellow or red—but positively and accurately intermediate between the uniting races. The prolific union of all human races—even if established—would seem to prove anything but the unity of species, because the resulting hybrids are not indifferently similar to either parent in their nature—because they are always intermediate in their characteristics;—and prolific hybridity may prove the *proximity*, but not the *unity*, of species.

It is easy to cut the Gordian knot—but the difficulty will still remain—and it is indeed worthy of religious as well as scientific disentanglement. Science can never be antagonistic to true Religion—for both are the gifts of God to Humanity; and if there be an incontestable fact it is, that *Science* cannot continue to exist unless it be *true*—*Opinionum commenta delet dies; Naturæ judicium confirmat* (Cic. *Nat. Deor.* l. ii. c. 2.\*).

ANDREW STEINMETZ.

#### A SUGGESTION.

Your valuable periodical is, as stated on the cover, a medium of inter-communication between Literary Men, Artists, Antiquaries, Genealogists, &c., and a most excellent paper it is in every respect; but I believe it is capable of being made yet more useful to the latter class, and at the same time to widely increase its already great circulation; so as to be, not only as it is now, of the greatest possible aid and assistance, but utterly indispensable.

Will you allow me to suggest the means?

We all know how much of late genealogy has become a general study, and consequently what numbers are interested in it. We know that inquirers now no longer are satisfied with the pedigrees of exorbitant price compiled from evidences in the College of Arms, and without references to accessible proofs, but wish to satisfy

\* Amongst the numerous works on the subject besides those quoted, see Bory de St. Vincent, *L'Homme*; Omalius d'Halloy, *des Races Humaines*; Dr. Knox, *The Races of Men*; G. Pouchet, *De la Pluralité des Races Humaines*, recently published:—the last is an able digest of the subject up to the present time.



themselves, and to obtain incontestible and ostensible proofs. We know how many are deterred making investigations, their occupations, and frequently their circumscribed means, preventing their taking long journeys, or devoting much time to research. We know, also, how very expensive these investigations are (whether into wills or parish register books) when performed even by the most liberal of the clergy or registrars; and also how very difficult it sometimes is to obtain extracts at all.

I would suggest, then, that you devote one sheet, an additional sheet, to proposals of gentlemen to search for one another, on mutual terms. Thus, a gentleman living at or near a cathedral town, say Chester, requires extracts from records in Carlisle. If this was stated: X. Y. Z., address, wishes extracts from wills in Carlisle, the probability is, some one in Carlisle might desire extracts from evidences in Chester, or probably, some person who pursues the study for pleasure might volunteer his assistance. Or, a gentleman residing in one parish might require extracts from the registers of the very parish in which another resides, who may want extracts out of his parish; or, a person occupied in researches in the British Museum, Tower, and other record-offices, may require extracts from sources, in other places, which others would gladly afford, in return for searches in the places they are engaged in prosecuting researches. They would communicate with one another by letter.

It might be worth while to consider whether this sheet should be closed to all but contributors or known subscribers.

If you consider this scheme at all practicable, perhaps you would publish it in your next number, in order that the public may give its opinion upon it.

CÆDO ILLUD.

### Minor Notes.

*Horace Walpole's "Letters."*—In Mr. Cunningham's recent edition of Walpole's *Letters*, there are two in the 7th volume which are misplaced; and, as so good a work will probably reach a second edition, it may be well to note them. Letter 1766, without date, but placed among the letters of October 1778, speaks of the *illness* of the Bishop of Exeter. His *death* is mentioned in Letter 1700 dated January 4, 1778. Letter 1859, November 3 (no year) is placed among the letters of 1779. In it are mentioned the defeat of Washington and the capture of Philadelphia, events which occurred in 1777.

In vol. viii. p. 37. in the last line the word *bis* is printed for *vis*, in a passage referring to a paper in *The World* upon the subject of visiting. That paper is No. 62. (for March 7, 1774), and divides visits into *vises*, visits and visitations. UNEDA.

*Old and New Sarum.*—Among a quantity of old papers which I saved from destruction is the following, which may interest New Sarum:—

"In antient times The Mayor's proper seal is the SALUTATION. The Corporation seal, the Virgin and Child (vide seal to the old deed). This Inclosed Deed is of the old city of Sarum in 1306. Reginald de Tidworth Mayor. The first Mayor of New Sarum was Rich<sup>d</sup>. de Tidworth, 1339 (12<sup>th</sup> Edw<sup>rd</sup>. 3<sup>rd</sup>.) I suppose he was son or Kinsman of Reginald, Mayor of the old city, 33 years before."

The "old deed" mentioned is one of about forty similar small parchment documents (a little more than half the size of a page of "N. & Q.") in good preservation, beautifully written in contracted Latin, in old English letters, with one or more seals to each. They extend from the reign of Edward II. to Richard III., and, as far as I can learn, relate to property in Salisbury and its neighbourhood. As soon as I can decipher the names, &c. of the parties in each, I shall send a list, with the dates, to "N. & Q." SIMON WARD.

*On Dr. Johnson's Derivation of "Surcingle."*—Our great lexicographer derives *surcingle* from *sur* and *cingulum*, Lat., and describes it to be "1. a girth with which the burthen is bound upon a horse. 2. The girdle of a cassock." I take leave to inquire of your philological readers whether the most obvious derivation would not be from the classical word, "*Succingulum*, a sword-girdle or belt, a truss?" JAMES ELMES.

"*Style is the man himself.*"—In the recent review of the *History of Herodotus*, the *Times* critic says: "his style, as the French say, is 'the man himself.'" Perhaps it is worth while to correct this common misquotation, or rather absurd French perversion, of a just perception originally expressed by Buffon. The true phrase occurs in Buffon's admirable *Dissertation sur le Style*. His words are: *le style est de l'homme*, and not *le style, c'est l'homme*, which has, of course, a very different meaning, and is, besides, absurdly false. How can a writer's style be himself? In consequence of certain admired peculiarities, certain turns and contrivances of diction, we say—that's *Dickens*—that's *Macaulay*—that's *Bulwer*: but we merely mean the peculiar treatment of a subject by these distinguished writers. Sad indeed would be the extenuation of these great men if their entire representative is to be found in their "style"—*le style, c'est l'homme!* Those who can tell a man's character by his handwriting possess far better data for their judgments. This phrase, *le style, c'est l'homme*, is but a clap-trap French perversion of Buffon's simple antithesis. After stating that "*la quantité des connaissances, la singularité des faits, la nouveauté même des découvertes ne sont pas de sûrs garants de l'immortalité,*" &c., he says: "*ces choses sont hors de l'homme*"—that is, "are already made for the



writer :—"le style est de l'homme"—style is the writer's own fashioning. In fact, he merely draws the distinction between the materials and their treatment by the writer! The blunder was pointed out long ago in the *Nouvelle Biographie Universelle* (Didot), art. *Buffon*, vii. 739. in notis, where a long extract will be found. ANDREW STEINMETZ.

*Sepulchral Memorials at Paulerspury, relating to the Families of Marcy, Marriot, and Alexander.*—

"Thomas Marcy, 1602.

Heare lyeth the Bodie of Edward Marcy, who departed [ovt of this] World the 16 Day of Ivly, 1606, and lyeth in Dvst, as yov see, and so doe thousands more, then he did bvt followe those that went before, and yov shall followe and others more.

Volentes dicit,  
Volentes trahit."

"Here lyeth the Body of M<sup>rs</sup>. Margaret Marriot, wife of Mr. John Marriot, who departed this Life, Febrvary y<sup>e</sup> 4<sup>th</sup>, anno domini 1678.

Ætas Svæ 18."

"In memory of John Alexander, who Died Jan'y 5<sup>th</sup>, 1746, aged 95 years; also of Susanna his Wife, who Died Aug<sup>st</sup> y<sup>e</sup> 18. 1752, aged —.

At 14 years of age in Scotland I was bound,  
Apprentice to travel all over English ground;  
And Ireland had its share of my 40 years' toil and pain,  
And here I pitched my staff to ease my back again.  
A family I have enjoy'd full 41 years at least,  
And now I am called hence, as God has thought it best."

J. A. was a pedlar. H. T. W.  
Plaistow.

### Queries.

#### ANONYMOUS DRAMATIC LITERATURE.

1. Who is the author of *The Surrender of Calais*, a drama, printed at York, 8vo., 1801?

2. Can any of your readers give me any information regarding J. Tweed, author of *Invasion, or England's Glory*, a drama, 8vo., 1798? This play is not mentioned in the *Biographia Dramatica*.

3. *The Travels of Humanus in Search of the Temple of Happiness*, an allegory, by William Lucas, 12mo., 1809. At the end of this tale there is "The Manuscript," an interlude. Who are the dramatis personæ of this interlude?

4. Wanted biographical particulars regarding John Taylor, M.D., formerly of Bombay. He translated *The Moon of Intellect*, an allegorical drama (from the Sanscrit), 1812. I think he was for some time the East India Company's Resident at Bussorah.

5. There was published, in 1806, *A Father's Memoir of his Child*, by Benjamin Heath Malkin, Esq., 8vo. The child who is the subject of this memoir is said to have written poetry, tales, fables, and to have undertaken dramatic composition.

Does the memoir give the subjects or titles of these dramas?

6. At the sale of the library of Mr. John Carter, the architect, in Feb. 1818, there were sold several MS. dramas, written by Mr. J. Jameson (a relative of Mr. Carter), who was an author of the time of Queen Anne. Wanted the titles of these MS. dramas?

7. There was published *Poems on Several Occasions*, by Mrs. Darwall (formerly Miss Whately), 2 vols., 1794. In this collection of poems there is said to be a dramatic pastoral entitled "Valentine's Day." Is this piece divided in acts or scenes?

8. Wanted the authorship of three dramatic works printed or published at Bath:—*The Sheep, the Duck, and the Cock*, a dramatic fable, 8vo., 1783; *The Guardians, or, The Man of my Choice*, a comedy in five acts, 8vo., 1808; *Rostang*, a drama, Bath, 1834. The author of the piece last-named also published a volume about the same time, entitled *Facts and Fictions*.

9. Who is the author of *The Horatii*, a tragedy, 1846? The same author published also *The Italian Captain*, a drama, 1847. Y. Z.

### Minor Queries.

*Rothsay Castle*.—Where may particulars and plans be found of this curious old castle? which seems, although in the midst of the town and watering-place, to have escaped the usual fate of such conveniently situated "lions." One of the walls of the angle towers is pierced in the upper story with square apertures; to which all who have seen the so-called "book-case in Hawthornden caves" will perceive a likeness: the one, however, being in masonry, the other in the natural rock. Was the object of this, in Rothsay, to diminish the superincumbent weight on the tower foundation? T. H. PARTISON.

*De Renzie's Irish Grammar, Dictionary, and Chronicle*.—It appears from the inscription on a monument erected in the church of Athlone to the memory of "the Right Worshipful Matthew De Renzie, Knight, who departed this life 29<sup>th</sup> Aug. 1634, being of the age of 57 years," and who had been a great traveller and general linguist, that he composed a grammar, dictionary, and chronicle in the Irish tongue. Can any one inform me respecting these works? ABHBA.

*Attorney-General Noye*.—Whilst recently making a tour through Cornwall, I visited the ancient parish church at Mawgan in that county, celebrated for a very curious cross in the churchyard. At the east end of the interior of the church is a monumental stone, bearing the following inscription:—

"Here lyeth the Body of Collonell Humphry Noye of



Carnanton, Esq., Attorney-General to Charles the First of blessed memory, King of Great Britain, France, and Ireland, who was interred the 12<sup>th</sup> of December, A.D. 1679."

Can any of your numerous readers inform me whether any representative of the family of Noye still exists? I observe in 2<sup>nd</sup> S. vi. 221., an original letter of John Noyes, describing the creation of Henry as Prince of Wales (*temp.* James I.). Is it possible that, despite the name of the latter being spelt with a final "s," he may be of the same family as the attorney-general above-mentioned?

GENEALOGUS.

*Mandrake*.—What were the mandrakes mentioned in Gen. xxx. 14.? In the *Testament of the Twelve Patriarchs* (Test. of Issachar), mandrakes are described as "sweet-scented apples, which the land of Aram bringeth forth in high countries, by the water valleys." Bailey, in his *Dictionary*, connects the word with the Greek *μανδραγόρας* and the Latin *mandragoras*; which latter word, in Smith's *Latin Dict.*, is translated "mandrake." Pliny describes two kinds, a masculine white, and a feminine black: the first is probably the mandrake (*Atropa Mandragora*), the second the deadly nightshade (*Atropa Belladonna*). Is the former of these the plant referred to in Genesis, and would it answer to the description of it in the Testament? LIBYA.

*Bezelinus, Archbishop of Hamburg and Bremen*.—In an article in *The Standard* of Sept. 29, 1858, discussing the Stade Dues, their origin is stated to have been a grant by the Emperor Conrad II., in 1038, to "a certain Bezelinus, Archbishop of Hamburg and Bremen," of "the right to hold a market in a place called Stade," &c. Can you or any of your correspondents direct me to any sources of information respecting the above archbishop? TEE BEE.

*Gainsborough's Portraits of Geo. III. and Geo. IV.*—Can any of your readers state in whose possession is the original portrait by Gainsborough of George IV. when Prince of Wales? The portrait is whole-length; the Prince leaning on his horse. Notice of the engraving is to be found in Bromley's *Catalogue of Engraved British Portraits*. Similar information is required in reference to Gainsborough's portrait of George III.; the figure whole-length, and standing. ANON.

*Easter Bouquet*.—The Easter bouquet of the Irish at the present day seems to bear a strong resemblance to the two irises, or rather, the interlaced triangles mentioned in 2<sup>nd</sup> S. vi. 214., and the one may serve to elucidate the other. It consists of a spherical ball of primroses carefully tied together, and in the centre is placed a white six-petalled anemone or pasque flower. In Warwickshire they have very similar bouquets, except that

the plume of the anemone is supplied by a branch of the palm-willow.

It would be highly interesting if a collection could be made of all the local customs relative to Easter. Perhaps some of the correspondents of "N. & Q." may be induced to send an account of any that have come under their observation, and thus ascertain whether they have a common origin or have been derived from different sources.

M. G.

*Parismus and the Knight of the Oracle*.—In the *Journal of Madam Knight of a Journey* performed in 1704 from Boston, N. E., to New York, which *Journal* has lately been republished in *Littell's Living Age* (a weekly periodical printed at Boston), I find the following passage:—

"Hee entertained me with the Adventures he had passed by late Rideing, and eminent dangers he had escaped, so that, Remembering the Hero's in Parismus and the Knight of the Oracle, I didn't know but I had mett w<sup>th</sup> a Prince disguis'd."

Can the editor of "N. & Q." or any of his correspondents inform me where the story of Parismus and the Knight of the Oracle is to be found?

METACOM.

Roxbury, U. S.

*The Charlies*.—What was the origin of the old London watchmen being called "Charlies?"

HAUGHMOND.

*Browne's "Fasciculus Plantarum Hiberniæ"*.—Patrick Browne, M.D., author of *The History of Jamaica*, and other publications, left behind him, with another MS., the following:—

"Fasciculus Plantarum Hiberniæ; or, a Catalogue of such Irish Plants as have been observed by the Author, chiefly those of the Counties of Mayo and Galway; to which he has added such as have been mentioned by other Authors worthy of credit, the produce of any other parts of the Kingdom."

Dr. Browne died in the year 1790. Has the work in question appeared in print? and if so, what may be its merits? If not, where is the MS. to be found? ABIRBA.

*"Horace Walpole and Madame du Deffand"*.—In a letter from Walpole to Mann, written in 1780, shortly after Madame du Deffand's death, he mentions having "written to her once a week for these last fifteen years." Have these letters been published? If not, are they still in existence? M. E.

Philadelphia.

*Marsolier's "Histoire de Henri VII."*—Chance has lately placed in my hands a little work (in 2 vols. 12mo.) entitled *Histoire de Henri VII. Roy d'Angleterre, surnommé Le Sage et Le Salomon d'Angleterre*, par M. de Marsolier, Chanoine d'Uzès, Paris, 1725. Can any of your readers inform me whether any other writer gives Henry



VII. these titles, especially that of the "Solomon of England?" which is generally, though less worthily, given to James I. G. M. G.

*Devyline.*—In the *Athenæum* of the 2nd of October, an extract is given from a work there noticed, Thomas Netter of Waldon's *Fasciculi Zizaniorum*: a printed reproduction of the matter contained in an ancient manuscript relative to Wyclif, and which extract reads thus:—

"1. The land is sitting in darkness and in the shadow of death. 2. There is the middays *devyline*,—that is to say, Antichrist."

Why is this strange word "*devyline*" made synonymous with Antichrist? J. D.

*Confession of a Sceptic.*—Can anyone tell me who is the great man of our time alluded to in the following passage from a sermon by Dr. Arnold (p. 404.), of *Christian Life, its Course, its Hindrances, and its Helps*?—

"One of the greatest men of our time has declared, that, in the early part of his life, he did not believe in the divinity of our Lord; but he has stated expressly, that he never for a moment persuaded himself that St. Paul or St. John did not believe it; their language he thought was clear enough upon the point; but the notion appeared to him so unreasonable in itself, that he disbelieved it in spite of their authority. . . . The language of the Scripture was as clear to him at first as it was afterwards; but in his early life he disbelieved it, while, in his latter life, he embraced it with all his heart and soul."

Ἀλκιός.

Dublin.

*Earls and Town of Poitou.*—Any one amongst your readers who possesses works on foreign genealogy and topography, will much oblige me by a reference to a History of the Earls of Poitou, and particularly to any History of the town of Poitou; and also any authority for the arms of the town of Poitou distinguished from those of the earls. A. L. B.

*Jetties, Knocks, and Groynes.*—In Hasted's *Kent*, vol. viii., these are stated to be the objects used on the south-eastern coast to prevent the encroachments of the ocean. Groynes, as is well known, are a sort of boarded fence, running into the sea to collect the beach, and break the force of the waves. Jetties are double groynes, leaving a space between to walk upon; but what are *knocks*? I have, often inquired of the fishermen, but no one seemed ever to have heard of the word. Can your readers enlighten me? There is a buoy at the mouth of the river called "the Kentish knock;" but this does not seem to assist us. A. A.

*The Census in France.*—Can you inform me whether there is in France any official publication of the same nature as our Population Returns? MELETES.

*Salaries to Mayors.*—The *Times* of to-day contains the following paragraph:—

"On Wednesday last, at a meeting of the Town Council of Newcastle-on-Tyne, it was resolved by a large majority to abolish the mayor's salary, which ever since the foundation of the corporation has been regularly paid. The nominal amount of the salary is 750*l.*, but it generally reaches 900*l.* or 1000*l.*; this is to be entirely done away with in future, and instead, the 'legitimate expenses' of the mayor are to be allowed. It is worthy of note that only three other towns in addition to Newcastle pay their mayors."

Can any of your correspondents name the towns here alluded to, and mention the amount allowed to their several mayors? A. D.

Cheapside, Oct. 9.

*The Reformation.*—Has any authentic list been published of the priests who were the incumbents of the various parish churches at the time of the Reformation? or an account of those who conformed or were ejected? W. D.

### Minor Queries with Answers.

"*Popish Policies and Practices*," &c.—Could you give me any information about a work entitled—

"*Popish Policies and Practices* represented in the Histories of the Parisian Massacre, Gun-powder Treason, Conspiracies against Queen Elizabeth, and Persecutions of the Protestants in France: translated and collected out of the famous Thuanus and other Writers of the Roman Communion. With a Discourse concerning the Original of the Powder-Plot. Printed for John Leigh, at the sign of the Blow-Bell, over against the Inner Temple Gate, in Fleet-street. 1674."

Who is the author of the "Discourse"?

BELATER-ADIME.

[This is a general title-page, prefixed to three distinct tracts: the two former translations from Thuanus, the last an original composition. The editor was Edward Stephens, Esq., lord of the manor and patron of Cherington, in Gloucestershire. He was the intimate friend of Bishop Barlow, who, in a MS. note to one of his tracts, calls him "an honest and learned lawyer." He afterwards quitted his profession, as he did his house and possessions, making over everything to his wife and children, and entered into orders. Dr. Bliss says: "It would perhaps be next to impossible to obtain a complete list of Stephens's publications, since the greater part of them appeared anonymously, and nearly all are pamphlets; some containing only half a sheet." There is, however, much of interesting research and important information in several of his productions, particularly the earlier; and I have endeavoured to give as perfect a catalogue as possible; thinking that it will not be otherwise than acceptable to the reader of English history and politics, as well as to the bibliographer." See the list in *Reliquia Hearniana*, i. 59—64.]

*Quotation Wanted.*—The *Journal of Sacred Literature* (No. XIII. April, 1858, p. 1.) attributes to Tacitus; and as applied by him to our ancestors, the phrase "Omne ignotum pro magnifico est." A reference is asked for this quotation in Tacitus or elsewhere.

[See Tacitus, *Julii Agricola Vita*, cap. xxx.]

AN.



*The Dukedom of Shoreditch.*—At a grand archery match, held at Windsor in the reign of Henry VIII., one Barlow, an expert toxophilite of Shoreditch, so distinguished himself by his skill and superiority on that occasion, that he was rewarded by the monarch with the title of Duke of Shoreditch; a dignity which appears to have been attached to the championship in the reign of Elizabeth. Can any curious disciple of Captain Cuttle inform me when the above title became extinct, or up to how late a period its pseudo-ducal honours are known to have been retained? Royalty is proved to have been a promoter of this favourite and fashionable pastime as late as the end of the seventeenth century. F. PHILLOTT.

[This factitious title was revived, we believe, for the last time by Charles II. In *Archeologia*, vol. vii. p. 57., it is stated, that "on April 21, 1682, there was a most magnificent cavalcade and entertainment given by the Finsbury archers, when they bestowed the titles of Duke of Shoreditch, Marquis of Islington, &c., upon the most deserving. Charles II. was present upon this occasion; but the day being rainy, he was obliged soon to leave the field." See also *The English Bowman*, by T. Roberts, edit. 1801.]

*Animals on Monuments.*—Why are animals of different kinds generally placed at the feet of sepulchral monuments in the mediæval times; and is there any book, heraldic or sculptural, relating to them? NEMO.

[Gough, in his Introduction to *Sepulchral Monuments*, pp. cxxxi.---cxxxv., has given some curious particulars of animals at the feet of effigies. Lions allude to Psalm xci. 13. Sometimes family supporters are there, always after the Reformation. Dogs at the feet of ladies, perhaps lap-dogs; in knights and nobles, companions of their sports, or symbols of their rank. The latest instance of animals at the feet is in 1645. (Fosbroke's *Eccles. Antig.*, i. 107., 4to.) Mr. Kelke (*Notices of Sepulchral Monuments*, p. 24.) says: "A lion at the feet of a gentleman denoted courage and generosity; a dog at a lady's feet indicated fidelity and attachment; a dragon pressed by the feet, or the pastoral staff of an ecclesiastic, denoted antagonism against the evil spirit."]

*Trou-Judas.*—Does anyone know the origin of this term, applied to the abominable peep-holes recently discussed in *The Times*? Has it long served to describe any treacherous hole, or was it in ecclesiastical use? and is there reason to suppose that it ever denoted those mysterious low windows and squints through which bad persons were permitted to view the altar and rood? C. T.

[The term *Trou-Judas* is apparently of recent origin. To convey the idea of a peep-hole, the French have been accustomed to employ the word *Judas* alone, and *Trou* seems to be a modern prefix. (Cf. the older term, *Trou-Madame*, standing for a game in which ivory balls are driven through holes or "arcades.") The *Judas* is a sort of trap-door made in the floor of a room, for the purpose of hearing and seeing what goes on beneath. "Ouverture avec trappe à un plancher de boutique pour voir, entendre ce qui se passe au dessous," (Landais.) The French have also the general term *écoute*, which signifies any place where one may act the spy, any place where one may hear and see without being seen;—"Locus ob-

servando quid agatur aut dicatur aptus" (Du Cange); "Lieu ou l'on écoute sans être vu" (Bescherelle). The employment of this general term may account for the more limited use of the familiar word *Judas*. The term in Med.-Latin corresponding to *écoute* is *escuta*. Our own nearest approach to the *Judas* is the "trappe" of a Hansom—an arrangement not always thought of, but very unpropitious to confidential or tender communications.]

"*The Pauper's Funeral.*"—Wanted, a copy of this poem, and the author's name. T. HUGHES. Chester.

[Our correspondent probably requires a copy of "*The Pauper's Drive*," commencing—

"There's a grim one-horse hearse in a jolly round trot;  
To the churchyard a pauper is going, I wot."

If so, it will be found in *Rymes and Roundelayes*, by T. Noel, 1841, p. 200.]

### Replies.

ALFRED'S JEWEL.

(2nd S. vi. 233.)

I observe in a recent number of "N. & Q.," that your correspondent L. B. L. has offered a suggestion with respect to the probable original application of that well and long-known archaeological curiosity "Alfred's Jewel." I venture, therefore, to trouble you with a few remarks by way of answer to his Query.

Some years since, and during the lifetime of Dr. Ingram, the eminent Saxon antiquary, President of Trinity College, Oxon, I wrote to him, stating the impression on my mind that the so-called jewel had most probably been the head of a sceptre, or magisterial staff. Dr. Ingram, in his answer to me, apologised for delay; but as he considered the subject of importance, he had waited to pay a special visit to the Ashmolean Museum, and having carefully examined the relic came to the conclusion that I had offered a correct explanation. He furthermore communicated my observations to the Archaeological Society of Oxford, the secretary of which forwarded to me the thanks of that society for my suggestion.

I will just add a few arguments in favour of this view. If the jewel had been worn as a pendant, the figure on the one side and the fleur-de-lis on the other would have been inverted. Again; had it been a pendant, it would have had a ring or eye at the top, and not a ferule with a pin (still remaining in it) at the bottom. The ferule and pin still subsisting, indicate that it was originally attached to a staff of wood or ivory, which having decayed has left the pin where it is. Viewing it thus as the head of a sceptre, remark its suitability: on the one side, as remarked by Wotton, sits an enthroned sovereign, in either hand bearing a lily-headed sceptre, and on the other side the lily itself, in full florescence, occupies the whole space; then how suit-



able the inscription, "Alfred commanded me to be made." What! a bauble! a toy! an ornament! No, he commanded me to be made as something of importance; the head of his sceptre, and emblem of his authority.

But I have peculiar satisfaction in being able almost to confirm my suggestion. The seal of Philip Augustus of France, 1180, bears the representation of that sovereign seated on the throne of Dagobert, wearing on his head a crown of fleur-de-lis, in his right hand a fleur-de-lis held between the thumb and finger, and in his left a sceptre, the staff of which is quite plain, and the head only differs from Alfred's by exhibiting a fleur-de-lis within a lozenge instead of an oval-shaped margin. The counter-seal of Philip Augustus is oval, with a single fleur-de-lis. Later seals of the French kings represent the crowns with strawberry-leaves, sceptres with hands or crosses, and counter-seals having numerous fleurs-de-lis. One word more: ought not this interesting and valuable relic of the Saxon regalia to be remounted on a rod, and placed with the regalia of England? What a pleasing arrangement would it be if this unique sceptre of England's great and good Saxon sovereign could be placed in the hand of our good and gracious Queen, his successor, when next she visits Oxford! I am persuaded nothing would be more grateful to her feelings than to wield the veritable sceptre of Alfred the Great.

HERBERT LUTHER SMITH.

#### ENGLISH MODE OF PRONOUNCING LATIN.

(2<sup>nd</sup> S. vi. 267.)

The following is extracted from Fiske's *Translating of Eschenburg's Manual*, v. § 297. : —

"But with reference to the sound of the letters, the vowels especially, there is not such agreement. Many think it proper to adopt what are called the *Continental* sounds of the vowels, while others choose to follow *English* analogy. The latter is the custom at most of the seminaries in the United States, particularly the northern.

"It is worthy of remark that the Frenchman, German, and Italian, in pronouncing Latin, each yields to the analogies of his native tongue. Each of them may condemn the other, while each commits the same error, or rather follows in truth the same general rule. Erasmus says he was present at a levee of one of the German princes, where most of the European ambassadors were present; and it was agreed that the conversation should be carried on in Latin. It was so; but you would have thought, adds he, 'that all Babel had come together.' Cf. C. Middleton 'De Latinarum Literarum Pronunciatione,' in his *Miscellaneous Works*, London, 1755, 5 vols. 8vo. (vol. 4th) [4to. ed. il. p. 445.] See Andrews and Stoddard, *Lat. Grammar*, under *Orthoepey*."

Zumpt, in his *Latin Grammar*, says that "the true pronunciation of the Latin language being lost, the different nations of Europe generally substitute their own."

One instance of diversity may be mentioned: the Roman orator (Cicero) is called by the English *Sissero*, by the French *Sesaro*, by the Germans *Tsetsaro*, and by the Italians *Tchetcharo*; but by the Greeks and Romans he was named *Kelaro* (the italics representing the English pronunciation.) What is above stated accounts for the English pronouncing the Latin *a* like the Italian *e*. How the English came to adopt the sound *a* (in fate) instead of *a* (in father), as the proper name of that letter (for the latter is the more frequent sound), may be explained by the prevalence of the Anglo-Saxon, Friesic, and German diphthong *æ* in these languages. So also the English name *i* is the diphthong *ai*, *ei*, *oi*, and *eu* of the same languages\*, from which the English was derived, or of which it is the first or second sister or cousin.

To recover the ancient pronunciation, an induction will be required from an investigation of the Italian, the Provençal, the Sardinian, Catalanian, Spanish, Portuguese, and French tongues, compared with the Greek and other ancient languages which have preserved Latin words in their vocabularies. There are many Latin words in the New Testament Greek.

Due regard should be had to the pronunciation of the services in the Latin church, to that of Fiume on the Adriatic, where the Latin is still a living language†, as also to the Hungarian mode, their Diet having used this tongue in their debates up to the time of Kossuth. T. J. BUCKTON.

Can any of your correspondents, who have written so ably on this subject, supply me with information with regard to a tradition related to me some time ago by an aged Roman Catholic priest? It is to this effect: that in England, as well as in other countries, the pronunciation of Latin was originally the same as that of Italian; but that it was altered in the reign of Elizabeth or James to the present method, for the purpose of detecting anyone who had been educated (as most of the priests were at that time) in a foreign University. If this be so, I can only say, however convenient it might have been at that time to detect "Seminary Priests" or "Popish Recusants," it is extremely inconvenient now. That language which should be universal among scholars, and be a passport among the learned of every nation, has become practically useless to the English from this circumstance. With Greek it is still worse. I remember having the honour to present the priest at that time attached to the Greek Embassy to the late lamented Bishop Blomfield. His lordship

\* How absurd to scan *mihl* as *my-eye*!

† My sole authority is that of a merchant long resident at Fiume; but it is possible he may have mistaken the Italian for Latin, or he may have referred to the language of the Diet.



asked me whether the priest understood the ancient Greek, and on my telling him he did so perfectly, his lordship commenced asking him several questions in good Oxonian phrase. Of course the priest could not understand a word thus pronounced; neither could his lordship understand the Hellenic pronunciation; and at the time expressed his opinion that it would be well if we altered our system, and learned not only a language but its proper pronunciation. A. A.

#### ROAMER, SAUNTERER.

(2<sup>nd</sup> S. v. p. 268.)

I am afraid my good friend the editor of the *Builder*, in his etymology of these words, has rather drawn upon his imagination than upon historical facts. In reference to the words *Roam*, *Roamer*, I fear your own reference to the Spanish and Portuguese will not help us much to a solution of the question, for the following reasons:—

1. All the quotations prove that the words “*Romero*, *Romeria*” never signified anything else than a pilgrimage, whatever wise saws may have passed current as to the rambling habits of pilgrims.

2. In the English and cognate languages the word *Roam* and its derivatives cannot be shown to have ever been used in this sense.

3. The connexion between the Spanish *romero* and the English *roam* is purely conjectural. Not a tittle of evidence can be brought forward to show the time or mode of the transference. No corresponding word exists in the French or Italian languages as applied to Roman pilgrimages. The word *roumieux*, if once so applied, must have had a very limited range and short existence. I have not met with it in that wonderful repertory of French mediæval customs, Monteil's *Histoire des Français des divers Etats*. *Pélerin* and *Pélerinage* are the words uniformly employed. The nearest approach in French is the verb *roder*, which it would require a very bold speculator to connect with Rome.

In Italian “*pelegrino*” is the ordinary word for “*pilgrim*,” and “*vagare*,” “*scorrere*,” for “*roam*.” It would require very strong evidence to prove that a word of such ordinary use could be imported direct from Spain without calling by France on the way.

But, after all, is there any real difficulty in the case? The word *roam* carries the mark of its parentage on its very countenance. English words, especially monosyllables, containing the diphthong *oa*, will be found, I think, pretty uniformly to be of Teutonic origin; for instance, *loam*, *foam*, *toad*, *load*, &c. In the present instance the primitive word and its expansion of meaning can be traced without any very great amount of research.

From the root *raum*, Ger., *rûm*, Ang.-Sax., are derived, Ger. *räumen*, Ang.-Sax. *ryman*, Dutch *ruymen*, all of which have the same original meaning, to make room, to extend, to clear the way. In this sense the word is used by Robert of Gloucester (before 1272), the earliest authority according to Richardson:—

“Hii aligte with drawe sward, with matis mani on,  
And with mani an hard strok *rumede* hor weie anon.”

From describing the act of moving about, to extend and amplify, the word by a very easy transition was applied to moving about for any purpose.

In the following quotation from *Robert le Brunne*, the word partakes of both these senses:—

“Sithen in Angleseie did set his pouilloun (pavilion),  
*Romand* in his weie, cried pes in ilka toun.”

Piers Ploughman, early in the fourteenth century, spells the word as at present:—

“And now is Religion a rider, a *roamer* by the street.”

By the time of Chaucer (latter part of the fourteenth century), the word had settled down to its present application:—

“This sorweful prisoner, this Palamon,  
Goth in his chambre, *roming* to and fro.”

*Saunter*.—This word presents more difficulty than the former, but there can certainly be no occasion for resorting to the Spanish for its origin. That the word is derived from the French seems probable, from the free use of the preposition *sans* in combination, as “*sans-cœur*,” “*sans-culottes*,” &c. in the French, and the equally free use of it in England at the time of Shakspeare:—

“*Sans* eyes, *sans* nose, *sans* taste, *sans* every thing.”

If it originated in France, whether from “*sans-terre*” or “*sainte-terre*,” it seems singular that every trace of it should have disappeared from the language, the expressive word “*flâner*” supplying its place. The English authorities for the word are comparatively modern, not extending beyond the Restoration, though it is possible diligent research might ascend a little higher. A word of French derivation restricted to England would point to the period of the Norman dominion for its origin. Now we know that King John, after his defeat and humiliation, acquired the sobriquet of “*Sans-terre*” or “*Lackland*.” We know also that his memory to the present time has been detestable in the eyes of the English people. That the contemptible nickname first applied to the meanest of our monarchs should have become a term of reproach to a man without a home, and from that should be applied to idle rambling in general, seems neither unnatural nor forced. In the absence of any single example of the connexion of *saunter* with *sainte terre*, either in English, French, or Italian, it must be acknowledged to be a *pis aller* to have re-



course to the Spanish, unless some evidence of the connexion could be brought forward.

J. A. PICTON.

#### LORD GEORGE GORDON'S RIOTS.

(2nd S. vi. 243.)

Permit me to assure your venerable correspondent, J. N., that his impression of seeing nineteen persons hanged at the same time at the Old Bailey for participation in Lord George Gordon's riots is quite erroneous. He is probably confounding some other executions with those that took place in consequence of the disturbances of 1780; his memory respecting the latter being entirely at fault.

Two years ago you did me the honour to insert a communication on the subject of these executions (see "N. & Q." 2nd S. ii. 216.), wherein I showed that, although fifty-eight of the rioters were condemned to death, only twenty-five of them actually suffered; my authority for this being the *Morning Chronicle* and *London Advertiser* for 1780.

Of these twenty-five executions —

5	took place on	- - -	July 11.
3	" "	- - -	July 12.
3	" "	- - -	July 20.
5	" "	- - -	July 21.
2	" "	- - -	July 22.
6	" "	- - -	August 9.
1	" "	- - -	August 22.

25

And farther, J. N. particularly names the Old Bailey as the place of execution, now I find that of the twenty-five convicts —

1	suffered at	- -	Coleman Street.
1	"	- -	Bishopsgate Street.
3	"	- -	Tower Hill.
2	"	- -	Bow Street.
1	"	- -	Holborn Hill.
1	"	- -	Bethnal Green.
1	"	- -	Whitechapel.
3	"	- -	Old Street Road.
2	"	- -	Little Moorfields.
2	"	- -	Bloomsbury Square.
7	"	- -	St. George's Fields.
1	and only	- -	The Old Bailey.

25

The places of execution were selected as being near to the spot where the criminals' offences had been committed, and the person hanged at the Old Bailey was one James Jackson, "for demolishing the house of Mr. Akerman, keeper of Newgate."

It is consequently clear that J. N. is under a wrong impression, and that his idea of seeing nineteen rioters executed must be classed with the fancy entertained by the late Samuel Rogers of seeing "a whole cartful of young girls, in

dressess of various colours, on their way to be executed at Tyburn," for this same crime of participating in Lord George Gordon's riots. (See Rogers's *Table Talk*, p. 181.)

ROBERT S. SALMON.

Newcastle-on-Tyne.

#### CORPORATION INSIGNIA.

(2nd S. v. 469. 519.; vi. 217.)

Among the notes on this subject, those of Colchester well deserve a place, and I copy the following detail from vol. ii. of Cromwell's *History* of that ancient borough, which also gives engravings of them: —

1. The mayor's mace, silver gilt, the largest in England, with the exception of that possessed by the corporation of Bristol. It is curiously embossed with figures of mermaids, in allusion to the right of fishery belonging to the town.

2. The banner; on which are depicted the arms of the corporation, a rugged cross, and three crowns, borne in allusion to the discovery of the cross by Helena the mother of the Emperor Constantine, who was born in this town. This is carried before the mayor and body corporate at the proclamation of the fair, and the excursion down the Colne to hold a court of conservancy.

3. The gold chain worn by the mayor: a present in 1765 from Mr. Leonard Ellington "in remembrance of many and continued favours."

4. Four hand-maces of silver, borne by the four sergeants, extremely curious and antique.

5. The silver oyster, used by the water bailiffs to regulate the size of oysters permitted to be caught. On this the corporation arms are engraved.

6. The silver key used by the treasurer.

7. The mayor's silver ticket of admission to the theatre.

8. The large two-handled silver cup, used at the election of the mayors. This holds more than a gallon, and is about 150 years old (says Mr. C. in 1825). It is inscribed, "the gift of Abraham Johnson, Esq., to the corporation of Colchester."

9. The silver bar of the water bailiff. Mr. Cromwell also depicts the two corporation seals, believed to have been executed before 1635, probably a century previous. The larger, of brass, represents St. Helena sitting beneath a canopy, and holding the cross. Below are the town arms, and those of England on each side. The reverse appears to represent one of the ancient gates, a drawbridge, &c. An owl appears at each side. The smaller seal of silver also depicts St. Helena, sitting in the upper part of a gate, with towers on each side of her. S. M. S.

THE SPIRIT RELATION: MESSRS. SHERBROOKE AND WYNARD.

(2<sup>nd</sup> S. vi. 194.)

Dr. Mayo, in his *Letters on the Truths contained in Popular Superstitions*, thus relates the story of these gentlemen:—

"A late General Wynyard, and the late Sir John Sherbrooke, when young men, were serving in Canada. One day—it was daylight—Mr. W. and Mr. S. both saw pass through the room where they sat a figure, which Mr. W. recognised as a brother, then far away. One of the two walked to the door, and looked out upon the landing-place, but the stranger was not there, and a servant who was on the stairs had seen nobody pass out. In time news arrived that Mr. W.'s brother had died about the time of the visit of the apparition."

Dr. Mayo adds the following testimony of his own as to this account:—

"I have had opportunity of inquiring of two near relations of this General Wynyard, upon what evidence the above story rests. They told me they had each heard it from his own mouth. More recently, a gentleman whose accuracy of recollection exceeds that of most people has told me that he has heard the late Sir John Sherbrooke, the other party in the ghost-story, tell it much in the same way at a dinner-table."

Dr. M. does, however, by no means admit, in this or other similar cases, that any *objective reality* is to be attributed to the apparition. Laying a number of circumstances together, Dr. M. thus expresses his final inferences:—

"I shall assume it to be proved . . . that the mind, or soul, of one human being, can be brought, in the natural course of things, and under physical laws, hereafter to be determined, into immediate relation with the mind of another living person."—P. 71., 3rd edit. 1851.

" . . . Suppose our new principle brought into play; the soul of the dying person is to be supposed to have come into direct communication with the mind of his friend, with the effect of suggesting his present condition."—*Id.*

To believe that the figure seen is the spirit, the true man himself, freed from the flesh, is to incur the charge of "vulgar superstition;" yet such a belief is in harmony with the appearances presented, which are those of life and action. On the other hand, Dr. M.'s theory seems to require us to believe that a person who, as to the flesh, is prostrate and dying, does, nevertheless, under physical laws, create impressions the very opposite to those of prostration and dying. A. R.

#### Replies to Minor Queries.

*Index Motto* (2<sup>nd</sup> S. iii. 100. 159.)—The following appears very appropriate, and may be worth adding to your list:—

"Absente auxilio perquirimus undique frustra;  
Sed nobis ingens Indicis auxilium est."

Query, Quo auctore?

INDAGATOR.

*Strype's Diary and Correspondence* (2<sup>nd</sup> S. vi. 268.)—Strype's papers still, I believe, remain in Knight's house at Milton, which is now in the occupation of Mr. Baumgartner.

J. E. B. MAYOR.

St. John's College, Cambridge.

*Salutation and Cat* (2<sup>nd</sup> S. vi. 238. 278.)—Albert Durer has introduced the figure of a cat into a picture of the Salutation now in the Fitzwilliam Museum, Cambridge. THOMPSON COOPER. Cambridge.

*Bissexile* (2<sup>nd</sup> S. vi. 263.)—There is a mistake in the Prayer-Book of 1559, in stating that the 25th February "is counted for two dayes," it should be the 24th; for by the Digest (iv. tit. iii. 3.) in legal reckoning as to the birth of a child, the 24th and following day in the bissextile year were considered in the Roman law as one day. The 24th February by our reckoning was the Roman "sexto Calendas Martii," i.e. the sixth day before the Calends, or first of March. When the intercalary day was inserted, it was also called "sexto Calendas Martii;" and as the name was thus repeated, this day was called the *bissextus dies*, or the sixth day twice over, for they did not add another day at the end of the month of February, as we now do; although by 21 Henry III. the Roman practice was then ordered, "Computetur dies ille (that is, the second 24th) et dies proxime precedens (the first 24th) pro uno die." (Blackstone, ii. 9.; *Penny Cyc.*, art. BISSEXTILE.) Wheatly is also in error (v. 28. § 5.) in saying that the 23rd February is the sixth of the Calends of March. T. J. BUCKTON.

Lichfield.

*Two Brothers of the same Christian Name* (2<sup>nd</sup> S. v. 307. &c.)—The following instance may be added to those already noted. John is again the Christian name doubled; and the recipients appear to have been twins. Throsby, in his *Leicestershire Excursions*, under BEEBY, gives the following extracts from the register of that parish:—

"1559. Item, 29 day of August was John and John Picke, the children of Christopher and Anne, baptized.

Item, the 31 day of August the same John and John were buried."

T. NORTH.

Leicester.

*The Indian Princess Pocahontas* (2<sup>nd</sup> S. vi. 267.) Granger, in vol. i. 327., edit. 1824, states "Matoaks or Matoaka, who, in Capt. Smith's curious *History of Virginia*, is called Pocahontas, &c. The next year (1617), upon her return home, she died on shipboard at Gravesend," &c. No doubt Mrs. Rogers would find something in the records at Gravesend concerning her burial.

BELATER-ADINE.



*Cold Harbour* (2<sup>nd</sup> S. vi. 143.)—I am glad to see the commencement of a catalogue of the places where this name is found. They are much more abundant than MR. HYDE CLARKE seems to suppose. Take for instance my own county. The following additions are entered on the map attached to my essay entitled *Ancient Cambridgeshire*, lately published for the Cambridge Antiquarian Society by Bell and Daldy:—

"Between Wisbech and Guyhirne.  
Between Littleport and Southrey.  
Near Eynesbury, but in Cambridgeshire.  
Near Ramsey, just in Hunts."

Of these the second and third are on Roman roads; the fourth is near to a supposed Roman station; and the first not many miles from the Roman sea-wall near Wisbech.

What is meant by *Arbury* in Cambridgeshire? There is a camp so-named, but no *Cold Harbour* that I know of near to it. C. C. BABINGTON.

St. John's College, Cambridge.

*Topographical Desideratum* (2<sup>nd</sup> S. vi. 204.)— $\Sigma$ . will be pleased to hear a topographical dictionary of the rivers, lakes, &c. of Great Britain and Ireland is in progress. C. J. D. INGLEDEW.  
Northallerton.

*Schools with Chapels attached* (2<sup>nd</sup> S. vi. 246.)—In the list of schools possessing chapels I see Merchant Taylors' mentioned, though with a Query attached to it.

There is an apartment on the school premises which is called "the chapel," and which occupies the place of the original chapel belonging to the mansion of the Duke of Buckingham. On the buildings coming into the hands of the Merchant Taylors' Company the *chapel*, which was much too small for the scholars to assemble in, was appropriated to the ceremonies of examination and elections. It continued to be thus used until its destruction at the Fire of London, and the apartment which now stands in the same situation is so employed to this hour. About five-and-twenty years ago it was fitted up as a library, and the books belonging to the foundation were removed to it.

I have said that the present apartment occupies the situation of the original ducal chapel; perhaps it would have been more correct to say of "part of the ducal chapel," for the Merchant Taylors' Company did not purchase the whole of it. I will add that the chapel does not stand on the ground, but on the first floor, and that the apartment below it does not belong to the company. J. A. H.

*Persecution of Polish Nuns* (2<sup>nd</sup> S. vi. 187. 259.) A. D. wishes to know whether the story of the nuns of Minsk and of their persecutions under the late Emperor of Russia is supported by any but Roman Catholic authorities.

A. D. began by observing that it has lately been reproduced in the *Recollections of the Four Last Popes*, and in *The Life of Cardinal Mezzofanti*.

A. D. hopes this question, thanks to the wide circulation of "N. & Q.," may meet the eye of some one competent as well as willing to answer it.

Newbury.

*James N. Barker* (2<sup>nd</sup> S. ii. 430.)—This gentleman, who was considered an author of some note about forty years ago, died recently in Washington City at an advanced age. He had for many years filled an important post in the Treasury Department, to which he was appointed, I think, by President Jackson. He had previously been mayor of Philadelphia and collector of the customs for the port of Philadelphia. UNEDA.  
Philadelphia.

*Surnames* (2<sup>nd</sup> S. vi. 202.)—The detail given by MR. LOWER, of his proposed work on this subject, will doubtless draw forth much information from the contributors to "N. & Q." Permit me to furnish a mite thereto by the remark (in case such has not already been suggested), that curious information and anecdotes of the kind he seems to wish for, are often to be found in the first page or pages of *Lives, Memoirs, &c.* The following quotation from the *Life of Mr. John Bowdler* (1824) will illustrate my meaning:—

"The Bowdler family formerly settled in Shropshire, where two parishes bear the name, Hope Bowdler and Ashford Bowdler. The family mansion stood at the former, and the word *Hope* has been adopted as its motto, being originally, no doubt, applied to describe its situation, a dingle or small valley. The meaning of the name Bowdler cannot be ascertained, and is found in old signatures used indiscriminately with the French *le* and *de* prefixed."

S. M. S.

*Fish mentioned in "Havelok the Dane"* (2<sup>nd</sup> S. vi. 232.), l. 751.:—

"Mani god fish ther inne he tok,  
Bothe with neth, and with hok.  
He took the *sturgion* and the *qual*,  
And the *turbot*, and lax withal,  
He took the *sele*, and the *hvel*;  
He spedde ofte swithe wel:  
*Keling* he tok, and *tumberel*,  
*Hering*, and the *makerel*,  
The *butte*, the *schulle*, the *thornebake*,  
God paniers dede he make."

Query "the *qual*?"

BELATER-ADIME.

[*Qual*, Sax. *hual*, the whale or grampus. *Glossary to the Roxburgh edition*.]

*Flowers noticed by our Early Poets* (2<sup>nd</sup> S. vi. 206.)—Eden Warwick's *Poet's Pleasance* (8vo. London, 1847, Longman & Co.), contains extracts from English Poets, both before and after the time of Shakspeare, referring to various sorts of flowers.

R. S. Q.

*Walk-Money and Walk-Mills* (2<sup>nd</sup> S. vi. 285.)—This is a subject worth ventilating, and I trust the readers of "N. & Q." will assist Mr. JOHNSON in his endeavours to illustrate it. We have Walk-Mills at Chester, or rather we had a century or two ago, but a long-disused paper-mill now occupies their site. Their identity is proved by the following quotation from an old MS. in the Dean and Chapter Library at Chester:—

"On the right hand, after passing over Dee Bridge, you go down to the old ferry; and on the left, by a lane, to the Fulling or Walk-Mills, now the Paper-Mills. These Walk-Mills, with their important neighbours the Dee Corn-Mills, were in existence at least as early as 1414, at which date also a court held jurisdiction within their precincts, called 'The Court of the Mills of the Dee.' To this court, in the year just mentioned, John de Whitmore, mayor, in obedience to the king's writ, summoned '24 good and lawful men, as well of the citizens of his bailiwick as of the millers and servants in the aforesaid mills, to be there ready to do suit and appearance as the writ required.' One of the causes there tried was an affray between two fullers or walkers, which will be best described in the jury's own language:—

"Millers of the Dee.—The jurors say upon their oath that John Silcock, of Chester, walker of the county of Chester, on Sunday next after the Feast of St. Andrew the Apostle, in the 2<sup>nd</sup> year of the reign of King Henry the 5<sup>th</sup> after the conquest, at Chester, in the mills aforesaid, there made an assault upon Roger Holland, walker of the aforesaid city of the county aforesaid, with a certain small knife, and struck him, so that blood flowed, with force and arms, and against the peace of the Lord the King; and that the said Roger, on and at the aforesaid day, place, and year, made an assault upon the aforesaid John, &c. &c."

I am aware of no such custom or charity at Chester as the "walk-money" referred to by Mr. GODDARD JOHNSON; but this may possibly be owing to the circumstance that the itinerant beggars and minstrels of Chester were protected by special charters and privileges unshared by their brethren in any other part of the country, and were therefore a peg or two above being the recipients of such a charity as the one under notice. I should imagine the mendicant bearers of the dish and clapper mentioned by Mr. JOHNSON must have been the wretched inmates of some leper-house in the neighbourhood,—

"Who dish and clapper bare  
As they poor mezzles were."

T. HUGHES.

Chester.

*"Dans votre lit"* (2<sup>nd</sup> S. vi. 111.)—In the "Old English Fleet" there is a song with this refrain. My copy of this opera being mislaid, I cannot verify the quotation of W. R., nor supply the remaining verses. "All's Well," from this opera, is still popular. Munden's song, "I've lived a Life of some few Years," and another in the same opera, "When Vulcan forg'd the Bolts of Jove," are good enough to bear repetition.

T. J. BUCKTON.

Lichfield.

*Bondage* (2<sup>nd</sup> S. vi. 286.)—I do not know that this word was ever used in Lincolnshire to express a system of rural servile labour, which the peasants were obliged to furnish, either in person or by substitute; but the *cotarius* and *coterellus* classes of labourers in Lincolnshire, both of whom were similar in some degree to the *bondagers* now existing, according to your correspondent MENYANTHES, in Northumberland, &c., were to be found in many parts of England at the date of the Domesday Register. These two classes, according to Cowell, varied materially in their servile condition. The *cotarii* had a free soccage tenure, and paid a certain rent in provisions or money, with some occasional customary service; but the *coterelli* were held in absolute villenage, and had their persons, issue, and goods at the disposition of their lords, according to their pleasure. Thus the *bondagers* existed under another name very generally in the kingdom at the time of the Conquest. Both *cotarii* (then cottagers) who held a house, but no land, and *coterelli* (held as bondmen), are enumerated in the parish of Freiston, near Boston, in 1343 and 1363.

The term "bondage" was used in Lincolnshire in 1613 to express *copyhold* tenure, and in the Hundred Roll for that year a considerable quantity of land is stated to be then "held in bondage of Copuldyke's heirs." Copyhold land was said to be "held in bondage" in various other parishes near Boston about the same date. FISHEY THOMPSON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

At length English literature bids fair to be enriched with what has been so long and ardently desired, a companion to old Antony Wood's invaluable work. For the first volume of an *Athene Cantabrigienses* we are indebted to the able and indefatigable Town Clerk of Cambridge, Mr. Charles Henry Cooper, F.S.A., the author of *The Annals of Cambridge*, and his son Mr. Thompson Cooper. They have most diligently availed themselves of the labours of their predecessors, Sampson, Baker, Drake Morris, Richardson, Cole, &c.; and by their own indefatigable researches, and at what must have been a vast amount of labour, have commenced a work which is far more comprehensive than that of Antony Wood, because they propose that the *Athene Cantabrigienses* should include notices of:—1. Authors. 2. Cardinals, archbishops, bishops, abbats, heads of religious houses, and other church dignitaries. 3. Statesmen, diplomatists, military and naval commanders. 4. Judges and eminent practitioners of the law. 5. Sufferers for religious or political opinions. 6. Persons distinguished for success in tuition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of colleges, professors and principal officers of the University; and lastly, 10. Benefactors to the University and Colleges, or to the public at large. They commence from the year 1500, and, after considering the various modes of arrangement, have determined, wisely as we think, to adopt the chronological. This has one so obvious an advantage, namely, that if the progress of the work should



be suspended, the portion actually executed will possess a certain completeness, that we should have greatly regretted had Messrs. Cooper taken any other view. The result is, that we have already an octavo volume containing some 600 pages, in which we find biographical sketches of the Cambridge worthies, belonging to the several classes just enumerated, who flourished between the years 1500 and 1585; and with what care and labour these sketches have been compiled a glance at the authorities for each biography will readily show. While to ensure the book being as useful as it is interesting, we have at the end, not only lists of the Members of the different Houses, but an alphabetical Index. Messrs. Cooper deserve the thanks of the University, and the patronage of every lover of literary history.

Mr. Bohn has issued the third part of his "revised, corrected, and enlarged" edition of Lowndes's *Bibliographer's Manual*. Mr. Bohn states that "the labour bestowed upon the present part has been excessive, and yet might advantageously have been more." We believe that most of those who take the trouble to examine the book, especially those articles to which Mr. Bohn particularly refers, will admit that considerable pains have been taken with it, and that the present edition is "revised, corrected, and enlarged." At the same time they will find "that the pains taken might advantageously have been more." Let those who discover inaccuracies and omissions "make a note of them," and send them to "N. & Q.," if they think proper. By that means Mr. Bohn will be enabled to make his Lowndes yet more valuable by the publication of a supplemental volume.

We learn from the *British Quarterly Review* for October, that "at last the *Vatican Greek Testament*, which has for the last twenty years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The *Vatican Codex*—the queen of MSS.—to inspect which Bentley, Tischendorf, Tregelles, and many others have made journeys to Rome—is no longer a sealed book, an unknown volume. Here are its whole contents, given to the world, and available to all who can afford to pay the goodly price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole five volumes ready for publication in 1843, and from the work itself we learn that it was printed so far back as the year 1838. Various reasons have been suggested to explain this unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin, but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing. The French occupation of Rome and the restoration of the Papal Government soon prevented Cardinal Mai from publishing his edition, and thus Biblical scholars have been doomed to wait another ten years for this precious boon. Now that it is in our hands it is melancholy to reflect that the learned editor did not live to see the consummation of his labours, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very stout and capable of being written on. The text of the MS. is comprised in five stout quarto volumes, of which four contain the Old Testament, the fifth the New. The Old Testament—the Septuagint translation—is, of course, valuable, having never before been correctly published; but the New Testament is be-

yond all comparison that which renders this work so especially important. On this account it is much to be regretted that the one cannot be separated from the other. The Old and New Testaments must be bought together. As the cost of the work is rather considerable—9*l.*—this is a serious matter to scholars, a race not usually burdened with wealth. It is true an edition of the New Testament alone, in smaller size, is announced as to follow hereafter; but the editor adds, some considerable time will, probably, first elapse. The *Vatican Codex* thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence."

Our attention has just been called to a small volume consisting entirely of Sonnets, republished from *Blackwood's Magazine*, and from other sources, written by the late Rev. John Eagles, A.M., author of the *Sketcher, &c. &c.* The poetical talents and other attainments of this gentleman's versatile genius, were only duly appreciated in his life-time by his relations and friends; his retiring habits preventing him from obtruding his name before the public. We are glad, however, now to add one commendation to them. We know of no volume which possesses so many sonnets perfect in that singular and distinctive construction which belongs to this species of poetical composition. These specimens, "cabinet pictures," as Mr. Eagles calls them, are remarkable for their justness of comparative delineation, and their uncommon beauty and felicity of language. Every line is pregnant with a thought, all resulting in the same point; the lights and shades are skilfully mingled; and the moral so pure that we might perpetually recur to them as transcripts of human life and passion, which never cease to instruct and please the mind, never fail to soothe and satisfy the heart. They possess that indescribable sweetness (a quality totally distinct from softness), which reminds us more of the Elizabethan poetry than of most modern writers, whose attempts at tenderness result commonly in effeminacy. In this respect they resemble the best among old Daniel's sonnets, but Shakspeare's yet more, from their union of pathos with imaginative subtlety. Like Shakspeare's, too, they are at once steeped in personal interests, and free from all offensive egotism.

Respecting some curious Irish Historical Works, the following "cutting" from the *Waterford Mail* of Oct. 7, 1858, is worth preserving:—

"The late Doctor Cane, of Kilkenny, has been well known in literary circles as a collector of books and pamphlets, written on subjects of Irish history. His work on the Williamite and Jacobite wars, on which he was engaged previous to his untimely removal, would have been a rich addition to the library of the Irish historian. It is, however, unfinished; and beside the five or six numbers which have gone through the press, not even a page in manuscript is to be obtained, as he had not amplified his copious notes. His library was disposed of last week, and attracted a good many buyers from Dublin, Cork, Waterford, and Clonmel.

"The entire number of books offered for sale was about 850 lots, and about a thousand works. About four hundred were works of general literature—the remainder consisted of Irish history, and publications respecting Irish antiquities.

"The chief attraction of the sale was disposed of on Friday at two o'clock, and was thus described in the catalogue published by Mr. Douglas:—

"An unique volume of the utmost interest, consisting of the most complete collection in existence of the original black-letter broadside Proclamations of the Irish Government, commencing with the year 1673, and extending through the reigns of Charles II., James II., William and



Mary, Queen Anne, and George I., to the year 1716. These, in themselves, form a noble folio volume of 787 pages, worthy of the chief place in some Public Library. But what adds to the great value of the collection is, that the Magistrate by whom they were collected, Josiah Haydock, Esq., Alderman of the city of Kilkenny, has, in his own hand, not only indexed them, but also, on the backs and at foot of the broadsides, written out, from day to day, a detailed chronicle of the events of the stirring times comprised within the dates May 18th, 1679, and July 1st, 1690.

"After some spirited bidding, it was knocked down to the Rev. James Graves, who purchased it for the Marchioness of Ormonde for seventy-six pounds.

"A number of books were purchased also for Lord James Butler, Lord Talbot de Malahide, and several other antiquaries. A very valuable collection of Irish pamphlets, uniformly bound together in forty volumes, and embracing great parts of the eighteenth century, were purchased by Mr. G. Smith, of the eminent firm of Hodges & Smith. Some purchases were also made for some houses in London."

We think it right to give the following letter from the Rev. R. A. WILLMOTT, explanatory of the modification of Archaisms in his edition of Fairfax's *Tasso*, to which we referred in last Saturday's "N. & Q." :—

"Bear Wood, Oct. 11, 1858.

Sir,

"An ambiguous expression in my Preface has, I think, led you into error. I disclaim any design of putting Fairfax into a modern dress; and the modification of 'Archaisms' only embraces the change of 'souldier' into 'soldier,' or of 'battaile' into 'battle,' &c. You are aware that the spelling of Fairfax is not less capricious than his grammar. I am, Sir,

"Your faithful servant,

"R. A. WILLMOTT."

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### NOTES to Correspondents.

BRELANDER-ADAMS. Pope, in his Dunciad (Book III.) speaks of Tom Kearney, as

"The mysteer wight  
On parchment scraps y-fed, and Wormius hight."

PARSONIENSIS. Two works on the Culdees are noticed at p. 465. of our last volume. Consult also the Preface to the original as well as to the new edition of Keith's Catalogue of Scottish Bishops.

ADIRIA. Dr. John Ratty subsequently published several papers on Mineral Waters in the Philosophical Transactions. See Watt's Bibliotheca, s. v.

T. G. S. will see that we have anticipated his criticism. We are thankful for the goods the Gods provide. If we waited till the Book could be made complete, should we ever see it?

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LONDON, SATURDAY, OCTOBER 23, 1858.

## Notes.

## OLD WORDS AND PHRASES FROM THE PURITAN WRITERS.

In a former number of "N. & Q." (2nd S. v. 293.), a correspondent suggested that the writings of the early Puritans afforded many examples of English proverbs and words now obsolete. These works, and those of a kindred sort, are indeed a rich mine of information on, and illustration of, many curious and interesting subjects. Perhaps the following quotations, which have been culled from a few books of this character, may be acceptable for "N. & Q."

## Proverbs, or Proverbial Expressions.—

"He that thinks he works for a song (as we say), will not sing at his work."—Gurnall's *Christian in Armour*, edit. of 1663, iii. 20.

"Those whose sermons when delivered in their auditories *smell* (as Chalcens said of Demosthenes' *Orations*) of the lamp, are the fruits of much prayer and study; yet when they are to publish them to the world, they will survey every sentence, weigh every word, bestow more care and labour on them: hence, possibly, our proverbial speech when a thing is done exactly, — '*This is done in print.*'"—Geo. Swinnock's *Christian Man's Calling*, 1668, p. 42.

"He looks that, in his parlour, where he gives entertainment to his friends, all things should be *in print.*"—*Id.*, p. 79.

"If his heart be in his garden, O how neatly it is kept! it shall vie, as we say, *in print.*"—Gurnall's *Christian in Armour*, ii. 267.

"He missed his market."—*Id.*, iii. 20.

"He (an unfaithful minister) may fear lest God from heaven should give him the lye while he is in the pulpit."—*Id.*, iii. 855.

"Solomon observed his (Adonijah's) drift, to make Abishag but a step to his getting into the throne," &c.—*Id.*, iii. 337.

"Ejaculatory prayer need not interrupt the Christian, nor break squares in his other employments."—*Id.*, iii. 385.

"Men, when they are frolique, and upon the merry pin, then they have their catches and songs."—*Id.*, iii. 396.

"A little of these upon a knife's point will content him."—*Id.*, iii. 572.

"Though people are not to pin their faith on their minister's sleeve, yet they are to seek the law at his mouth, for Malachi ii. 7."—*Id.*, iii. 209.

"Get thy interest in the promises cleared up. This is the hinge on which the great dispute betwixt thee and Satan will move in the day of trouble."—*Id.*, iii. 235.

"Their backs are not broad enough to bear," &c.

"The smith, we say, and his penny, both are black, so wert thou and all thy duties and performances while unreconciled in God's eye."

"Indeed, best is best cheap."

"David thought himself cock sure, as we say, of God's favor in Psalm xxx. 6, 7."—*Jacob's Altar*, by N. Whiting, 1659, p. 47.

"It is said of the Pope, he can never want money, while he can hold a pen; his writing of pardons and indulgences filleth his coffers."—Swinnock's *Christian Man's Calling*, p. 104.

"They ought to consider what the shoulders can bear."—*Calvin on Jeremiah*, i. 8.

"His office would not be according to a common saying, a mere play."—*Id.*, i. 18.

"All think they are wise enough; Oh, do you think that I am a child? or, as is commonly said, Do you think I am a goose?"—*Id.*, viii. 8.

"I hate the wise who is not wise for himself," is an old proverb."—*Id.*, viii. 9.

"They speak incorrectly who represent God's justice in opposition to His mercy: hence the common proverb — '*I appeal from justice to mercy!*'"—*Id.*, ix. 23.

"Experience sufficiently proves the truth of the old proverb, '*What is ill got is ill spent.*'"—*Id.*, xvii. 11.

"Like a nose of wax, for it can be turned to anything."—*Id.*, xxiii. 17.

"As it is said in the proverb, '*Even quickness is delay when we have ardent wishes.*'"—*Id.*, xxxiii. 15.

"Though all confess, according to the common proverb, that '*Necessity is a mistress whom all are bound to obey,*' yet the greater part struggle with necessity itself."—*Id.*, xxxviii. 23.

## French and Italian Proverbs and Expressions.—

"There seems implied a kind of irony as we commonly say, *Il faut brûler tous les rivières.*"—*Calvin on Jeremiah*, viii. 8.

"Promiscuous and without any difference, as we say in our language *pêle mêle.*"

"As we say in French *de courte vue*, who sees only things near, as it were before the eyes."—*Id.*, xxiii. 23.

"There cannot be a more certain argument of a decayed stomach than the loathing of wholesome and solid food, and longing after fine *quelques choses* of new and artificial composition."—Bp. Hall's *Works*, vol. v. 207.

"It is no commendation to Englishmen that they are Frenchmen's apes. *A la mode de France* is most in the gallants' mouths."—Swinnock's *Christian Man's Calling*, p. 317.

"Unjust gain, like the Italian buttered sponge, may go down glib, but it swelleth in the body."—*Id.*, 348.

"The Italians say, 'Play, wine, and women consume a man laughing.'—Gurnall, iii. 180.

## References to Customs, &amp;c.—

"One I have heard of that would not be present at any funeral, could not bear the sight of his own gray hairs, and therefore used a blacklead comb to discolor them."—Gurnall's *Christian in Armour*, ii. 397.

"Long hair, gaudy garish apparel, spotted faces," &c.—*Id.*, ii. 237.

"If thou wert in prison, thou hadst rather learn to read thy neck verse, than lose thy life for want thereof."—*Id.*, iii. 189.

"As the wiping of the Table Book before we can write anything well on it."—*Id.*, iii. 465.

## Words, Application of, or Formation of, illustrated.—

"Assassinants, intending to stab," &c.—*Id.*, iii. 230.

"It is not far that sense can reach, and but little further that reason's purblind eye can see."—*Id.*, iii. 249.

"The sluttery of the cook."—*Id.*, iii. 256.

"Like some wrangling barterer, who gets what skill he can in the law."—*Id.*, iii. 84.

"It (secret sin) doth wile and disorder the heart."—*Id.*, iii. 294.

"There are dregs enough within to royle, and distemper the spirit."—*Id.*, 626.

"If the workman's tools be blunt or gapt, no work can well be done."—*Id.*, iii. 294.

"Will be sure to *jade* in a long journey."—Gurnall's *Christian in Armour*, iii. 348. 408.

"Over a narrow bridge where a *wrie* step may hazard his life."—*Ib.*, iii. 424.

"Such is the pride of man's heart he had rather play the merchant, and *truck* his duties for God's blessing, than receive them gratis."—*Ib.*, iii. 468.

"As for those that can *fadge* very well with their lusts and the company of the wicked here, I know not how they can deprecate that place where they shall meet with what pleases them so much on earth."—*Ib.*, iii. 508.

"Thou canst not *fadge* to live long without prayer, if a saint."—*Ib.*, 592.

"Strong faith can live in any climate, travel in all weather, and *fadge* with any condition."—*Ib.*, ii. 575.

"From the words thus *sent*, we shall a while dwell on these two propositions."—*Ib.*, iii. 546.

"The intrinsic *bonity* and excellence of holiness."—*Ib.*, iii. 567.

"Of what sort are those that have been *trapand* into dangerous errors in our late unhappy times? Are they not such who would sooner hearken to a stranger (may be a *Jesuit* in a buff coat or with a blue apron before him), seek to any mountebank, than to their own ministers."—*Ib.*, iii. 209.

"A pilot without his chard."—*Ib.*, iii. 108.

"Shipwrecks at sea, and *scare fires* at land."—*Ib.*, ii. 60.

"*I*, but now the case is altered."—Jacob's *Altar*, by N. Whiting, 154.

The same substitution of *I* for *aye* appears pp. 48. 67. of the *Liber Famelicus* of Sir John Whitelocke, just issued by the Camden Society. We find also various references to opinions then held in *Natural History*.

"The fox, they say, when hard put to it, will, to save himself, fall in among the dogs, and hunt among them as one of the company."—Gurnall's *Christian in Armour*, iii. 467.

"As bears go down hills, backward."—*Ib.*, ii. 362.

"They say of the *peacock*, that roast him as much as you will, his flesh when cold will be raw again."—*Ib.*, ii. 127.

"What some say of *horsehairs*, that, though lifeless, yet lying nine days under water, they turn to snakes, may pertinently be applied to superstitious ceremonies."—Swincock's *Christian Man's Calling*, 71.

"The elephant is said to turn up towards heaven the first sprig he feedeth on: O friend, wilt thou be worse than a beast?"—*Ib.*, 298.

"Dost thou take the swan, and stick the feather in the room?"—Gurnall, iii. 534. (Does this allude to any old custom?)

S. M. S.

#### MRS. GLASSE, AND HER COOKERY BOOK.

Who was Mrs. Glasse? Reader, who was Sir Isaac Newton? Ask Lord Brougham and the good folks of Grantham, who have lately been inaugurating a statue in honour of England's and Europe's greatest philosopher? And yet we suspect that Mrs. Glasse has contributed as much to the comfort of philosophers, and the spread of physical science, as the illustrious knight of Grantham. Where, we should like to know, would our Whewells, our Faradays, and Brewsters have

been, if Mrs. Glasse had not taught their maternal ancestors the *Art of Cookery made Plain and Easy*? How much depends upon a good digestion! Could M. Donati have discovered his world-famed comet, if his stomach had been out of order? Could the great Master of Trinity College have written his *History of the Inductive Sciences* while labouring under a fit of indigestion? The questions are absurd. The *mens sana in corpore sano* is indispensable for the investigations of science; and no reasonable man can doubt that the *cook* is the true agent of the *corpus sanum*. Read the "Art of Dining," by Mr. Alexander Hayward, Q.C. O! shade of Byron! Thou who couldst twit John Murray on his *Cookery Book*! Didst thou know who Mrs. Glasse was? Aye, who was Mrs. Glasse? Our grandmothers and great-grandmothers talked of Mrs. Glasse. Now by putting ourselves into an express train, and hurrying to Mr. Panizzi's glorious reading-room at the British Museum, and searching the thousand and one volumes of the *Catalogue*, and waiting till about 4 p.m. in an October afternoon, we might possibly find a solution to our question. But who amongst the world-spread readers of "N. & Q." could do this? The shade of Mrs. Glasse is now presiding over the stew-pans at Fraser River, or at Hong Kong; is kindly watching the departure of the Bishops of Wellington and Nelson for their "distant dioceses" (where we hope they will remain till a fit of indigestion sends them home); has assisted good Bp. Selwyn to make "a cold curate" palatable, according to facetious Sydney; is reconquering India with Lord Clyde; is warning my Lord Derby how to avoid a fit of the gout. And yet, who amongst these illustrious individuals knows who Mrs. Glasse was? We confess ourselves bitten with bibliomania. We cannot pass a bookstall, however urgently pressed by business. And if we have met with our reverses through this little failing, we have not been altogether without our bright moments and successes. Amongst our *white days* this thirteenth day of October in the year of Grace 1858, is to be marked. We met with, at a stall in the good city of Bristol, a copy of *The Art of Cookery made Plain and Easy*, &c., by a Lady, the 4th edition, &c., 1751: London, printed for the Author, and sold at the Blue-coat Boy, near the Royal Exchange; at Mrs. Ashburn's China-shop, the Corner of Fleet Ditch; at the Leg and Dial, in Fleet Street, &c., &c. Attached is the warning:—

"This BOOK is published with His MAJESTY'S Royal Licence: and whoever prints it, or any Part of it, will be prosecuted."

Opposite the title is a copper-plate, surmounted by the arms of the Prince of Wales; and the following inscription, which will at once inform us who Mrs. Glasse was:—

"Hannah Glasse, Habit Maker to Her Royal Highness



the Princess of Wales, in Tavistock Street, Covent Garden. Makes and Sells all Sorts of Riding Habits, Josephs, Great-Coats, Horsemen's-Coats, Russia Coats, Hussar Coats, Bedgowns, Night Gowns, and Robe de Shambers, Widows Weeds, Sultans, Sultans, and Cantouches, after the neatest manner. Likewise Parliament, Judges, and Councillors Robes, Italian Robes, Cossockoons, Capuchins, Newmarket Cloaks, Long Cloaks, Short Do., Quilted Coats, Hoop Petticoats, Under Coats. All Sorts of Fringes and Laces as Cheap as from the Makers. Bonnetts, Hatts, Short Hoods and Caps of all Sorts. Plain Sattins, Sassetts and Persians. All Sorts of Childbed Linning, Cradles, Baskets, and Robes. Also Stuffs, Camblets, Calimancoes, and Worsted Damasks, Norwich Crapes and Bumbasins, Scarlet Cloaths, Duffels and Frizes, Dimitys, New Market Hunting Caps, &c. Likewise all Sorts of Masquerade Dresses."

There, good and fair reader, there is Mrs. Glasse, who evidently attended as much to the outward man, as to make his "bosom's lord sit lightly on his throne." But our copy of this precious volume (beautifully bound, and never soiled by cook-maid's greasy thumb,) has an additional charm. It has the autograph of the great authoress herself! "H. Glasse." We confess we kissed it. O! that "Elia" had been alive! Would *he* not have treasured this volume? The contents of the book we must study practically; but one receipt, good MR. EDITOR, when we have tried it, we will send to you and the Right Honourable the Chancellor of the Exchequer: it is (p. 153.) "How to make a Westminster Fool." There are several other admirable receipts, such as "Pigeons in Pimlico" (p. 89.), "To Dress Flat-fish" (p. 178.), and "French Flummery" (p. 189.); but they seem to be too well known without the aid of dear Mrs. Glasse. F. S. A.

#### A YORKSHIRE WORTHY.

On recently visiting the fine church of All Saints at Spofforth (where the Percy family had a princely seat in ages prior to the acquisition of Alnwick), I found in the picturesque churchyard the following epitaph in memory of John Metcalf, a memorable character of whose life the following particulars are given in Hargrove's *History of Knaresborough*, published in 1809, when he was still living, and in the ninety-third year of his age. As far as I know, the epitaph is not in print; and I will transcribe it after the biographical particulars, for they are interesting, and seem worthy of preservation in the columns of "N. & Q.":—

"John Metcalf was born at Knaresborough in 1717. He lost his sight when only four years old. Having learned to play on the violin, he was accustomed in his early years of manhood to attend as a musician at the Queen's Hotel in Harrogate. He was the first person who set up a wheel-carriage for conveying company to and from the places of public resort in that neighbourhood. In 1745, he engaged to serve as a musician in Col. Thornton's volunteers, and was taken prisoner at

Falkirk. On his release, he returned to Knaresborough, and began to travel as a common carrier between that town and York; and he often served as a guide in intricate roads over the forest, during the night, or when the paths were covered with snow; and, still more extraordinary, he would follow the chase either on foot or on horseback, with the greatest avidity. The employment he has followed for more than forty years past (adds my authority) is one of the last to which we could suppose a blind man would ever turn his attention; it is that of projecting and contracting for the making of highroads, building bridges, houses, &c. With no other assistance than a long staff, he would ascend a precipitous hill or explore a valley, and investigate the form, extent, and situation of each. The plans which he designs, and the estimates he makes, are done by a method peculiar to himself."

The monument states that he died 26th April, 1810, in the ninety-third year of his age, and the following is the inscription:—

"Here lies John Metcalf; one whose infant sight  
Felt the dark pressure of an endless night:  
Yet such the fervour of his dauntless mind—  
His limbs full strung, his spirit unconfined—  
That long ere yet life's bolder years began,  
His sightless efforts mark'd the aspiring man.  
Nor mark'd in vain: high deeds his manhood dar'd;  
And commerce, travel, both his ardour shar'd.  
'Twas his a guide's unerring aid to lend;  
O'er trackless wastes to bid new roads extend;  
And when Rebellion rear'd her giant size,  
'Twas his to burn with patriot enterprise;  
For parting wife and babes one pang to feel,  
Then, welcome danger for his country's weal.  
Reader! like him, exert thy utmost talent given:  
Reader, like him, adore the bounteous hand of Heaven!"

WM. SIDNEY GIBSON.

Tynemouth.

#### BY AND BY.

On reperusing my oft-thumbed *Martin Chuzzlewit*, I was amused to observe the varied mutations this useful and well-understood little adverb has been made to undergo in the space of comparatively few pages. Of course we don't stop to make the accomplished author amenable: the capricious compositor having evidently been tempted in an arbitrary mood to brave the cynic who delights to charge it on author, artist, or actor, that he is ever "repeating himself," as if he or they could constantly be laying aside identity, and, protean-like, continually being somebody else. The synonymous transmutations alluded to are as follow: *bye and bye*, *by and by*, *by and bye*, *bye-and-bye*, and *by-and-by*. Now that I am on this "repeating himself" theme, I recollect there is an instance of it in dear old Izaak Walton's *Angler*.\* In chap. iv. he says: "And just so does Sussex boast of several fish; as, namely, a Shelsey cockle, a Chichester lobster, an Arundel mullet, and an Anerley trout;" and in chap. viii. the author borrows from himself the selfsame words, doubtless forgetting to expunge one of the paragraphs, which probably would have been the



latter, as not agreeing so well with the context. However, to my text:—As the above species of vagary is not confined to the quoted work, would it not be well that this kind of compositor's freak should have an end? Perhaps you will be good enough to give us such an explication that the unlearned world may know how it ought to be spelled, together with "the reason why."\*

It is an undoubted discursion, but I cannot refrain jotting down a somewhat diverting, but veritable incident, worthy of note, not merely from the evidence it affords of the need of the schoolmaster in this our nineteenth century, but more especially as occurring at a bookstall. "Here," says the proprietor, "is a wack o' books, Sir,—four dozen and six for three bob; and there"—(selecting two fat odd volumes of a magazine, and producing them with manifest exultation)—"there's a *pair o' books*, Sir!" (as if they were a pair o' boots, Sir!) "worth a tanner of the money." Yet this thrice-happy wight was endowed with the faculty of humility—confessed himself "but a worm—a poor worm; there were all sorts of worms in this world," he said—"he was a humble book-worm," and—there I left him.

W. J. STANNARD.

Hatton Garden.

### Minor Notes.

*Rogero's Song* in "*The Anti-Jacobin*."—Looking over the article in the last *Edinburgh Review* upon "Canning's Poetry," I was induced to refer to my own copy of the work, being of the 5th edition, 1803, bought at the sale of a literary man, who lived in London in the days, and probably within the circle, of the *Anti-Jacobins* themselves. Almost every article is marked slightly, and in pencil, with the names of the author or joint-authors, and sometimes in that slight familiar way which an intimate would use, and none but himself then understand. Thus "C. & F." stand for "Canning & Frere," "M." for Morpeth. Mr. Pitt is named for the concluding verse of the above-mentioned song; and I should say that all the names suggested, not always agreeing with the generally received lists, would be worth consideration in the haze of uncertainty which rests on the subject; but I notice this copy now, because I find inserted in it on a bit of coarse paper, but neat hand, two verses in MS., but with no mention of who the author was,—whether one of the original *Anti-Jacobin* junto, amusing himself by correcting Pitt's disregard of the unities in reference to Rogero's food, or whether some subsequent reader proving how easily such rhymes could be spun out *ad infinitum*. Perhaps some of your readers may have a

copy with these same stanzas, and a clue to the author; if so, it would be a favour to the public to give it.

"When men are kidnapp'd in the 'Hue-  
-and-Cry' they're put, and got again,  
But doom'd to darkness and Mildew  
I never more shall see the U-  
-niversity of Gottingen,  
-niversity of Gottingen."

"I relished once a roast or stew,  
But now like Vermin caught in gin,  
I'm starved on Mutton Scraggs, and Sou-  
-p worse than beggars at the U-  
-niversity of Gottingen,  
-niversity of Gottingen."

A. B. R.

### Longevity in the North.—

"The bracing air of the north would seem to be favourable to longevity. The *Sunderland Times* says: 'An old man, who has reached the patriarchal age of 104 years, crossed the ferry at Middleborough a few days ago, on his way from Boston, in Lincolnshire, to Wolviston, the place of his nativity. He was quite unattended, and able to walk with perfect ease. He stated that he remembered Stockton when it was (comparatively) a small fishing village, and had only one public-house. His name is Jonathan Close, and he states that his grandfather lived to the age of 115, and his father and mother to 93. He had reached the age of three score and ten when he left his native place—upwards of thirty years ago—and he has not been home since.'—*Doncaster Gazette*, Oct. 1, 1858.

ANON.

*Poetical Grace after Meat, by Burns.*—In the *Literary Magnet* for January, 1826, are some anecdotes of Burns, by Miss Spence, in which it is said that—

"At one of Burns's convivial dinners he was requested to say grace; when he gave the following *impromptu*:—

"O Lord, we do Thee humbly thank  
For that we little merit.—  
Now Jean may tak' the flesh away,  
And Will bring in the spirit."

CUTHBERT BEDE.

*The "Sir Andrew Freeport" of "the Spectator."*—In a review of Bannister's *Writings of William Paterson, Founder of the Bank of England*, in *The Critic* for Sept. 25th, "a fair specimen of Mr. Bannister's conjectural speculation, and free and easy method of induction," is given in the following quotation:—

"It is believed that Sir Andrew Freeport, the distinguished trade member of the Spectator Club—whether drawn by Addison or Steele—was portrayed after William Paterson. *The Spectator* had a learned Scottish contributor in Mr. Dunlop, son of Paterson's friendly and just judge, the Principal of Glasgow University; and although the name of *Andrew* was not then so exclusively Scottish as at present, it has a somewhat strong leaning in that direction. It is certain that all the characters of the Spectator Club were portraits; and the principles, the practice, and courtesies of this noble type of the free-trader—the British merchant of 1709—were eminently characteristic of Paterson."

The original Sir Andrew Freeport was Sir Gil-

[\* Cf. "N. & Q." 1st S. ii. 424.; iii. 78. 109. 193. 229. 493.]



bert Heathcote (Pope's Heathcote), Lord Mayor of London, and one of the founders of the Bank of England; of whom, *cf.* 2<sup>nd</sup> S. i. 238.

CUTHBERT BEDE.

*Napoleon the IV.* (?)—Some biographer at a future day will be glad, in his researches, to pick up events touching the life of the Prince Imperial. To aid his purpose, he will of course consult "N. & Q.," feeling satisfied that whatever he may find in its columns, always well ventilated and dissected by inquiring and critical correspondents, may be relied on as authentic. Here is one gem of an incident, a real curiosity in its way, copied from the *Illustrated London News*, Aug. 28, 1858, which he will be grateful to accept for his early pages:—

"His Imperial Highness the Prince Imperial Napoleon Louis Eugène Jean Joseph, matriculated No. 3463, is appointed to be a corporal in the 1st Battalion, 1st Company, in which there is a vacancy by reason of the transfer of Corporal Prugnot to the 3rd Battalion of the 4th Company.

(Signed) "DE BRETTEVILLE, Colonel.  
"Versaille, Aug. 14. 1858."

It is well known that the Prince was borne on the muster-rolls of one of the Imperial regiments of the guard as a private soldier, almost as soon as he was born, and that the pay of the rank was charged for him, as if he had merited it for military service *bonâ fide* rendered. No research of the writer, however, has enabled him to discover the paragraph respecting the infant Prince's enrolment as a soldier in the journals of the period.

M. S. R.

"*Lying by the wall.*"—On visiting a part of Suffolk, near Framlingham, some years ago, and inquiring for an old man, whom I had formerly known, I was informed that he was then "lying by the wall:" implying that he was dead, but not yet buried.

The phrase was new to me; and I have never met with anyone who was acquainted with it. Some of your readers may be able to throw light upon the expression.\*

T. C.

*Age of Tropical Trees.*—Portions of trees from tropical climates have been examined, and some brought to England, whose ages seem enormous. This circumstance is reckoned from the concentric rings which appear when a tree is cut across. One of these is deposited every year, and is due to the rise and fall of the sap; and there is no doubt their number forms a very good criterion of age in this country. But, near the equator, they have, as it were, two summers and two winters in every year. The sun is vertical in March, and, of course, the weather is at the hottest. It then passes away to the northward, and is at its greatest distance at midsummer. In September the sun

again returns to the equator, and is again vertical, and the weather again at its hottest. In December the sun is again at its greatest distance southward. So that there are two hottest and two coldest seasons in each year. Now, if this be the case, we should suppose a ring to be produced twice a year instead of once; and, consequently, we should estimate the age of the tree by only half the number of the rings, which, after all, is not so wonderful. Perhaps some of the readers of "N. & Q." have resided in these climates, and can tell us how the fact is.

A. A.

*Health of the City.*—Mr. Gale of Basinghall Street, himself a flourishing octogenarian instance of the salubrity of London, informs me that in the next house to his in Basinghall Street, there has recently died a woman ninety-two years of age, who was born in the room in which she died, and never slept out of it for a night in her long lifetime.

S. R. P.

*Photography applied to Palæography.*—Has ever a consecutive series of ancient deeds, records, or MSS. been photographed? I have seen isolated charters, &c., but I want to see a *consecutive* series. I consider that any introduction to the study of palæography will be imperfect, if in addition to engravings it does not contain some photographed examples on which the student may exercise his deciphering powers. I beg leave, through "N. & Q.," to submit this to the consideration of photographers and palæographers.

E. G. R.

### Queries.

#### AUTHORSHIP OF "CYGNUS EXSPIRANS."

In a volume of *Sacred Latin Poetry* (London, 1849, p. 260.) I have quoted a poem with the title "Cygnus Exspirans," of which this is the first stanza:—

"Parendum est, cedendum est,  
Claudenda vitæ scena,  
Est jacta sors, me vocat mors,  
Hæc hora est postrema;  
Valete res, valete spes,  
Sic finit cantilena."

I there regret my ignorance of the quarter from whence this very remarkable poem is drawn, having never met with it except in a poor and somewhat carelessly edited volume of mediæval Latin poetry, Königsfeld's *Hymnen und Gesänge*, Bonn, 1847, where an intimation is given of the source from which it is derived. As I am about to re-edit the volume of *Sacred Latin Poetry*, I am anxious to verify the text, which in one place at least appears to me corrupt; also to give some account of the author. Can any of your correspondents assist me here?

RICH. C. TRENCH.

Westminster, Oct. 18.

\* The origin of this phrase was inquired after in our 1<sup>st</sup> S. vii. 332.; but received no reply.—ED.]

METROPOLITAN ARCHITECTS: SOUTH SEA HOUSE:  
EXCISE OFFICE.

I have been for some years compiling a list of the *architecture and architects* of the metropolis, and during the time I have failed to discover the name of the architects of several buildings. Two of them were of much importance in their day, so that it is still more curious that so little has been recorded of their designers, and the dates of erection. May I avail myself of your valuable journal to inquire if any of your readers possess the information, or can refer me to any one who is likely to know? The first is the building still called "the South Sea House" in Threadneedle Street. No work has given the date of its erection, but one published in 1760 describes the building; and within the last month only I have seen an engraving of it, which very curiously shows the date of 1725 upon the heads of the two water-pipes. These dates are now not in existence, having been removed perhaps in the late alterations. As the South Sea Company was formed in 1711, we may presume that "1725" is the date of the erection of the building. Now, who was the architect?

The second building is the Excise Office in Old Broad Street, lately pulled down. This I have at last found out was erected *after* 1768, say about 1770. Who was the architect? It is often attributed to George Dance, Sen., but on no great authority, and he died in the beginning of 1768. I have lately been interested in the biography of George Dance, Jun., R.A., and do not find that this building can be given to him. It has also been attributed to James Gandon; but his minutely written memoir shows that he was born in 1742, and therefore old enough to have been entrusted with its erection, but it does not mention the building in any manner. Among my late father's MSS. I found a memorandum, "Excise Office by Robinson," who held, I believe, some department in the then Board of Works, Whitehall, and may, therefore, have been employed.

It was a building of great merit, and, with many of my friends, I should be glad to rescue the name of the designer from its present oblivion. It is only those who wish for similar information, and will take the trouble to search for it, that can imagine the little attention paid to these points in former days, and even by more recent publications professing to give them record.

WYATT PAPWORTH, Arch.

14A. Great Marlborough Street, W.  
Oct. 12, 1858.

**Minor Queries.**

"*Mors ligonibus scepra aequat.*"—On the floor of the chancel of Buckenham Ferry church, Nor-

folk; is an incised slab to the memory of John Awcocke, 1660, on which are the following emblems and inscription: a skull, beneath which, in saltire, a sceptre and pickaxe. In the spaces of the saltire are the following words: "*Mors ligonibus scepra aequat.*" Is this a quotation or not? if a quotation, where from? ROBERT FITCH.

Norwich.

*Reynolds' Portrait of Garrick.*—Can any of your correspondents inform me of the present whereabouts of the portrait of David Garrick painted by Sir Joshua Reynolds, representing the great actor with the hands clasped, and resting on the MS. of a prologue, on the composition of which he is engaged. It is no doubt a most excellent portrait, and the engraving is easily met with, but I wish if possible to trace the painting.

EDW. Y. LOWNE.

*To Five and Five.*—Perhaps some contributor of yours can give the answer to the following:—

"To five and five and forty five  
The first of letters add,  
'Twill make a thing that pleased a king,  
And drove a wise man mad."

The insertion of this will oblige LUNIAO.

*Quotation Wanted.*—The following is one of the mottos on the floor of St. George's Hall, Liverpool. From whence is it taken, and to what does the original apply?

"Fortia facta monet curarum et dulce levamen."

C. DE D.

*The Family of Hewett of Millbrook and Ampt-hill.*—When did the estates in Bedfordshire, once belonging to this family, pass away from it; was the lapse caused by default of heirs, and to whom did the lands pass? Are there any memorials of this family remaining in the parish of Ampt-hill, and if so, what? J. F. N. H.

*The Matches Family.*—Can any of your correspondents furnish me with the original and proper spelling of the name of a family now called "Matches." They settled in Cumberland some thirty years ago, having previously lived in the Orkney Isles. DEV. MORNET.

*Charles Steward of Bradford-on-Avon.*—On the north side of the chancel of the parish church of Bradford-on-Avon, near the east end, is a large and striking marble monument in memory of a "CHARLES STEWARD." It contains a full-length figure, habited in the well-known costume of the time of James II. Who "Charles Steward" may have been is not known, but tradition says that he was of the royal line of "Steward" (or "Stuart"), though this may have arisen from the fact of his crest being a "*regal crown*." He lived at Cumberwell, a hamlet in this parish, though whether as owner or simply occupier is uncer-



tain. He married "Mary Compton" of the ancient family of that name at Hartpury in Gloucester. The arms he impales on his shield, however, are not those of "Compton of Hartpury," but those borne by the Marquis of Northampton. The arms as they appear on the monument are,—*Or, a fesse chequy argent and azure, within a bordure ermine, for STEWARD,—impaling, sable, a lion passant gardant or, between three esquires' helmets argent, garnished of the second, for COMPTON.* The crest is, *on a wreath or and azure a regal crown proper.*

We are at a loss to know who this "Charles Steward" may have been. The costly monument, and a very large and handsome marble slab over the place of his interment, on which the same armorial bearings are to be seen, would imply that he was a person of some wealth and station. Can any of your readers give us any information concerning him. His death took place in July 1698, and was the consequence, as we learn from a Latin inscription on his monument, of injuries received, in the first instance, by a fall from a horse.

WILLIAM HENRY JONES,  
Vicar of Bradford-on-Avon.

*Scotch Macaronic Poem.*—In Pinkerton's *Scottish Poems*, vol. iii., is one entitled the "Houlate," written during the reign of James II. By this time the Scottish kings had got completely ashamed of their Gaelic or Irish origin, and of the old court bards who were retained to commemorate it. The poem now referred to is a satire upon the institution and the language. It is as follows:—

*"The Ruke callit the Bard.*

"Sa come the Ruke, with a rerde and a rane roch,  
A bard out of Irland with banochadee!  
Said 'Gluntow guk dynydrach hala mischty doch;  
Reke her a rug of the rost, or scho sall ryve thee!  
Misch makmory ach mach momitir moch loch;  
Set her doun, gif her drink; what deill ayles ye?'  
O'Dermyn, O'Donnall, O'Dochardy Droch;  
Thir are the Ireland kings of the Erchrye;  
O'Knewlyn, O'Conoquhar, O'Gegre Mac Grane,  
The Chenachy, the Clarschach,  
The Beneschene, the Ballach,  
The Krekrye, the Corach  
Scho kennis thame ilkane."

Will an Irish or a Gaelic reader translate this?  
H. C. C.

*Motto.*—Can any of your readers kindly supply me with a motto for a "thing of shreds and patches;" in other words, a book containing anecdotes, episodes, and incidents of travel and social military adventure? There is nothing of war in its pages, but a great deal of love, &c. An English motto would be preferred.  
M. S. R.

*Destruction of Irish Records and other MSS. by the English.*—An elegant but diffuse Irish writer of the last century (Mr. William Webb), in his

*Analysis of the History and Antiquities of Ireland, prior to the Fifth Century*, Dublin, 1791, says,

"It was till the time of James the First an object of (the English) government to discover and to destroy every literary remain of the Irish, in order the more fully to eradicate from their minds every trace of their ancient independence."

The author afterwards specifies instances of this destruction, viz. by Sir Geo. Carew and Sir Henry Sidney in Queen Elizabeth's reign.

What corroboration can be adduced of this charge (probable, however, in itself)? Who was Mr. Webb?  
H. C. C.

*The Two Families De Albini.*—What were the arms:—1. Of De Albini, *Brite*, Lord of Belvoir Castle? 2. Of De Albini, *Pincerna*, Earl of Arundel? And what were the places, in Normandy or Brittany, from which these two families respectively took their names?  
MELETES.

*Celtic Cumberland.*—Mr. Geo. Ellis, in his Introduction to his *Specimens of Early English Metrical Romances* (p. 35. of Bohn's edition), in a note, says that the *Regiam Majestatem* contains many Celtic or British terms, "*and so do various old charters respecting Cumberland and Dumfriesshire.*" Where are these charters? and what are their dates? Have any of them been published? Extracts from them, showing the Celtic or British words, would be a contribution to ethnology.

H. C. C.

*Royal Fishes.*—What are the texts in the imperial civil law which make the greater fishes a fiscal property? The germ of the institution seems hinted at by Juvenal, in his 4th Satire:—

"Si quid Palfurio, si credimus Armillato,  
Quicquid conspicuum pulchrumque est æquore toto  
Res fisci est, ubicunque natus."

H. C. C.

*Captain Henry Mowatt, R. N.*—In Rodd's Catalogue of Books and MSS., London, 1843, p. 62., is the following:—

"Mowatt (Capt. Henry, R.N.), Relation of the Services in which he was engaged in America from 1759 to the close of the American War, 1783, folio."

Can any of your readers give me any information of the whereabouts of this manuscript, or of its contents? I am very desirous to obtain a correct transcript of it, as it will probably throw light on an important point of American History.  
NOTTING HILL.

*Plaistow.*—There are Plaistow in Essex, Plaistow near Bromley in Kent, Plaistow in Sussex, near Petworth, all near Roman sites. The word "Play" is found in the word "Playford" applied to a Roman site in Suffolk. What does Plaistow mean? Does it denote the site of a Roman amphitheatre, a place for plays or games?  
HYDE CLARKE.

*Forty Days' Rain after certain Saints' Days.* — The well-known saying that if it rains on St. Swithin's Day it will rain for forty days after, is believed in France of St. Medard's day. In Tuscany the same thing is said of St. Gallo's day; and in Rome of a saint whose name I could not learn. Can any of your readers supply me with the name, and the date of his festival? A. A.

*Napier's Bones.* — Did this ingenious contrivance ever come into frequent use, or was it superseded at once by logarithms — the other splendid discovery of Napier? I think I once saw a box of them many years ago, when I neither knew their name nor use, on a lumberer's stall. Can they be purchased now anywhere? The only allusions to them that I have ever seen are in *Hudibras*, who despoils Sidrophel of them and other plunder; and in one of Walter Scott's novels, where one of the characters swears "by the bones of the immortal Napier." Was Napier Baron or only Laird of Merchistoun? What did he contrive to fill his *Rabdologia* with, the explanation of the use of the "bones," or "rods," being so simple? E. G. R.

#### *Cranmer's Life Abridged.* —

"The Abridgment of the Life of the most Reverend Father in God, Thomas Cranmer, Sometime Lord Archbishop of Canterbury, composed by John Strype, D.D., and containing the History of the Church of England, and the Reformation of it during the Primacy of the said Arch-Bishop. Done by John Conrad Stephen Hölling, Superintendent of the Churches in the County of Delmenhorst, and First Minister of the Gospel in the chief City thereof. Hanover, Printed for Nicholas Förster, Bookseller to His Majesty, 1725."

This small octavo of 202 pages is dedicated to His Highness Prince Frederick. Is it in any way remarkable? S. F. CRESWELL.

*Cardinal Pole.* — I lately acquired a beautiful copy of a little work, of which the following is the title: —

"*Epistolæ Duæ Duorum Amicorum, ex quibus vana, flagitiosaque Pontificum Pauli Tertii et Julii Tertii, et Cardinalis Poli, et Stephani Gardineri Pseudo-episcopi Vintoniensis Angli, eorumque adulatum sectatorumque ratio, magna ex parte potest intelligi. Apocalypsis Cap. 18. Cum papæ privilegio, ad momentum horæ.*"

It is not paged. At the end is an article "de Studio et Zelo Pietatis Cardinalis Poli," consisting of four leaves.

Can you give me any information in relation to this small, and, I suspect, rare little volume. J. M.

*Airish or Arish.* — In Cornwall, and I believe also in Devonshire, a field from which corn has been cut, a stubble field, is so called. Can any of the readers of "N. & Q." say whence the word is derived? JOHN MACLEAN.

Hammersmith.

*Penhill.* — Penhill is a hill at the commencement of Wensleydale in Yorkshire. What is the derivation of this name? And what the *correct* story attached to it? T. S. V. C.

*Frederick VII., King of Denmark.* — Is the King of Denmark descended from Frederic, Prince of Wales, father of George III., and if so, how? Who is his heir? A. M. W.

*Books that never existed.* — A ten days' sale of a superb collection of ancient and modern books, among which is an early Luther's Bible printed on vellum, is advertised by Heussner, of Brussels, to commence Nov. 3, 1858. In it is the following curious volume: —

"Lot 1903. Catalogue d'une tres-riche mais peu nombreuse collection de livres de feu M. le Comte J. N. A. de Fortoas. Mons. s. d. in-8° d. maroq. vert. [Saturday, Nov. 13.]

"Tiré à petit nombre d'exemplaires, ce catalogue restera toujours recherché, comme souvenir d'une farce de bibliophile fort bien jouée. On sait que la bibliothèque et les livres en question n'ont jamais existé."

Mr. Heussner is a bookseller of the highest respectability, son-in-law and successor to Heberle of Cologne, formerly a very extensive collector of curiosities and ancient books: he would not use the words "on sait" without good authority. Do any of your readers recollect any other list or catalogue of imaginary books? GEORGE OFFOR.

Hackney.

#### *Minor Queries with Answers.*

*Dr. John Thomas.* — It appears there were two persons of the name of Dr. John Thomas, not easily to be distinguished; for somebody, says Bishop Newton, was speaking of Dr. Thomas, when it was asked, "Which Dr. Thomas do you mean?" "Dr. John Thomas." "They are both named John." "Dr. Thomas who has a living in the city." "They have both livings in the city." "Dr. Thomas who is chaplain to the king." "They are both chaplains to the king." "Dr. Thomas who is known to be a very good preacher." "They are both known to be very good preachers." "Then the Dr. Thomas who squints." "They both squint." It is said that they were, afterwards, both bishops. Wanted particulars of these different, identical, clergymen by

A PUZZLED ONE.

[During the last century there were three bishops connected with the Church of England bearing the same name, that of Dr. John Thomas, which has occasioned some confusion in the various notices of them. Even the careful Mr. Perceval, in the first edition of his valuable list of the English Episcopate has confounded two of them. We will notice each in the order of his consecration.

1. Dr. John Thomas of the Merchant Taylors' School; afterwards of Catharine Hall, Cambridge, B.A. 1713;



M.A. 1717; D.D. 1729; Rector of St. Vedast, Foster Lane in 1736; Chaplain to the King; Dean of Peterborough; Bishop Elect of St. Asaph, but consecrated as Bishop of Lincoln, April 1, 1744; and translated to Salisbury, Nov. 25, 1761. Ob. July 19, 1766.

2. Dr. John Thomas, Fellow of All Souls' College, Oxford; Rector of St. Benedict's and St. Peter's, Paul's Wharf; Canon Residentiary of St. Paul's, and Chaplain to the King; consecrated Bishop of Peterborough, Oct. 4, 1747; translated to Salisbury, 1757; to Winchester, 1761. Ob. May 1, 1781.

3. Dr. John Thomas, Vicar of St. Bride's, Fleet Street; Dean of Westminster, 1768; and consecrated Bishop of Rochester, Nov. 13, 1774. Ob. Aug. 22, 1793.

From this sketch it would appear that the first two are the clergymen noticed by Bishop Newton, as both were chaplains to the king, as well as incumbents in the city. That the first Bishop Thomas squinted is evident from the following anecdote related of him. "He was entertaining the company with a humorous account of some man. In the midst of his story he stopt short and said, 'The fellow squinted most hideously;' and then turning his ugly face in all the squinting attitudes he could, till the company were upon the full laugh, he added, 'and I hate your squinting fellows.'"]

*Keating's History of Ireland.*—O'Connor, in his *Dissertations*, p. 10., says of the English translation of this remarkable work:—

"It is but justice to inform the reader that this pretended translation has hardly rendered him (*i. e.* the author) justice in a single period through his whole work. The history given in English under Keating's name is the grossest imposition that has ever yet obtruded on a learned age."

Do other Irish scholars share in this opinion? Where and when was the Irish Keating published?

H. C. C.

[Keating left his *History of Ireland* in manuscript, which Dermo'd O'Connor, who styles himself "Antiquary of the Kingdom of Ireland" pretended "faithfully to translate from the original Irish language." Although the folio edition of this work has three different title-pages, dated 1723, 1726, and 1732, there was but one impression of the body of the work. Curiously enough the title-page of 1726, as well as that of 1732, are both called "The SECOND Edition, with an Appendix, collected from the Remarks of the learned Dr. Anthony Raymond of Trim." At the end of the Appendix published in 1726, Creake the publisher has printed the following unfavourable notice of the translator:—

"To the Subscribers for the first edition of Dr. Keating's *History of Ireland*.

"GENTLEMEN.—The hardships I have undergone, by the vile treatment I have received from the translator Dermo'd O'Connor, who, without any thought or design of paying the expences of paper, print, engraving, and other accidental charges, before the *History* could be published, spent and imbezelled about the sum of £300 in the space of seventeen months, great part of it being subscription money, which he never brought to account, nor I never knew of, till publication of the *History*; by which means I am greatly a sufferer in the publication, as being obliged to pay out of my own pocket about the sum aforesaid, more than I have as yet received for this *History*. As this is fact, it is a sufficient reason for falling the price of the *History*, to be sold for £1 10s. bound, which is much cheaper than the subscription price; but having no other way to reimburse me the money that I'm out of pocket, I hope you will excuse, Gentlemen, your most

obedient servant, B. CREAKER." After this pathetic epistle, we are not surprised to find the translator's name omitted from the title-page dated 1732.]

*Eve's Apple.*—What is the origin of the common mistake of calling the fruit of the forbidden tree an apple? No such phrase occurs in the scripture, and its use has given rise to a great many unseemly remarks, and sorry jokes.

F. S. A.

[The mistake is probably due in part to a not very correct translation of the Latin word *pomum*. From "*Pomum Adam*," we get "*Adam's apple*." Other circumstances, however, have helped the error. The idea that the fruit of Eden was an apple seems also to have found some countenance in former days among the learned Jews. Thus, on the Song of Solomon (ii. 5.), "comfort me with apples," the Targum has "*apples of the garden of Eden*." See also Song viii. 5. The supposition that the forbidden fruit was an apple may have originated thus. It has long been known that there grows in parts of Palestine a tree supposed to bear the identical kind of fruit by eating which our first parents fell. "*Sunt ibi [in Palestina] arbores, quæ gignunt poma, quæ dicuntur Poma Adam, in quibus morsus [!] evidentiissime apparet*" (Du Cange, ed. Henschel, on *Pomum Adam*). Now of this tree we have a recent and trustworthy account from the able pen of Dr. Robinson, in his valuable *Biblical Researches* (1856, vol. i. p. 522., &c.) It is—such at least is his very satisfactory conclusion—no other than the *Asclepias gigantea*, the fruit of which, though beautiful to the eye, is a mere puff-ball and collapses on being touched; and this fruit, says the learned Doctor, externally resembles a large smooth apple or orange. May not this resemblance have given occasion then, through the intercourse of our fathers with the East in days long past, to the old-fashioned persuasion, whether aided or not aided by any Jewish tradition, that the forbidden fruit of Paradise itself was actually an apple? Much interesting information on this subject may be found in Dr. Robinson's work, as already referred to; and the curious reader may also consult pp. 2–6. of the short *Dissertatio de Arbore Scientiæ Boni et Mali*, by Olaus Celsius, who cites, as well known, the following quaint couplet:—

"Adam primus homo damnavit secula poma,  
Per malum nobis intulit omne malum."]

*History of Bedfordshire.*—Are there any histories of Bedfordshire? and if so, what? In what diocese are the parishes of Millbrook and Ampt-hill situated?

J. F. N. H.

[Millbrook and Ampt-hill are in the diocese of Ely. For the topography of the county, consult Lysons's *Account of Bedfordshire*, 4to., 1813; Parry's *Select Illustrations*, containing Bedford, Ampt-hill, Houghton, Luton, and Chicksand, 4to., 1827; Fisher's *Collections*, 4to., 1817; and Fisher's *Monumental Remains and Antiquities*, 4to., 1828. In the British Museum, Addit. MS., 21,067, are T. O. Marsh's collections for the Biography of Bedfordshire.]

"What is a Spontoon?"—In *The Mayor of Garratt*, Act I. Sc. 1., the inimitable Major Sturgeon says: "Oh! could you but see me salute! You have never a spontoon in the house?" "No!" answers Sir Jacob, "but we could get you shove pike." What sort of weapon was a spontoon? As the Enfield rifle has superseded "Brown Bess,"



in a few years people may wish to know exactly what a musquet was? A. A.

[A spontoon is a weapon much like a halbert, formerly used instead of a half-pike by the officers of British regiments of infantry. With its motion certain commands were understood; thus, when planted, the regiment halted; when pointed forwards, it marched; and when pointed backwards, it retreated. — Meyrick's *Ancient Armour*.]

### Replies.

#### LORD WELLESLEY'S RESIGNATION.

(2nd S. vi. 247.)

The "Statement," respecting which your correspondent L. inquires, may be found in the *Times* of May 20, 1812, *Courier* of same date, and *Morning Chronicle* of the following day. It had previously been circulated privately, as appears from the second leader of the *Courier* of May 20, 1812. The publication of the "Statement" in the newspapers seems to have been precipitated by a reference to it in the *Morning Chronicle* of May 18, 1812, which reference is noticed in the *Courier* of the same evening. The subject came subsequently before the House of Lords, in the angry debate of June 8, 1812 (Hansard, vol. xxiii. col. 365); and the "Statement" itself again appears in Hansard, being appended in a note. It is very plainly alluded to in the *Edinburgh Review* of July, 1812, p. 37., as also in Napier's *Peninsular War* (ed. 1851, iv. 155): and Lord Wellesley's sentiments, though not so plainly set forth as in the "Statement," are distinctly traceable, to a certain extent, in a pamphlet entitled, *Authentic Correspondence and Documents explaining the Proceedings of the Marquess of Wellesley and of the Earl of Moira*, 5th ed. 1812; a loosely printed pamphlet of 87 pages, price 3s. 6d., evidently published in the interest of Lord Wellesley.

The "Statement," though not an official document, is a paper of great historical importance. Its private circulation, whether in foul play or in fair, by Lord Wellesley's "friends," and its consequent publication in the newspapers of the day, evidently had the effect of preventing his Lordship's return to office after the assassination of Mr. Perceval, perhaps as premier. He missed that chance, and never recovered it. As one ground of his resignation was dissatisfaction at the insufficient aid afforded by the Perceval administration to Lord Wellington in Spain, had the Marquis returned to office with power to carry out his own ideas, and had he retained that power at the period of the battle of Vittoria in 1813, the probability is that his illustrious brother, instead of having to wait till the spring of 1814, would have been able to invade France ere the year 1813 had terminated, in which case the af-

fairs of Buonaparte might have been brought to a speedier crisis, and no small expenditure both of life and treasure spared.

The manner in which the "Statement" came under the notice of the House of Lords is curious. Lord Wellesley had complained that in his attempts to form an administration after Mr. Perceval's death he had been met by "personal animosities" of a "dreadful" kind (on the part of the surviving members of Mr. Perceval's ministry, who refused to hold office with him). The Earl of Harrowby says in justification (*Hansard*, June 8, 1812), "We offered to form an administration with the noble Lord" [Wellesley] . . . "himself to have the distinguished place." But "was there not a STATEMENT published in the newspapers, in which the noble Lord accused his late colleagues of incapacity" &c.? This unlucky Statement was more particularly an attack on Mr. Perceval, who had fallen by the hand of an assassin not long before. "Was this a moment for attack on that right hon. gentleman, when he was no longer in existence to answer it? Was it fitting that, when we had just returned from the melancholy duty of following his hearse, the publication of such a *Statement* should be thrust upon us?"—Lord Wellesley replies, "The fact is, that many of my friends, who were very anxious with respect to the causes of my resignation, took down in writing expressions which I dropped in the heat of conversation, some of which I would now recal, but which I would not substantially retract." He would have given any money, Lord W. added, that the Statement had not been published just then. He might well say that. No wonder that Pearce, in his *Life of Lord Wellesley*, leaves the subject untouched.

It may be as well to bring the dates into one view. Lord Wellesley tendered his resignation to the Prince Regent, Jan. 16; surrendered the seals of office Feb. 19. Mr. Perceval was assassinated May 11, buried May 16. Reference to the statement reflecting on Mr. P., in *Morning Chronicle* and *Courier*, May 18. Publication in *Times* and *Courier*, May 20, in *Morning Chronicle*, May 21. Debate in House of Lords, June 8. (All in 1812.)

THOMAS BOYS.

#### THE WORKS OF FRANCIS QUARLES.

(2nd S. vi. 201. 299.)

Your Dublin correspondent, Άλιεύς, has now placed beyond debate, I think, the authorship of the *Loyal Convert*, as well as verified another very interesting political tract by Quarles — *The Profest Royalist: his Quarrell with the Times* — which is not to be found in the library of the British Museum. He states, however, that the last-mentioned was published at Oxford, whereas Lowndes assigns London as the place of its publi-



cation. Are the three tracts (*The Loyall Convert*, *New Distemper*, and *Whipper Whipt*) reprints in one vol., having a new title; or, three books bound up together; having distinct paginations? Most likely they appeared originally in Oxford, and (perhaps) were subsequently republished by the author's friends in London. *The Loyall Convert* bears on its title-page the date of 1643, which Thomason, the cotemporary bookseller, has altered to 1644, adding also the very day of its publication—namely, the 9th of April. That amendment looks too precise for questioning, and it tallies, moreover, with the well-authenticated accounts of the author's last sad experiences.

I incline to the opinion that the above three tracts were separate publications, and that the *Loyall Convert* is the first in order, as well as in interest. It was that, at least, which occasioned the interference of Parliament, the confiscation of the author's property, &c. The other two (i. e. *New Distemper* and *Whipper Whipt*) are neither mentioned by the poet's biographers, nor included in any bibliographical list.

There are two other works, usually attributed to Quarles, but which I am unable to verify—*The School of the Heart*, and *Judgment and Mercy for Afflicted Souls*. When was the first originally published; or what is the date of the earliest copy extant? It was reprinted at Bristol in 12mo. 1808. The second was reprinted in London in 8vo. 1807, and edited by "Reginald Wolfe, Esq." (i. e. the Rev. T. F. Dibdin, D.D.). The pseudo-editor, although professing to bestow "a biographical and critical introduction" to the "new edition" of the work in question, contents himself by giving the most meagre and disconnected extracts imaginable from the writings of others, omitting altogether notices of previous editions, as well as his authority for attributing the book to Quarles. I have a strong suspicion that both these works owe their origin to the zeal of some surviving friend of the poet (perhaps Benlowes), who collected the material for each out of his common-place book, or other *disjecti membra* found in his bureau—if, indeed, they were not invented for the nonce by some speculative bookseller in the seventeenth century. B.

[*The School of the Heart* was first published in 12mo., 1647; again in 1674, 1675, and 1676. It first appeared with Quarles's name in the Bristol edition, 12mo. 1808, with a Preface signed "C. De Coetlogon, Lower Grosvenor Place." In 1845, Mr. Tegg also issued an edition with Quarles's name; and the same firm, in its forthcoming Trade Sale, has announced a new edition, still with Quarles's name. Now, it is stated in the third edition of *The School of the Heart*, 1675, that it was written by the author of *The Synagogue* annexed to Herbert's *Poems*, which is generally ascribed to Christopher Harvey, or Harvie. See the prefatory notice to *The Synagogue* printed with Herbert's *Temple* (Pickering's edition); Walton's *Angler*, by Sir Harris Nicolas, p. 156.; Sir John Hawkins's notes to Walton's *Angler*; and "N. & Q." 1<sup>st</sup> S. iii. 390. 469.; iv. 141. 241. 440.; v. 92.—ED.]

MILLBROOK CHURCH (2<sup>nd</sup> S. vi. 246.), AND THE  
HEWETT MONUMENT (2<sup>nd</sup> S. vi. 294.)

I have been requested to give some farther extracts from my notes concerning the family of Hewett of Amphill and Millbrook, and have much pleasure in complying.

The epitaph inscribed on the mural tablet, to which I referred, runs thus:—

"Hic jacet Armigeri Gulielmi corpus Huetti  
Uxorisque Mariæ, quam fati priorem  
Eripuerunt; duos Natos tunc mortua Mater  
Post se sollicito patri mundoque reliquit,  
Hæc est conditio, status hic, hæc gloria carius,  
Nostra sit hæc quamvis non est lux crastina nostra.  
Gulielmus . . . . .  
Maria obiit 7<sup>mo</sup> die Junii, 1602."

Extract from parish registers:—

"Maria Hewet the wife of William Hewet, gent., was buried . . . . . day of June, 1602.

"William Hewet, Esquyre, was buried y<sup>e</sup> 23<sup>d</sup> Mar. 1622."

Since I wrote the article (2<sup>nd</sup> S. vi. 294.), I have been informed that the remains of other shields besides those mentioned existed on the sarcophagus, and that the shield I noted as quartered consisted of the Hewet arms quartered, and impaling others. The probability, then, is that the shield stood thus: Sa. a chev. counter, embattled between three owls arg., quarterly, with gu., 10 billets or, 4. 3. 2. 1. for Button of Amphill, whose heiress, Margaret, daughter of William Button, Amphill, married Thomas Hewet from Shenleybury or -bower, Herts, the grandfather of William of Millbrook. The impalement was probably Price or Ap Rheese of Wasingley, Hunts, whose daughter Mary (as above), married Wm. of Millbrook. Any other shield must have been for Tilston, of Tilston, Cheshire, mother of Wm. of Millbrook: Az., a bend coticed or, between three garbs of the second.

With respect to the extinction of the family, this I imagine to be scarcely probable, as there are no less than thirteen lines from which descendants may exist. The Visitations of 1566—1582 give four sons of Rich. of Amphill by Margery Tilston, viz. Wm. of Millbrook, Edmund, Aylmer or Arthur of London, and Robert.

Visitation of 1634 gives two sons of Wm. of Millbrook by Mary Ap Rheese or Price, viz. Robt., afterwards of Amphill, and William; and eight sons of this Robert of Amphill, viz. Francis, John, Charles, Robert, Thomas, William, Andrew, and Edward, by Mary, daughter of Sir Edward Mowryngs, Knt. and Bart. of Waldersham or Waldershey, Kent.

Whether any of these sons succeeded to the paternal estates I do not know, nor when these lands passed out of the family. There is a Visitation of 1669 in the Heralds' College, which might elucidate this point, as far as that date; but as the



exorbitant charges made by the Heralds preclude reference to the Visitation, I must propose the Query in your paper.

The register-books of Millbrook give, in addition to the lines mentioned, the baptism of a "William, the sonne of Edmund Hewet and Margaret his wyfe, 1615."

The registers of Amptill may perhaps elucidate the problem of the existence of any descendants, and the wills in the Diocesan Will-office and Doctors' Commons may enable me to identify them; but I do not as yet possess any extract from the books pertaining to that parish. Perhaps the publicity given to the matter through the columns of "N. & Q." may produce communications from persons who believe themselves to be descended from the Hewets of Amptill and Millbrook.

The only suggestion of any descendants of that family I have discovered is (and I give the authority entirely on its own merits), the pedigree of the Hewetts of Dunston-Bassett, and Stretton (now represented by Sir George Hewett, Bart.), given in Nichols's *History and Antiquities of Leicestershire*; thus —

"Pedigree of Hewet of Dunston-Bassett and Stretton, from the Visitation of 1681-2, signed by George Hewett, Mar. 24, 1681-2. N.B. In proof of Arms, Mr. Hewett referred to the Bedford books, and alledged he had a sanction of the Arms, signed by Mr. Camden.

"Wm. Hewett of Milbrooke and Amptill, Beds, afterwards of Dunston-Bassett, married . . . . . Dickens, &c. &c."

The only William not accounted for mentioned in the pedigree of Hewet of Amptill and Millbrook, is William, second son of William of Millbrook, and Mary Price or Ap Rheese; but as the will of Sir William Hewett, Knt., Lord Mayor of London, proved 1566, bequeaths to his "nephew," William, son of brother Thomas, his property, &c. at Dunston-Bassett, it is obvious the William afterwards of Dunston-Bassett (as above) must be, if correct at all, a William not mentioned in Amptill pedigree, a son of Thomas of Shenleybury, Herts, and Margaret, the heiress of the Buttons of Amptill. But Thomas, the brother of Sir William, was a wealthy merchant, and his will (1575) does not mention any son Richard, nor property at Amptill; but it mentions instead a son Henry, and his own wife Elizabeth (instead of Margaret), and his manor or grange called Shire-oak, Notts.

If the Thomas Hewett from Shenleybury, Herts, who married the heiress of the Buttons of Amptill, was Thomas, the brother of Sir William Hewett, the Lord Mayor, the Hewetts of Amptill and Millbrook were descended from the ancient family seated anterior to the Conquest at Manor Hewits, Ashford, Kent (*vide* Hasted's *Hist. Kent.*), afterwards of Yorkshire, from which sprang the families of Hewetts, Headley Hall, York, barts.; Pishiobury, extinct in main line with George, Viscount Hewett; Shire-oaks; and Stretton.

I fear I have already trespassed too much upon your space, but if the subject is of sufficient interest, I will on a future occasion unravel the tangled thread of the descent of these families, which have been confused together by all genealogists from the similarity of Christian names, and from want of sufficient research into wills and such evidences. J. F. N. H.

#### THE ROOD LOFT.

(2<sup>nd</sup> S. vi. 141. 193. 270.)

How either of your correspondents, H. D'AVENY or LINCOLNIENSIS, could pronounce unnecessary or irrelevant my supplying an omission which went to the serious extent of leaving out the First Person of the Blessed Trinity from the doxological termination of one of the hymns of the Church I cannot understand. The omission of the copyist was accidental, no doubt, but the four lines were given in "N. & Q." as copied from the lectern, and it was surely of some importance to restore the serious omission. As to the word *et*, I have a shrewd suspicion how the case stands with it, but must wait for my next opportunity of visiting Ranworth to make sure.

My assertion that the verse in question was never sung after the epistle or gospel is considered "not satisfactorily established," and it is observed that a very little examination will probably justify the contrary assumption. Why really I never expected to be called upon to prove that the well-known hymn, *Jesu Redemptor omnium*, of which the verse under discussion forms the well-known termination, and which has been used for ages in the divine office at *matins* and *vespers*, was ever used at *mass*! I might as well be asked to prove that the chasuble and mass vestments were never used at the office in choir. But if the verse in question was painted at the back of the lectern for actual use — which I still doubt — it must be observed that during the Octave of Christmas, and on some other festivals, all the hymns at the different canonical hours were ended with this same verse. So that possibly it may have been conspicuously painted there for the convenience of the choir, saving them the trouble of turning each time to the actual hymn of which it forms the proper conclusion. But no one who knows anything of the distinctive usages of mass and office, would venture such an assertion as that any verse of a hymn of matins or vespers was ever repeated after the epistle or gospel at mass.

Nor can it avail to recur to the variations in the uses of religious orders; for the question is here of a lectern in a parish church; nor did the religious of any order ever use an office hymn at mass. After the epistle, was chanted a Gradual, Tract, Prose or Sequence; after the gospel was simply answered, *Laus tibi Christi*, or more an-



ciently *Amen*. The place from which the gospel was sung was always elevated, and called sometimes the *jube*, sometimes *pulpitum*, *analogium*, *ambon*, or simply *gradus*. The gospel was formerly sung on the south side, where the men stood. See Amalarius, *De Off.*, lib. iii. c. 2., as referred to by Mr. Maskell in his *Ancient Liturgy of the Church of England*, p. 46. *note*; where he also observes that an old *Ordo Romanus* takes it for granted that on entering a church one would have the men on the right hand, or south side, and the women on the north. F. C. H.

## JEST BOOKS.

(2nd S. vi. 206. 272.)

Subjoined is a list of Jest Books in my possession, not included in R. S. Q.'s list. They are all in prose, and fall within the proper denomination of Jest Books:—

Amusements, Serious and Comical, or a New Collection of Bon Mots, Keen Jest, Ingenious Thoughts, Pleasant Tales and Comical Adventures, 8vo., Lond., 1719.

British Jester, or Wit's Companion, by Marcus Merry, Esq., 18mo., Lond., 1797.

The Budget of Mirth, frontisp., 12mo., Dublin, 1804.

The Button Makers' Jest, by George King of St. James's, Button Maker, 12mo., Lond., n. d.

The Cabinet of Mirth or Comic Medley, 12mo., Lond., n. d.

The Care Killer or Betsy Dawson's Drolleries, frontisp., 12mo., Lond., n. d.

The Care Killer, or a Happy Knack of Spending an Evening without Company, by Jonathan Jolly, Esq., Fellow of the Royal Society of Attic Wits, 12mo. Lond., 1807.

Colman's Jest, frontisp., 12mo., Lond., n. d.

The Comical Jester, or Laughable Companion, frontisp., 12mo., Lond., 1808.

The Convivial Jester, or Bane of Melancholy, frontisp., 12mo., Lond., 1800.

The Court of Momus, being a Choice Collection of Original Jest, frontisp., 12mo., Lond., n. d.

Cut and Come again, or Humorous Bar Anecdotes, a Specimen of Irish Originality and Current Wit, 12mo., Dublin, 1812 and 1818.

The Droll Miscellany, or Book of Fun, by Ferdinando Funny, Esq., M. M., and Professor of Drollery, 12mo., Dublin, 1760.

England's Genius, or Wit Triumphant, 8vo. Lond., 1734.

Fragmenta Aulica, or Court and State Jest in Noble Drollery, by T. S. Gent., frontisp., 12mo., Lond., 1662.

The Fun Box broken Open, or Joke upon Joke, 12mo., Lond. and York, n. d.

The Funny Jester, by Sir Toby Tickleside, Alderman and Citizen of Comus's Court, 8vo., Gainsborough, 1791.

Garrick's Jest, frontisp., 12mo., Lond., n. d.

The Infant Roscius, or New Museum of Wit, 12mo., Lond., 1805.

Irish Bulls selected by that Tight Lad Teddy Oeh Flannigen, portrait, 12mo., Lond., n. d.

Irish Humourist, or Essential Spirit of Laughter, Part 1., 12mo., Belfast, n. d.

Joe Miller's Pickwick Jest Book, 12mo., Otley, n. d.

Jokes of the Cambridge Coffee Houses in the 17th

Century, by James Orchard Halliwell, 12mo., Cambridge, 1842.

The Jolly Sailor's Jester, or British Tar's Companion, frontisp., 8vo., Southwark, 1795.

The Laird of Logan, 12mo., Glasgow, 1841.

Laugh and be Fat, or an Antidote against Melancholy, 7th edition, 12mo., Edinburgh, 1764.

Laugh and be Fat, or the Wit's Companion, 12mo., Dublin, 1822.

Laugh and Grow Fat, or the Comical Budget of Wit, 12mo., Falkirk, 1827 [*a different work from that in R. S. Q.'s list.*]

Literary Pills to dispel Melancholy, or Momus's Cabinet of Mirth, 18mo., Lond., 1811.

Magazine of Wit, 12mo., Dublin, 1808.

The New British Universal Jester, or the Wit's Companion, frontisp., 8vo., Lond., 1788.

The New Joe Miller, or Jester's Companion, 12mo., York, n. d.

The Nut Cracker, and every Nut a Sound Kernel, by Timothy Tickle, Esq., Chief Joker to the God of Laughter, 12mo., Lond., 1804.

Olla Podrida from the Hull Advertizer, 12mo., Hull, n. d.

The Pickwick Treasury of Wit, or Joe Miller's Jest Book, 12mo., Lond., 1845.

Pills to Purge Melancholy, by J. Grin, Esq., portrait, 12mo., Dublin, n. d.

The Pleasing Jester, or Merry Companion, 12mo., Lond., 1776.

Polly Peachum's Jest, 8vo., Lond., 1728.

Quick's Whim, or the Merry Medley, 12mo., Lond. 1791.

The Rational Humourist, frontisp., 8vo., Beverley, 1815.

Sprightly Jester, or Coffee House Companion, 18mo., Lond., n. d.

Tegg's Prime Jest Book, Bang up to the Mark, 12mo., Lond., n. d.

Tim Grin's Jest, or the New London Joker, 3rd edition, frontisp., 8vo., Lond. 1788.

Town and Country Jester, 12mo., Lond., n. d.

Universal Jester, by Ferdinando Killigrew, Esq., frontisp. 12mo., Lond., n. d.

Wit's Library, frontisp., 12mo., Derby, n. d.

Yankee Notions, or American Joe Miller, 12mo., Glasgow, 1842.

Yorick's Budget, or Repository of Wit, frontisp., 12mo., Newcastle-on-Tyne, 1810.

I may mention that of a few of the foregoing I have duplicate copies, which I shall be pleased to exchange for others with any collector who may also have any duplicates. SUMOM.

## PHYSICIANS' FEES.

(2nd S. v. 495.)

In the old days of the Egyptians, when a man was sick, his relatives used to inquire among neighbours and persons passing near the house, if they knew of any remedy for the complaint under which the patient laboured. An "acknowledgment" for valuable counsel rendered was, I believe, the *origin* of the fee; touching which X. Y. makes a query which you have not answered. The sovereigns of heathen times paid their physicians by the year, from 2000*l.* to 4000*l.* sterling. This did not pre-

clude them from realising an equal amount by private practice. There is a tradition that the Emperor of China pays his physician a fixed salary, only during the time his majesty continues well. With the first symptom of indisposition the salary is stopped. Although the origin of fees is stated to be as above, it must be remembered that fees are not supposed to exist at all. I believe that, by such name, a physician cannot recover his honorarium for advice rendered. A counsellor would be in the same condition, but he takes his fee before the advice or service is rendered. Now there is a religious reason why fees are supposed not to be taken by physicians. Among the Christian martyrs are reckoned the two eastern brothers, Damian and Cosmas. They practised as physicians in Cilicia, and they were the first mortal practitioners who refused to take recompense for their work. Hence they are called the *Anargyri*, or, "without money." All physicians are pleasantly supposed to follow this example. They never take fees, exactly like Damian and Cosmas; but they meekly receive what they know will be given, out of a christian humility, and with a certain or uncertain reluctance, which is the nearest approach that can be made in these times to the two brothers who were in partnership at Egea, in Cilicia; and who were clever enough to carry on the establishment long after their decapitation, by curing Justinian of a perilous disease, simply by their intercession; not, however, without fee, for he had to pay a monstrous heavy bill for the erection of churches built by him out of pure gratitude for his recovery.

J. DORAN.

## RUSHWORTH'S DIALOGUES.

(2nd S. vi. 230.)

Having looked into Des Maizeaux's *Account of the Life and Writings of Wm. Chillingworth*, I send the following extracts, which will throw light on some of the points which occasioned perplexity to your correspondent S. C. :—

"I must not forget his Answer to some Passages in the Dialogues publish'd under the name of Mr. Rushworth. The occasion was this. The Lord Digby desir'd Mr. Chillingworth to meet Mr. White, the true Author of these Dialogues, at the lodgings of Sir Kenelm Digby, a late convert to the Church of Rome. Their conference turn'd upon Tradition: and as Mr. White had treated the same matter in his Dialogues, which were not yet publish'd, Mr. Chillingworth, probably at the request of the Lord Digby, selected out of them some passages relating to that subject, and confuted them."

In a note on the above paragraphs, Des Maizeaux says:

"Now that Mr. Chillingworth had a manuscript Copy of these Dialogues, when he answer'd some passages in them, I infer from this, that all those passages, except the first, are wanting in the several Impressions of the Dialogues: and it is probable that they were struck out

of the Manuscript by Mr. White, after he had seen Mr. Chillingworth's Answer. However, the editor of that Paper of Mr. Chillingworth hath intitled it: An Answer to some Passages in Rushworth's Dialogues: beginning at the third Dialogue, Section 12., p. 181. ed., Paris, 1654, about Traditions; taking for granted that all those passages are to be found in the third Dialogue, which he might be led into, by finding the first passage to be as cited; and concluding, without looking further, that the rest did follow."

In reply to S. C.'s Query, What is the external evidence on which the Answer to Rushworth is attributed to Chillingworth, I give an extract from Dr. John Patrick's *Abridgment of Chillingworth's Book*, which is cited by Des Maizeaux in a note, p. 225. :—

"As for the Additional pieces that follow the Book, and were never before printed, he that reads them will find by the clearness of expression, the close way of arguing, and strength of reasoning, sufficient to convince him that they are . . . the genuine productions of this great Man; but yet for his further satisfaction he may know, that the Manuscript out of which most of them were faithfully transcribed, is an Original of Mr. Chillingworth's own hand-writing, and now in the custody of the Rev. Dr. Tension."

With respect to Hallam's citation, it stands in the last edition of his *Literature of Europe* precisely as in the second. I doubt whether it is to be found at all in the *Religion of Protestants*. I should be inclined to suppose that the reference to "chap. iii. § 82," originally stood to Dial. iii. sect. 12. of Rushworth's *Dialogues*, and by some accident had been altered to its present form, which is undoubtedly incorrect.

For an explanation of the term "the Collier's Faith," I may refer S. C. to "N. & Q.," 1<sup>st</sup> S. v. 523. 571.; x. 334.

Ἀλκίης.

Dublin.

## Replies to Minor Queries.

*Haveringmere* (1<sup>st</sup> S. vii. 454.) — At the above reference was a query about this lake, which was said to be near Wales, and that if certain words of reproach were uttered by persons navigating it, their boat was instantly upset. No reply was given to the query about this legend. I have recently found that there was a mere called Haveringmere in the parish of Soham, Camb. It is now drained and cultivated, but one of the mills on it is called Harrymere mill. I cannot account for the confusion of Cambridgeshire for Wales, unless the city of Ely, from which Haveringmere was only two or three miles distant, was confounded with the river Ely in Glamorganshire. This has been done in the last two or three years, for the newspapers in the counties adjacent to Cambridgeshire regularly reported the progress of "The Ely Tidal Harbour and Railway Bill" (Glamorganshire), as something interesting to their fen friends! If Haveringmere at all re-



sembled Whittlesea and the other fen meres the tradition may be easily explained; for they were remarkable for sudden squalls of wind, very dangerous to boats, which the bargemen believed rose from the bottom of the mere. Whittlesea mere has recently been drained by steam, and is now chiefly under the plough. I recollect seeing in the newspapers at the time a statement that when its drainage was partially accomplished it was thickly covered with reeds, and the foxes from the adjacent coverts of Northamptonshire took refuge there, and for one season had perfect immunity from the hounds. I fear I have done but little to explain the tradition of Haveringmere. But if I have succeeded in fixing its locality aright, we must hope that some of your Ely readers will investigate the subject thoroughly.

E. G. R.

*Doctor Florence Hensey* (2<sup>nd</sup> S. vi. 245.) — W. B. MAC CABE asks whether this man is an Irishman, and whether any farther particulars are known concerning him; also, what became of him afterwards.

In the *Grand Mag.* for 1758 there is a long account of this person. The paper is headed, "Authentic Memoirs of the Life and Treasonable Practices of Doctor Florence Hensey, who received Sentence of Death 14th June, 1758, at Westminster for High Treason in holding traitorous Correspondence with France. Abridged from a pamphlet just published." The first paragraph in the paper is as follows:—

"Florence Hensey was born in the County of Kildare in Ireland, from whence he came very young to England, and soon after went over to Holland, where he was educated in the University of Leyden. His natural parts were rather phlegmatic than sprightly, so that he made greater advances in Physic and the laborious Sciences than in polite literature. He afterwards travelled in Switzerland, and continued some time at Berne, from whence he went to Italy, and from thence removed to Genoa; from Genoa he went to Lisbon, and traversed Spain in his way to France. By these travels he gained a competent knowledge of Italian, Portuguese, and Spanish; and his residence for some years in Paris enabled him to speak and write the French tongue with great fluency."

There is a long account of his career, but I cannot find anything more about him after his trial but what is mentioned by your correspondent.

A. B. S.

Torquay.

*End of the Fast of Lent* (2<sup>nd</sup> S. vi. 235.)—Some of your correspondents seem rather to argue as to what ought to be, than what is. I can not only repeat that the guns fired, the people rejoiced, and went out in their holiday clothes to Sorrento and Castellamare; but that I was told the reason to be, that at noon on the Saturday our Lord descended *ad inferos* to liberate the souls there, and, therefore, at that hour the fast was at an end.

What the opinion and the practice may be elsewhere, I cannot say: such it was, however, at Naples. MR. BUCKTON's letter is very curious and valuable. I hope his leisure will permit him to return again to the subject.

F. S. A.

*The Tricolor* (2<sup>nd</sup> S. vi. 215.)—I should feel much obliged if your correspondent would kindly refer me to the authorities on which the facts stated in his letter are based.

A. A.

*Medical Prescriptions* (2<sup>nd</sup> S. vi. 207.)—In answer to RHA's question, I beg to state what has been frequently communicated to me, namely, that the plan of writing medical prescriptions in Latin is universally adopted in Europe; and for this reason: That there may be one language common and intelligible to all medical students of either English or foreign Universities; otherwise, if a person educated at an English University learnt only to give prescriptions in English, and another person educated at a French (or any foreign) University learnt only to write prescriptions in French, neither Englishman nor foreigner would understand each other's prescriptions, because not acquainted with each other's languages.

M. B.

"*Some*," *peculiar Norfolk Sense of* (2<sup>nd</sup> S. vi. 285.)—To express "It is exceedingly hot," the Norfolk equivalent is, "That is *some* hotness." The word *some* here is not from the Saxon *som* (nonnihil), but from the French *somme*, and means *total*. "It is *total* hotness." The phrase "all and *some*" often occurs in Chaucer, meaning *all* and *total*. *All* is distributive, but *some*, meaning *total*, is collective. *Someness* in this dialect is *totality*.

"And shortly told all the occasion  
Why Dido came into that region,  
Of which as now me listeth nat to rime,  
It nedeth nat, it n're but losse of time,  
For this is *all* and *some*, it was Venus,  
His owne mother, that spake with him thus."

*Legende of Goode Women, Dido.*

"It is a congener of the Latin *id*, the Gothic *ida*, and the Sanscrit *idan*. That is similarly related to the Gothic *thata* and the Sanscrit *tat*." (*Eichhoff*, p. 88.)

T. J. BUCKTON.

Lichfield.

1. For this extended use of the word "*some*," in the sense of *much* or *exceeding*, we may in the first place find a parallel in the Scottish "*and some*." "*And some*," a phrase used in Aberd., Mearns, &c., as denoting preeminence above that which has been mentioned before." Thus, "wi' the foremost up, and *some*," equal to the foremost, and a *good deal* more than equal: "He'll sing wi' her, and *some*," he sings as well as she, and a *great deal* better. (Jamieson.)

2. T. (*some*), in Greek, has occasionally the same force as the Norfolk "*some*."  $\Delta\epsilon\omicron\varsigma$  τι, *timor*



ingens; *κακόν τι*, malum magnum (cited by Schleusner on *τις*, § 5.).

3. *ΤΙς, somebody* (Acts v. 36., "Boasting himself to be somebody"): *τι, something* (Gal. ii. 6., vi. 3.), i. e. a person of importance. On these and other passages of the New Testament the various versions may be consulted; and Schleusner, again, on *τις*, § 12., where he gives some striking instances.

4. In Latin, *aliquis* has a similar use. "Meque, ut facis, velis *aliquem*." (Cicero.)

"Aude aliquid brevibus Gyaris et carcere dignum,  
Si vis esse *aliquis*: probitas laudatur et alget."

Juvenal.

Instances might be largely multiplied. For *aliquis*, in the last example, some read *aliquid*. The sense is the same. THOMAS BOYS.

*Wells Library* (2nd S. v. 57.; vi. 178.)—I do not doubt the statement of A. A. that by simply asking for the key of the Library, it was immediately produced. I am aware that the principal verger (who I am glad to say is a most civil and obliging person), for several years past (as well as his predecessor), has been accustomed to give admission to the Library as one of the "sights" connected with the cathedral. My object in desiring access to the books was something more than mere curiosity; and I therefore applied to the authorities for permission, not only to see, but to use the books, and was informed by the Dean himself, that it was one of the rules of the Chapter, with respect to the Library, that no one should be allowed admission to it without the company of some authorised person during the whole period of the visit. I am, however, bound to say that the Dean, in the most gentlemanly manner, expressed his regret that the rules should be so stringent, and even offered to accompany me himself whenever I would like to use the books. He, as well as one of the Canons, have also shown their desire to relax the Library regulations, and I am not without hope that this will ere long be the case.

Many years ago the Library was valued more than it is now. I have reason to believe that the Chapter Registers contain frequent notices of the Library, and that statutes were obtained for its management. I know this was the case in 1679; and in 1696 a librarian was elected with a salary of 40s. a-year. No doubt this practice existed before that time, as well as after; in fact, I believe a salaried librarian was retained by the Chapter until a recent period. INA.

Wells, Somerset.

*Shakspeare Portraits* (2nd S. vi. 227.)—I have often seen a very large full-length portrait of Shakspeare in the hair-cutting room of Mr. Waller, Great College Street, Camden Town, near the Eagle. Is it at all known, and can any one tell me by whom it was painted? QUERY.

*Words adapted to Beats of Drum*, &c. (2nd S. i. 94.; ii. 339.)—Your correspondent M. S. R., in replying (2nd S. vi. 250.) so pleasantly to the Query of LE TAMBOUR, has omitted the very explicit words adapted to the first bugle for dinner—dishing up:—

"Officers' wives, get your puddings and pies;  
Soldiers' wives, get your rations.  
Rations and pies,  
Rations and pies.  
Officers' wives," &c.

Also the call for orders:—

"Come for orders, come for orders,  
Come for orders, come;  
Come for orders, come;  
Come for orders, orderlies all!"

The call for defaulters is something similar; but as words have been adapted to all the calls, such as the call to turn out, at reveille the posts (before and at tattoo), down to the simple "lights out," and also to all the signals for Light Infantry movements, were I to transcribe them all, a whole number of "N. & Q." would be occupied.

CÆDO ILLUD.

I have often heard the following words applied to that confounded "ratapanning" that goes on about eight or nine o'clock in the evening in places where soldiers resort:—

"Go to bed, Tom, go to bed, Tom;  
Drunk or sober, go to bed, Tom."

There is another elegant *morceau*, but I know not to what particular beat it is applied:—

"What will you do with the drunken sodger?  
What will you do with the drunken sodger?  
So earl-y in the morning?  
Put him in the guard-house till he gets sober;  
Put him in the guard-house till he gets sober,  
So earl-y in the morning.  
What will you do with him when he's sober?  
What will you do with him when he's sober?  
So earl-y in the morning?  
Give him three dozen at the triangles;  
Give him three dozen at the triangles;  
So earl-y in the morning!"

G. H. K.

*John Noyes, M.P. for Calne* (2nd S. vi. 221.)—Some queries by MEMOR on the subject of his family appeared in the 2nd vol. of this series, but are still unanswered. I should be much obliged if LIBYA would inform me in whose possession the original letter was, or is supposed to be at present, as I have reason to believe that other curious letters and papers of his are in existence. T. H. NOYES.

*Blount Family* (2nd S. vi. 286.)—For an account of some members of this family, see Chambers's *Biographical Illustrations of Worcestershire* (p. 195.); Noake's *Notes and Queries for Worcestershire* (pp. 120. 310.); and Nash's *Worcestershire* (*suprà* KIDDERMINSTER, &c.).

CUTHBERT BEDE.



*Walk-money, Walk-mills, Walks* (2<sup>nd</sup> S. vi. 285.)—In East Norfolk certain village fairs are called "walks." These are quite distinct from "wakes," and are not held on the festival of the patron saint of the church. Halvergate *walk* and Lingwood *walk* are held on Michaelmas Day (O. S.), one of those churches being dedicated to SS. Peter and Paul, the other to S. Peter. Both of these are simply pleasure fairs; there is no business or hiring of servants. But I am told that Great Ormesby *walk* was for hiring of servants, and was held two days before Michaelmas (O. S.). The "walk," it seems, was what is in other counties called a "moss," i. e. an irregular hiring; while the statute or "statty," or sessions, as they are called in Norfolk, were held by precept from the high constable or other lawful authority.

I can only suggest that the Oxburgh "walk-money," mentioned by MR. GODDARD JOHNSON, may have been originally intended for clothing servants who had obtained situations at a "walk." Perhaps the Charity Commissioners' Reports would determine this. Or the "walk-money" may have been some fee or toll collected at a "walk."

I cannot think that the "walk-mill" derived its name from being turned by men walking inside a wheel. This, I imagine, is quite a modern invention. The "walk-mills" were probably turned by water-power, and were used for beating the cloth with the large wooden mallets called fulling-stocks, which, if done by manual power, would have been done without the intervention of an engine: "Walcken i. q. bleyeken" (i. e. to bleach), and "walcker, fullo," are given by Kilian. Bosworth, *A.-S. Dict.*, has "wealcere, a fuller; wealcen, to roll, turn, tumble, revolve." E. G. R.

A *walk-mill* is a fulling-mill; Germ. *walkmühle*, from *walchen*, to stamp, to pound. *Fulling-mill* from French *fouler*, to stamp, to pound. The invention was probably borrowed from the Flemings (German and French), our masters in the art of cloth-making. H. F. B.

*University Hoods* (2<sup>nd</sup> S. vi. 211.)—Permit me to correct one or two slight errors into which MR. GUTCH has fallen in his article on "University Hoods."

Those worn at Cambridge by those bearing the degrees of B.D., M.A. Non-regent, B.C.L., and M.B. are of plain black silk, and are not lined at all; at least I never saw one made at the University which had any lining.

There is no doubt but that the hood for the degree of D.D. at Cambridge, as well as for that of LL.D. (or what was more properly designated until the recent changes in the degrees in this faculty, of D.C.L.), ought to be, as MR. GUTCH states it, of scarlet cloth, lined with white ermine. But although this is uniformly worn in the Senate-house on the creation of a Doctor in both facul-

ties, and in Doctors' Commons by the Advocates being D.C.L. of Cambridge, on every other occasion it is practically obsolete, as well at the University, as among the clergy who have proceeded to this degree; the hood uniformly worn over the surplice being precisely the same by the D.D. as by the D.C.L., viz., scarlet cloth lined with rose-coloured silk.

I think, too, that MR. GUTCH will find upon inquiry that the hood of the M.D., Oxon., is lined, not with crimson, but with rose-coloured silk, and is precisely the same as that for the D.C.L.

As to the Cambridge proctors, it is true that on ordinary occasions they wear their hoods squared, as MR. GUTCH states; but on litany-days, and possibly on some other important occasions, they wear them hanging behind in the common way, over a black silk ruff, called a congregation ruff, fastened round the neck, over the M.A. gown.

The Dublin M.A. hood which I saw was lined with lilac, and not blue; which is correct I know not.

Until the very recent changes in the Law degrees, they were always conferred by both Oxford and Cambridge in the Roman *Civil Law*, and not in *Laws*; and so they ought to be designated B.C.L. and D.C.L. respectively, and not LL.B. and LL.D. This will serve as a reply to another of your correspondents. D.C.L. CANTAB.

*Consecration of Bishop of Cork, &c.* (2<sup>nd</sup> S. v. 515.)—The Ven. William Fitzgerald, D.D., Archdeacon of Kildare, domestic chaplain to the Archbishop of Dublin, and Professor of Ecclesiastical History in the University of Dublin (of which he had been a scholar, 1833), was consecrated to the united sees of Cork and Ross, and Cloyne ("in Ireland," as your querist cautiously adds), on Sunday the 8th of March, 1857, at morning service, in St. Patrick's cathedral, Dublin, by Richard (Whately), Abp. of Dublin; and the Bishops of Down and Connor (Dr. Knox), and Limerick (Griffin). Having been present on that occasion, I remember that the cathedral was densely crowded.

JOHN RIBTON GARSTIN.

*Town and Country Magazine* (2<sup>nd</sup> S. vi. 190.)—The following extract from Dr. Busby's *Arguments and Facts demonstrating that the Letters of Junius were written by J. L. De Lolme* (p. 55. note) although not a reply to the Query of your correspondent, may deserve a record in "N. & Q.," as affording some illustration of the history of this magazine:—

"The Italian Count, Carraccioli, whose lucubrations, under the head '*Bon Ton*' gave a few years since such celebrity to the *Town and Country Magazine*, as to produce, while he wrote in this Miscellany, a sale of fourteen thousand copies per month, made, however, a near approach to the English of De Lolme," &c.

What is Dr. Busby's authority for this statement, and where can I learn more particulars of Carraccioli? T. C.



To rule the Roast (2nd S. iv. 152.) — X.X.X. says at this reference, "I want some illustrations to prove that *roast* is the right word." I will furnish him with some. In 2 *Hen. VI.*, Act I. Sc. 1., we read: —

"Suffolk the new-made Duke that  
Rules the *roast*."

But an earlier use would be more satisfactory. In

"A most Excellent and comfortable Treatise for all such as are any manner of way either troubled in mynde or afflicted in bodie, by Andrew Kingesmyl, Fellow of Alsolne Colledge, 1585,"

at the 20th page (unnumbered), I find this godly advice: —

"Let us not seeke after worldly wealth or earthly felicitie, let us not look heere to rule the *roste*, but to be *rosted* rather of Rulers."

Surely this is proof enough that *roast* (and not *roost*) is the proper word. In Elizabethan works the spelling of these two words is ever kept distinct, —

Roast = roste, rost,

Roost = rowst, rowste.

The ruler of the roast, is, as Dr. Richardson says, the master of the feast. It is a pity the learned doctor should have cast so groundless a suspicion on "roast." C. MANSFIELD INGLEBY.  
Birmingham.

Charles Diodati (1st S. viii. 577.) — Charles Diodati of Trinity College, Oxford, the friend of Milton, was nephew of John Diodati, the eminent divine, and son of Theodore, who, although originally of Lucca, as well as his brother, married an English lady, and his son in every respect became an Englishman. See Chalmers's *Biographical Dictionary*, article "John Diodati." *Αἰεὶς*.  
Dublin.

*Hocus pocus* (2nd S. vi. 280.) — In reply to the above Query, I take the following extract from Lander's *Imaginary Conversations*, 1826, 2nd edit., 2nd vol., pp. 275, 276: —

"Tooke. What think you, for instance, of Hocus! Pocus!"

"Johnson. Sir, those are exclamations of conjurers, as they call themselves.

"Tooke. Well, Doctor, let us join them, and try to be conjurers ourselves a little. We know that the common people often use the aspirate unnecessarily, and as often omit the *i*: they constantly say *ingenous* for *ingenious*; *u* and *i* are not only confounded by us, as in *grun* for *grim*, &c., but were equally by the Romans, as *lacrima* was *lacrima*.

"Johnson. You mean rather with *y*.

"Tooke. No: they oftener wrote it with *i*: the conceited and ignorant used *y*, only to show they knew the derivation; as among us people write *thyme* contrary to the manner of pronouncing it.

"Johnson. Pray go on.

"Tooke. The preliminaries acceded to, *hocus* then is out of use, or *ocius*; *pocus* is *pocis*.

"Johnson. What is that?"

"Tooke. The ancient Romans, followed in this by the modern Italians, wrote *pocis* or *paucis*, *Clodius* or *Cladius*, *plodite* or *plaudite*. *Ocus pocis* is quickly! at few words! the conjurer's word of command, as *præsto* is.

"Johnson. You pronounce *paucis* as if the *c* was *ze*.

"Tooke. So did the Romans: we are taught so by the Greek biographers and historians. They wrote Latin proper names according to the pronunciation — *Kiheron*, not *Siseron*; *Kaisur*, not *Sesar*; which, to their ears, would have been as absurd as *Satan* would have been for *Catan*."

Dr. Trench notices *hocus pocus*, but does not give the derivation; he describes it as a double word of strong rhyming modulation, and classes it with "Willy nilly," "helter skelter," "tag rag," "hodge podge," &c. See *English Past and Present*, 1856, 3rd edit., p. 136.

I remember seeing at a bookstall in Belfast, in 1840, an octavo volume, bearing the title *Hocus Pocus, or the whole Art of Legerdemain*. The quotation from the *Latin Vulgate*, "Hoc est Corpus," in the service of the Romish church is, as a general rule, like "Agnes Dei" and "Mea culpa" read slowly: so that the sound would not have the least resemblance to *hocus pocus*.

WM. O'HARA.

*Lynch Law* (2nd S. vi. 247. 278.) — To Mr. THOMPSON's communication at p. 278. it may be added, that at Hull the substantive *lynch*, and the verb *to lynch*, are to this day in constant use amongst the lower orders. Hearing an angry woman threaten her young son with the words, "I'll fetch you such a lynch, my boy," I asked her the meaning of the word. "Why, a good skelp," was the answer. This was, to me, *obscurum per obscurius*; and on farther inquiry I was told, "Why, a good smack, to be sure; and I will lynch him, too!"

ACHE.

In my opinion this term is derived from one Lynch, who in 1687-8 was sent to America to suppress piracy. (*London Gazette*, 2319. Feb. 6-9, 1687-8.) As the colonists did not administer law with vigour or certainty, owing to "the difficulty of adhering to the usual forms of law in the newly fashioned territories," Lynch was probably empowered to punish pirates summarily, whence this term would arise. CHAS. H. BAYLEY.

*Dover* (2nd S. vi. 297.) — MR. J. DACRES DEVLIN, in his reply to E. F. D. C.'s inquiry as to drawings of antiquities at Dover, says there is "an excellent wood-engraving of the *Minster of St. Mary's church*, which has its situation within the embracing walls of that particular cliff which goes by the name of the 'Castle.'" This Minster is a building which hitherto, it is thought, no inhabitant of Dover ever heard of. There is within the Castle the ruins of a venerable church dedicated to St. Martin, which may perhaps be meant as the one situated within the "embracing walls of the cliff."

C. DE D.



*Pillory* (2nd S. vi. 245.) — There is a pillory at Rye in Sussex. I happened to be there in Nov. 1857, and paid a hasty visit to the church, which is one of the largest in the kingdom. At the east end are (so the sexton described them) three chancels. The central one only is now used for the services of the church; another as a school-room, and in the third are deposited the pillory, the town fire-engine, and other articles. In the floor are numerous gravestones, some of them sadly mutilated. I took the following Note of an inscription on a brass plate before the Communion Table in the centre chancel. The plate has a full-length figure of Thomas Hamon, who is said to rest underneath, and the following lines: —

“Loe Thomas Hamon here enter'd doth lye  
Thrice Bvrgesse for the Parliament elected  
Six times by Freeman's Choice made Maior of Rye  
And Captaine long time of the band selected  
Whose prvdent courage, Justice, Gravite  
Deserves a monument of memorie.”

Rye lies within a few minutes' walk of the railway station, and well deserves a visit, even at the risk of some inconvenience. INA.

Wells, Somerset.

### Miscellaneous.

#### MONTHLY FEUILLETON ON FRENCH BOOKS.

“Mémoires de Roger de Rabutin, Comte de Bussy. Nouvelle édition, suivie de l'Histoire amoureuse des Gaules, avec une Préface, des Notes et des Tables, par Ludovic Lalanne. Paris, Charpentier.”

“Correspondance de Bussy-Rabutin, publiée par Ludovic Lalanne. Vols. i. ii. Paris, Charpentier.”

The glory of French letter-writing, during the seventeenth century, seems to have become identified with Madame de Sévigné: whilst Vincent Voiture took such pains to indite epistles full of quibbles and childish conceits, whilst the pompous nonsense of Balzac was handed round from drawing-room to drawing-room as the model of fine prose, it was reserved for a lady — for Madame de Sévigné, to obtain unconsciously the reputation of a classic by her simplicity and her unaffected *naïveté*. She obtained this reputation; aye, she kept it too. Voiture enjoyed the honour of being quoted by Boileau in the same line as Horace; the author of *Le Socrate Chrétien*, two hundred years ago, was accounted an authority; but time has swept away the idols of fashion, together with many other things, whilst Marie de Rabutin-Chantal is still the accomplished writer which she was when her cousin Bussy said to her “*écrivons nous souvent, et badinons toujours*.” It is of that cousin that we would say a word or two in the following article, availing ourselves of this opportunity to bring to light a few interesting particulars concerning the court of Louis XIV.

The present edition of Bussy-Rabutin's correspondence, published by M. Ludovic Lalanne, is the natural sequel to the Memoirs, for an admirable reprint of which we have to thank the same *savant*. Some of the letters now given had already been published, for the popularity of Bussy-Rabutin's style may be judged from the fact that his correspondence between 1697 and 1738 went through no less than fourteen editions; but faults, omissions, blunders of the grossest description, occurred almost at

every page in these early compilations; and M. Lalanne has carefully restored the purity of the original text by a reference to several MSS. existing at the Paris Imperial Library, the library of the Institut, and several private collections. He has also been able to add a very great number of letters hitherto unpublished, and, finally, the notes, which are liberally and judiciously scattered throughout the work, illustrate in the fullest manner the social, literary, and political history of the seventeenth century.

The first merit which we have to notice in the volumes now under consideration is the agreeable variety resulting from the number of persons whose letters are here brought together. Appreciated from this point of view, Bussy's correspondence is perhaps a unique monument in French literature. As M. Lalanne remarks: “*Que trouve-t-on dans la plupart de nos recueils épistolaires? les lettres d'un seul individu à un nombre plus ou moins considérable de personnes dont les réponses sont absentes. C'est un dialogue où il n'y a qu'un interlocuteur.*” Here it is not so. Besides Bussy-Rabutin, we meet a host of *dramatis persona* of both sexes, gossiping in an easy agreeable manner, and combining their pleasant chit-chat “pour faire sortir de terre cet ancien monde, si différent du nôtre, et le faire passer en revue devant nous.” The Abbé de Choisy, Madame de Montmorency, Benserade, the Chevalier de Grammont, contribute their quota to the *recueil*. Turn over the page, you cannot help recognising Corbinelli by his erudite epistles bristling with Latin quotations; a little further on you are struck by a few letters full of dignity, of feeling, of true simplicity, excellently written — masterpieces of their kind, in short; you want to identify the author, and start back thoroughly astonished when you read the name of Madame de Scudéry. One of the correspondents of “N. & Q.” was, not long since, asking a question about the celebrated blue-stocking spinster who is responsible for “le Grand Cyrus” and “La Clélie.” Very well; but whilst so anxious about *Mademoiselle*, let the querist bestow a minute's attention or two upon *Madame*, even though he should judge her merely through the letters contained in Bussy-Rabutin's correspondence; he will find his trouble amply compensated. The sketch of Rapin (p. 423., first vol.), for instance, is a little gem.

Madame de Sévigné's clever but somewhat unprincipled cousin was exceptionally fortunate in having at his command such an array of epistolographers; he could by their means spend the weary months of prison and of exile a little more cheerfully than if he had been left to his own thoughts. Political intelligence, the *chronique scandaleuse* of Versailles, notices of new books, transcriptions of the latest poetical trifles — everything was scrupulously forwarded to him, and the reader will perceive that the correspondence has in fact all the variety, all the piquancy, of a well-written gazette. Loret's *Muze Historique* is nothing in comparison.

Whilst descanting upon the merits of Bussy's correspondents, I must not pass over his own. The great forte in his character was an unconquerable propensity for satire; if any person displeased him, he did not stop to consider the rank, the position of the offender, but let fly at him one of those shafts which have such killing effect, especially in a country where the people are gifted with the keenest sense of the ridiculous. Imagine a man coolly composing a song against Louis XIV.; and not only composing that song; but actually singing it, *con brio*, within a few yards of his Most Christian Majesty!

“Que Déodatus est heureux  
De baiser ce bec amoureux  
Qui d'une oreille à l'autre va,  
Alleluia!”



The above is the beginning of a satire for the sequel of which the reader, if he likes, may consult the Elzevirian edition of the *Histoire Amoureuse des Gaules*. Favoured by everybody on account of his talents, his courage, and his wit, Bussy-Rabutin managed to quarrel with all his protectors, one after the other. The publication of the *Histoire Amoureuse* was not calculated, of course, to mend his affairs, and Louis XIV. never forgave him the allusions that book contained to the fair but frail ornaments of the Marly festivities. Let us add, however, that Bussy, although caustic in his remarks, and particularly fond of abuse, never stoops to calumny; he generally dwells upon the disagreeable side of the personages he introduces, but he would scorn to add a single touch for the sake, even, of satisfying his spite or his jealousy.

The memoirs of Bussy-Rabutin are thickly strewn with particulars relating to the History of England as well as to that of France. Crofts, the Gordon family, Sir Kenelm Digby, Charles II. himself, are introduced to the reader; for we must remember that at the time when Bussy wrote, the *entente cordiale* existed between the courts of Versailles and Saint James to a greater extent than it has ever done since, and many of the persons whom we have been acquainted with through the amusing narrative of the Chevalier de Grammont have also found their place in the note-book of Madame de Sevigné's cousin.

After admiring in funeral discourses or set panegyrics the noble deeds or Christian virtues of popular heroes, it is well to turn to the *chronique scandaleuse*, and to see what those same heroes have for their *valets de chambre*, their mistresses, and their friends. Singular commentaries are thus suggested on the sincerity of literature, and we learn painfully to appreciate the true meaning of what the world calls moral greatness, perfection, virtue! Thus in a note of the *Histoire Amoureuse des Gaules*, we find it flatly asserted that, "pour le mariage de la régente avec le Cardinal Mazarin, on ne voit pas qu'il soit plus possible d'en douter, et rien n'est plus facile à excuser et à comprendre." The same annotator, meeting in his way the name of Turenne, does not lose the opportunity of fitting in at the foot of the page another startling biographical scrap: "Turenne a aimé beaucoup et longtemps les femmes. C'est ce que ne disent ni l'Abbé Ragueneau, ni Ramsay, ni les diverses histoires de Turenne approuvées par les archevêques de Tours et de Rouen." No, nor yet the edifying *oraisons funèbres* of Fléchier and of Mascaron, in which the gallant general is described as a perfect model.

Admirable as a writer, interesting as an historian of fashionable society in France during the seventeenth century, Bussy-Rabutin, by his private character, sinks at once in our estimation. He is utterly destitute of moral dignity. After having offended the king, and made enemies of all those whose good graces it was his special interest to secure, he seeks to atone for his folly by the most abject entreaties, and by petitions which betray both his weakness and his cowardice. Like Ovid, whom he resembled in many respects, he does not know how to bear manfully a disgrace which, after all, he had richly deserved. To quote M. Lalanne: "on est péniblement affecté à la lecture de ces requêtes en vers et en prose, de ces placets où, comme le dit si bien Voltaire, 'il proteste en vain à Louis XIV. une tendresse que ni le Roi ni personne ne croyaient sincère.'"

When the whole correspondence of Bussy is published it will form a most valuable addition to the historical literature of France: two volumes alone have as yet appeared. The Memoirs, complete already, may be perused as a text of which the letters form the running commentary. They are divided into chapters, containing generally each the events of one year, and headed by copious

summaries; an excellent index, and an appendix of *pièce justificative*, complete the work. The following notes may help the reader to find out the most striking passages:—

Vol. i. pp. xxxvi. 468. Chap. i. (1618—1634), from the birth of Bussy to his campaign in Lorraine. Chaps. xii. and xiii. (1648, 1649), the attempt of Bussy to carry off Madame de Miramion. In consequence of that attempt the lady renounced the world, and founded a religious community to which the name of *Miramionnes* was given. Chap. xvii. (1653), a capital portrait of Marshal Turenne. Chap. xviii. (1654), a portrait of the Prince de Conti.

Vol. ii. p. 483. *Histoire Amoureuse des Gaules*. This curious work is printed as an appendix (pp. 307—447.). It contains (p. 386.) a portrait of the Prince de Condé, which it may be interesting to compare with Bossuet's funeral oration; but its chief merit is the accuracy with which Bussy-Rabutin describes the *demi-monde* such as it existed two centuries ago.

To conclude, M. Lalanne's well-known reputation in the field of historical research will derive additional lustre from his recent editorial labours. GUSTAVE MASSON.

Harrow-on-the-Hill.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

NELSON (ROBERT), FASTS AND FESTIVALS. 12mo. (E. Curll). 1715.  
NELSON (ROBERT), WORKS OF. 2 Vols. 12mo. (E. Curll). 1724.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

BRAUFORT'S ECCLESIASTICAL MAP OF IRELAND.

Wanted by J. R. Garstin, Esq., 21, Upper Merion Street, Dublin.

IRISH ARCHEOLOGICAL SOCIETY'S PUBLICATIONS. 1841 to 1852.

CELTIC SOCIETY'S PUBLICATIONS. 1847 to 1855.

IRISH ARCHEOLOGICAL AND CELTIC SOCIETY'S PUBLICATIONS. 1851 to 1857.

OSIANIC SOCIETY'S PUBLICATIONS. Vols. I. and II.

HISTORY OF IRELAND. By Lascelles.

Wanted by Everard Home Coleman, Esq., 6, Adelaide Place, London Bridge, London.

THE SERMONS (mentioned in Watt's *Bibliotheca Britannica*), by Robert Wake, M.A., or any other of his writings, either in print or MS., except his "Rationale upon some Texts of Scripture," 1701.

Wanted by Henry T. Wake, Plaistow, Essex.

## Notices to Correspondents.

R. F. S. The *Tin Trumpet* is attributed to Horace and James Smith, authors of Rejected Addresses. See "N. & Q." 1st S. xii. 19.

BOWDOIN. The allusion in the Life of Sir Charles Napier, ii. 125., is to the Arabian Nights Entertainments. "The slaves of the lamp," and "the slaves of the ring," in the "Story of Aladdin, or the Wonderful Lamp;" and "the Roc's egg" in the "Second Voyage of Sindbad the Sailor."

W. W. For notices of Henry Smith, the celebrated Puritan divine temp. Elizabeth and James I., see "N. & Q." 1st S. iii. 225.; vi. 129. 231.; vii. 226.

Replies to other correspondents in our next.

ERRATA.—2nd S. vi. p. 291. col. i. l. 20. for "ancient masters" read "ancient marbles." 2nd S. vi. p. 268. col. i. l. 14. for "H. Lascelles" read "Daniel Lascelles."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-price Index) is 12s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; to whom all COMMUNICATIONS for THE EDITOR should be addressed.



LONDON, SATURDAY, OCTOBER 30, 1858.

## Notes.

## LAMPOON ON DR. PIERCE.

I send you, thinking it might be acceptable to "N. & Q.," a copy of a lampoon on Dr. Pierce, President of Magdalen College, Oxford, in the time of Charles II. : it is from the library of the late Dr. Bliss, and he notes, "The author said to be John Rawson, Fellow of Magdalen, who was expelled; the printer (E. Thorne, 1663), who was for ever discommuned, Rawson afterwards restored. This half-sheet was all ever printed. Wood, (*A. O.* iv. 2.), says it came out on the 28th of August, 1663. There is a copy in the Bodleian Library among Rawlinson's books, formerly Thos. Hearne's, Rawl., 4<sup>o</sup>. 128." : —

"Dr. Pierce : His Preaching Confuted by His Practice, Sent in a Letter by N. G. to a Friend in London.

"Dear George, —

"I send thee a Copy of the Lampoon upon the President of *Maudlins*, that you may see at what distance his Court-preaching stands with his College-practice. For there he twitted the Romanists with I know not what Novelties, both of Doctrine and Practice, cunningly brought into the Church; whilst he, by a tyrannical and arbitrary way of Governing, he puts down all the good old Customs which seemed fit to be preserv'd by his Predecessors (some whereof were as good, and others better than himself), and, under pretence of Reformation, hath innovated more in a year and half, than the Romanists had done in many Ages. What his Innovations are I need not say here in Prose; thou wilt find in great part they are told in Verse: whereof but five or six Stanzas were proclaim'd on Act-Monday by Mr. *Brookes* of Christs-Church, than whom in many years there has not been a more courageous, or a more comical, *Terra-filius*. But his most execrable Novelty was his imperious way of Proceeding against *Harry Yerbury*, who (for all his Degree, and his Sufferings for the King, 1648, his great Ingenuity, and civil Carriage) was not only [in Tract only] put out of Commons like a Boy, for I know not what *Peccadillo's* call'd *Verba brigosa*; but cast out of the College like any Dog, for but appealing to the Visitor from such Correction. Now to scare our own Governours from presuming to deal with us, as the Statute-monger of *Maudlins* dealt with him, be sure to publish this Ballad as far and wide as thou canst, so thou be'st but so honest as to hush up the Name of

"Thy affectionate Servant,  
"N. G."

## 1.

"Near to the *Ford*, o'er which an Ass  
Or an *Ox* at least did pass,  
And where the once-bless'd, *Magdalen*  
A sinner is possess'd agen,  
The man that sets up Innovation  
By th' primitive Rule of Reformation,  
And preach'd down *Poperie* too, in hope  
To be in time *Himself* a *Pope*,  
Makes new Religious Modes to grow,  
Which from the Beginning were nothing so.

## 2.

"Demyes, and Fellows too, they say,  
Are in the Chappel brought to pray,

As often as the Organs blow;  
But from the beginning it was not so.

## 3.

"The Founder's Laws are so set up,  
That Scholars, when they dine and sup,  
But bandy *Latine* to and fro;  
But from the beginning it was not so.

## 4.

"The tree, which Walnuts forth did shoot,  
Is voted down both branch and root:  
And where *Bowls* ran, there *Turnips* grow;  
But from the beginning it was not so.

## 5.

"*Demyships*, which were bought and sold,  
Cannot now be had for *Gold*;  
And things call'd *Merits*, *currant* go;  
But from the beginning it was not so.

## 6.

"*Fellowships* eke are nothing worth,  
Which *eightscore Pieces* did bring forth,  
And a *Gratuity* too, I trow;  
But from the beginning it was not so.

## 7.

"A *Belly-full* now for a *Feast* must suffice,  
Whilst by an abatement of *Plum-broth* and *Pies*  
Men are taught to be temperate; but yet we know  
That from the beginning it was not so.

## 8.

"Depraved manners now must be  
Reform'd by Easter-scrutiny,  
Where none must his Accuser know,  
But from the beginning it was not so.

## 9.

"In time of Term, 'tis lately said,  
That weekly *Preachments* must be made,  
Whether the Preacher will or no,  
But from the beginning it was not so.

## 10.

"Gold is now wrested from the Fists  
Of all the late *Spurroyallists*  
Sent *Pris'ners* to th' Tow'r, as though  
From the beginning it had been so.

## 11.

"The Grammar-school hath also cause  
To say, New Lords do make new Laws,  
Though *Busby's* followers needs must know  
That from the beginning it was not so.

## 12.

"Amongst the other Modern fashions  
All men are brought to *Disputations*,  
Both great and small, from top to toe;  
But from the beginning it was not so.

## 13.

"If a good Fellow be *Maudlin* drunk,  
Speak *Verba brigosa*, or keep a Punk,  
He straight must out of Commons go;  
But from the beginning it was not so.

## Last.

"If thereupon he make Appeals  
For having *fasted* all those Meals,  
He never must have Commons moe;  
But from the beginning it was not so."

Allow me to put a Query, "who was *Harry Yerbury*?" Could you give me any account of

him, or direct me to any work where I could find the information? BELATER-ADIME.

P.S. I have numbered each verse. It is not so in the Tract. In the Sale Catalogue, 2nd Part, of Dr. Bliss's books, the above is given thus: "Lot 376. [Dobson (John)], Dr. Pierce," &c. Query, Who is this Dobson?

[Dobson is mentioned in Wood's *Athenæ Oxon.* iv. 1. According to Wood (iv. 2. 804.), this lampoon was the joint production of Dobson and Pierce himself!]

#### PRIVY SEAL RECORD OF SCOTLAND.

The following notes are in the handwriting of the late Sir Patrick Walker of Coates, knight, and may be useful in guiding inquirers to the Privy Seal Record of Scotland, where a vast amount of important information is preserved:—

##### *Pilgrimage.*

"1498. Letter of Licence to the Abbot of St Coline Inset, to pas our the seay to the skulis for science and knowlege to be haid, or to the Court of Rome on pilgrimage, &c. 9 June, 1498, fol. 29.

"1499. Dec. 17, fol. 96. Letter of Licence to lord lyle to pas in his pilgrimage beyond sea, &c. Fol. 96.

"1528. Feb. 13. Licence maid to George Preston of that ilk, gevand him licence to pas in pilgrimage to sanct Thomas of Canterbury and sanct Johnne of Amyes, for the quihik he is under a vow for why<sup>ll</sup> Symon prestoun of that ilk, knyght. 16. K."

##### *Schools and Learning.*

"1555. Feb. 5, vol. xxviii. fol. 10. Marie, &c. Forsamekle as it is understand to our derrest moder Marie, &c., that ye want and laik of cunning men, rartitie and scarsines of thame to teche and read within our realme has bene ye occasioun of the decay of knowledge. It then points out the advantage of education, and as Alexand. Sym hes spendit his zouthheid in vertue and science, &c., He is appointed to attend the Dowager, to be 'her lecturer and seicetare,' and 'to gife all utheris young men of fresche and quyk Ingynis occasioun to apply,' &c.

"1568. March 31, vol. —, fol. 55. Licence to the Earl of Argyle and other with him to go to France and Flanders to learn languages.

"1575. June 1, vol. xliiii. fol. 8. Letter. It being certified that James Small, son of a Sadler in Edin., 'being puire fathirles and destitut of all support of parentis or freindis, is of convenient age to enter on the studie of gramer and apt disposit therefore, &c., a grant of 7 years' sustentation when at school.'

"1576. Jan. 5, vol. xlv. fol. 6. An allowance is made to Arthur Scot for the like purpose.

"1577. June 18, vol. —, fol. 46. Grant made to Johnne Nicholsons, who 'hes bene brot up at ye scholis and hes absolvit his cours of grammer and philosopie, and now is myndit to pas in other countreis for his farder exercise in learning,' &c."

##### *Printers, &c.*

"1509. Sep. 15, vol. —, fol. 129. Letter to Walter Chapman and Andro Myllar.

"1559. Aug. 26, vol. —, fol. 5. Letter maid to maister W<sup>m</sup> Nwdrye, that he has 'for ye better instruction of young chyldrene in ye art of grammer to be taucht in scolis diuerse volumes following:' amongst these is 'Ane A B C for Scottis men to reide the frenche tounge, an exortatioun to ye noblis of Scotlande to favour yair ald freindis,' &c.

"1565. Feb. 7, vol. —, f. 53. To Robart Lekprevick, for printing the Acts and other Books.

"1566. June 1, vol. —, fol. 86. To Edward Henry, for printing and selling the Acts, &c. *Recalled.*

"1567. Jan. 14, vol. —, fol. 27. To Robert Lekprevick, the same.

"1570. Nov. 11, vol. —, fol. 34. To the same, various books mentioned.

"1575. Feb. 2, vol. —, fol. 55. To George Young, the exclusive printing of the Grammar to be used 'universallie throwt this realme.'

"1576. June 30, vol. —, fol. 103. To Alex<sup>r</sup> Arbuthnot and Tho. Bassinden, licence to print 'Bibles in the vulgare englis tounge in hail or in pairtes, with ane callendare to be insert thairin.'"

##### *Egyptians.*

"1540. May 25, vol. xiii. fol. 83. Precept to John Wanne, son of John Fall, 'minores ægypti comitis ac dni magni Egiptiorum infra regnum Scotia existen. Dan. sibi p'latum p'dictos egyp̄teos ad sibi obediend. et parend. plectere et punire,' &c.

"—, Feb. 17, vol. xiv. fol. 59. John Faw, Lord and Erle of littel Egypt.

"1558. Ap. 29, vol. xxv. fol. 62. The same." J. M.

#### SIMILARITIES.

The Italians say proverbially:—

"Al molino, ed alla sposa,  
Sempre manca qualche cosa."

("A woman and a millstone are always wanting something.")

In the Bag-o-Behar ("The Garden and Spring"), Kubeer saw a millstone going round, and wept; because he compared the two stones to the earth and sky, and said that no one who came into the world could pass through the ordeal of life without sorrow. Professor Eastwick (who, by the by, is *not* always quite right in his translations) gives the proverb thus:—

"Kabira wept when he beheld the millstone roll,  
Of that which passes 'twixt the stones' nought goes forth whole."

Kabira, he informs us, lived in the reign of Sikandar Shāh Lodi, from A.D. 1488 to A.D. 1516 (*vide* his translation of 1852).

Longfellow translates an aphorism from the *Sinnegedichte* of Friedrich Von Logan:—

"A millstone and the human heart are driven ever round,  
If they have nothing else to grind, they must themselves be ground."

The great Luther says (*vide Luther's Table Talk*, translated by Hazlitt, D. Bogue, 1848):—

"The human heart is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat, it still grinds on, but then 'tis itself it grinds, and wears away."

These coincidences are singular, and perhaps

\* The Hindustani is:—

"Chulte chukee dekhkur kubera rō  
Do puttun ke beech asabit gea nā ko."

(*Vide* beginning of the story of the Bag-o-Behar.)



the immortal Boz will inform us to which of them he is indebted for his saying of Mr. Mantilini that "*life was one demnition grind.*"

Of plagiarists it has been said by Jovius : —

"Castrant alios, ut libros suos pergraciles alieno adipe suffarant."

It is very descriptive of the practice of would-be authors. But there is much difference between a similarity and a plagiarism: the one may be accidental, the other cannot be. As an illustration of the accidental, I subjoin the following : —

Sterne, in *Tristram Shandy* (a book made up of plagiarised passages, though it is more than probable he was innocent in the following case,) in describing the death of Le Fèvre, said :

"He shall not die, by G—d," cried my Uncle Toby. The accusing spirit, which flew up to Heaven's chancery with the oath, blushed as he gave it in; and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out for ever."

(By the by, I have the copy of a letter from Laurence Sterne to Mr. Pitt, forwarding him a copy of his dedication of this work. It was written by a friend of mine on the fly-leaf of my edition (the 5th) in 7 vols. of 1780.)

Moore, in his *Paradise and the Peri* (1817) has :

"Black as the damning drops that fall  
From the denouncing Angel's pen,  
Ere Mercy weeps them out again."

I do not say that Moore copied Sterne, though the idea may have taken hold of his mind.

In an article on Dante (vide *Selections from the Edinburgh Review*, in 4 vols., vol. i. p. 67.), the writer mentions that there was a vision of a monk of Monte-Cassino, by name Alberic, and born in 1100; from the 18th section of whose MS. the following is given : —

"A demon holds a book, in which are written the sins of a particular man; and an Angel drops on it, from a phial, a tear which the sinner had shed in doing a good action, and his sins are washed out."

Sterne, Dr. Ferrier proved, was an undoubted plagiarist, but he may never have heard of this MS.; if he had, from what we know of his pilfering habits, we may be sure he copied his description, doing as was his wont; and in so doing, beautifying the original. T. C. ANDERSON,

12th Regiment, Bengal Army.

### Minor Notes.

*Memorial of Battle.* — Three gigantic stones rise in a fir coppice at Manse, near Rothesay, Bute, marking the scene of some ancient battle, where the clans or tribes of the island met in a life-struggle. To commemorate their victory, the successful party raised these columnar rocks, which stand in various stages of decay to this day. And, as if they possessed some crude ideas of geological formations, each stone was hewn from a different

material: the first sandstone, the second trap, the third conglomerate. T. H. P.

*Pickt-up Proverbs.* — I send you a few proverbs, which I have picked up. I fancy they are all of the coinage of this century. Some I have seen in print, others I have only heard; but I think they are worth preserving in "N. & Q." : —

"Fierce foes make firm friends."

"Half the glory crowns we see are only gilded crowns of thorn."

"Trust not always to the brightest;  
Know the winter moon's the lightest."

"God sometimes cuts his flowers with a very rough knife."

"A first-class youth brings a third-class age."

"The wild oats of youth change into the briers of manhood."

"Life is company, Death is solitude."

"Popularity is not love."

"The heart is often better than the head."

"Admiration without love is sunshine without rain."

"Grey hairs are the frostwork of age."

"The skies won't go into mourning for our sorrows."

"The sad-coloured cloak of silence often covers the spotted clothes of ignorance."

"Pleasant lies, once sown, come up prickles."

HUBERT BOWER.

*Colonel Mountain, C.B.* — In the *Memoirs and Letters of the late Colonel Armine S. H. Mountain, C.B.* (2nd edition, London, 1858), there is an inaccuracy, which, as the book has a wide circulation and is particularly interesting, it may be well to rectify : —

In p. 8. are the following words : —

"In November [1815] he joined his regiment in Ireland, where he made many friends; amongst whom may be mentioned the family of the Bishop of Meath (O'Beirne), through whose kindness he became acquainted with Maria Edgeworth."

And in p. 145. : —

"In June, 1837, Major Mountain married Jane O'Beirne, a grand-daughter of the Bishop of Meath, from whose family he had received much kindness when quartered in Ireland; and with her [who died within a few months] he sailed for Calcutta in October."

Unless I am greatly mistaken, he married a grand-daughter, not of Bishop O'Beirne, but of Nathaniel Alexander, D.D. (a member of the Caledon family), who succeeded O'Beirne in the bishopric of Meath in 1823. ABHBA.

"*Passing.*" — It is very probable many have come to the same conclusion respecting the meaning of the word *passing* in the oft-quoted lines :

"A man he was to all the country dear,  
And *passing* rich on forty pounds a year."

And understand it to mean in this passage "*surpassing* rich," and not, as often interpreted, "*passing* for a rich man": the former rendering being borne out by the familiar expressions, "*passing* fair," "*passing* strange," and the benediction from



the Book of Common Prayer, "The peace of God which *passeth* all understanding," &c.; but not having met with this rendering in print, we submit the Note to "N. & Q." T. W. WOLFORD.

Brighton.

*The last of the Pigtails.* — I saw the other day descending from a small chariot in Cheapside a venerable old gentleman with a little screw of his grey locks tied behind with a short riband, the expiring form of this once universal excrescence.

S. R. P.

*To make Bread Seals.* — First prepare a wine-glassful of blue or black ink, by dissolving in it a quarter of an ounce of gum arabic; then take quite new bread, any quantity desired (slack-baked bread answers the best), and knead it in the hands from four to six hours, mixing with it, from time to time, during the process a little of the prepared ink until it is of a perfectly smooth, soft, and homogeneous mass. The wax impressions to be copied should be as perfect as possible, and quite dry. Now take pieces of kneaded bread sufficient for the seals, and roll them in the hands to perfectly smooth balls; they will then shine like a piece of brilliant black metal; then press them evenly and perfectly over the whole impressions, shaping their superfluities to form handles. In this state let them remain for a few days in a dry place; at that time they must be gently removed from the impressions, and again left to dry in a warm situation. In two or three days, and before they are too hard, they should be trimmed with a sharp penknife; fourteen days after they are fit for use. Instead of using ink for colouring, we can apply gum-water and gamboge, rose-pink, stone-blue, emerald-green, or any other material thought fit. Wax impressions can be bought at the seal-engraver's for sixpence each.

SEPTIMUS PIESSE.

### Queries.

LETTER TO SIR JOHN POTHAM.

Can you give me any information concerning the author of the letter of which the inclosed is a copy? It is one of a considerable number by the same hand, and to judge by his fondness for quotations, he must have been a person of *some* learning. I am afraid that "Xtio Bow," and "she whome he never saw before," as well as that most tremendous Catholic, must remain unknown.

E. H. KINGSLEY.

"My honorable good Lo. — Like as a man ravished in admiration of y<sup>r</sup> Lp<sup>s</sup> singular and most exquisite judgment, I must, with the psalmist, make proclamation *Quam delecta tabernacula*, howe loveleye and pleasinge are y<sup>r</sup> dwellings in the Capitoll seate of Justice, whereunto my trewe zeale to y<sup>r</sup> Lp<sup>s</sup> I have had a longinge desyre to be called, ffor the supportation of the Glorie of God, ye

sonraigntie of his Mat<sup>ty</sup>, the securitie of ye state, and salfette of my cuntry. In everie of w<sup>ch</sup> superintendent offices I haue stronglie affected not to be found the last or leaste, by withdrawing myself from all other private contentm<sup>ts</sup>. At his Mat<sup>ty</sup> first cominge into England I began to make demonstration of my publike services as by degrees I had derived them *from privie intelligence*. In the first bloody treason pretended against his highness' p<sup>ri</sup>son by the condemned Lo. and Sir W. Raleigh, thereof I gave the first touche as I remember to my Lo. of Salisbury or the Lo. Chamberlayne. And for the acc<sup>on</sup> of the Lo. Gray I showed more than ever any other subject did or could bewray, how he would haue murdered the kynge w<sup>th</sup> a pistole as his Mat<sup>ty</sup> came through Newington first towards London. This assayres I attended all Winchester tearme upon the charge of myne owne purse, not expecting any recompense, as my Lo. of Salisbury well knows to be true. So was it the happie lot I drew my like intelligence to give the first apprehension of this last fyerre Consumption, though by my then being in this place, where yet I remain, I could not make such speedy exam<sup>y</sup> of my . . . [?]. ffor this thirde pre-  
 textte, my good Lo., myne attention hath beeme waitingh upon every obiect and occasion divulged for likke wordes of any stratagemes to be attempted, the prosecution of which is much obscured by my restraint, for that I worke nowe by secondary meanes, w<sup>ch</sup> I might more easily effect by a primarie action. My good Lo., I have some notice from that Xtio Bow. [?], that he will not be at London this weeke, and that this is his hole Septimanye of employ<sup>mt</sup>, as M<sup>r</sup> Rookewood calleth it, to carry and recarry Sacred Palmes abroad. But this, may yt please y<sup>r</sup> Lp<sup>s</sup>, I fynde by an unexpected accydent of her cominge unto me yesternight late to the Counter, whome I never saw before. In confydenche of the report my irreligious and Catholicke brother hath made to her of me, I drewe from her this presumptions, That this priestes in Mounticue howse are shrunk away by a vault by the cellar; that they ranne to the waters syde in porters frocke: then they tooke a sculler; they landed at Ratlieff, where they put themselves into an attyre more Civill: they divided themselves, and appointed to meete as yesternight, being Sunday, at M<sup>r</sup> Jo. Southcotes howse in Essex; from thence to Acton, to M<sup>r</sup> Danyells. And so on by degrees, their apprehension might easily be compassed, but no waies by scaringe, except by some familiar course, to deale with this Catholicke, who cares for no chastizement, nor feares any Racke, and that y<sup>r</sup> Lp<sup>s</sup> will fynd by him, that he makes no difference between *summa* and *præcepta*, for I take him to be the most resolved and firme Catholicke that this realme hath bredd this c. yeares. But as I told y<sup>r</sup> Lp<sup>s</sup>, he is flexible in one kind onely; his humour is led by voluntary, not by constraint. But my good Lo. I humbly submitt myself to your deepe and iuditial understanding in thys political busyness, howbeit I could wishe myself an agent in a service so hon<sup>ble</sup>, wherein my good Lord, if I fault, let me have my demeritt; I shall hereby profitt my cuntry, and no private man can receive any prejudice by yt; as it will app<sup>r</sup> to y<sup>r</sup> Lp<sup>s</sup> on examin<sup>atn</sup>. of my causes of vexa<sup>on</sup>, wherewith I am no waies to be charged. I protest, my Lo., it is not so much for my liberty as for the avoyding of such dangerous projects that I desyre to be abroad. This place doth much confound my memory and suppress my spirrits, which walking with my [illeg., Rey?] would helpe bothe ye one and other, besides my disquiet in the prison, where all abuses conspiring, my disturbance com<sup>on</sup>. This 24<sup>th</sup>, Monday, 1606.

"Le Counter, Woodstrete. This in hast.

"Y<sup>r</sup> hon<sup>r</sup> most dutifull

"J<sup>n</sup>. Coo.

"As I began with the prophet so I end with the



Psalmist, 'Dilexi quoniam exaudibit,' I love my lord because he hath heard me."

"To the right Honourable Sr Jo. Popham,  
Knight, Lo. Chief Justice of England, Sieants Inne."

#### ETYMOLOGY OF "COCKSHUT" AND "COCKSHOOT."

How are these words allied? Or are they allied at all? And what is their derivation? *Cockshut* is defined by Johnson to mean "the close of the evening, at which time poultry go to roost." This is by no means a clear etymology. In *Richard III.*, Act V. Sc. 3., we have "much about cockshut time." Steevens, in a note on this passage, quotes the following authorities: Ben Jonson, "in the cockshut light," "a fine cockshut evening," "in the twilight cockshut light;" Dame Juliana Berners, who says, "frette him faste with a *coheshote* corde;" and an anonymous tract-writer, who writes "to watch a *cocke-shoote*, or a limered bush."

Now, surely all these passages cannot illustrate the same word! *Cockshut*, as applied to a time of the day, seems to be one word, and *cockshoot* another word, having some reference to bird-catching (woodcocks?). The other day I fell in with a passage where the word *cockshoot* seems to be used in a sense allied to that intended by Dame Juliana Berners and the anonymous tract-writer quoted by Steevens. The passage is in *The Boscobel Tracts*, edited by J. Hughes, 1858, an 8vo. volume of reprints of old tracts and literature relating to the escape of King Charles II. In *Boscobel*, written by Thos. Blount, is a description of the battle of Worcester, and the following sentence occurs:—

"At this time Cromwell was settled in an advantageous post at Perrywood, having rais'd a breastwork at the cockshoot of the wood for his greater security."

The sand-hill lying to the south of the town of Reigate, over which hill the old Brighton road passes, is called Cockshut or Cockshot Hill. In maps the word is spelt both ways; but maps are very fallible guides in such matters, for the surveyor is at the mercy of those of whom he inquires the names of places, and he has not always the means of testing the accuracy with which names are pronounced.

Whatever the *cockshoot* of a wood may be,—and this I seek to have explained,—it seems that the hill near Reigate, to which I have alluded, must owe its name to that local term; for the estate on the southern slope of the hill is called *Woodhatch*, and this estate is bounded by a common, at the foot of the hill, named *Earlwood Common*. No trace of the Earl's Wood now exists, but *Wood-hatch* evidently refers to the gate which formed one entrance to it, and the *cockshoot* appears to have been another. JAYDEE.

#### THE CHAMBER OF "LITTLE EASE:" RANDLE HOLME.

Dr. Lingard, in his account of the different kinds of torture used in the Tower in the times of the Tudors, says:—

"A fourth kind of torture was a cell called 'Little Ease.' It was of so small dimensions and so constructed that the prisoner could neither stand, sit, nor lie in it at full length. He was compelled to draw himself up in a squatting posture, and so remained during several days."—*History of England*, vol. viii. note G, p. 424, 4th edit., 1838.

Randle Holme tells us there was a similar place at Chester, where it was used for the punishment of petty offences; and according to his quaint description of it, with such effect as to make one think it might usefully be revived in these days. It is remarkable that he had never heard of the "Little Ease" in the Tower:—

"Like to this [the Stocks of which he had just given a description] there is another like place of Punishment in our House of Correction in Chester (the like to it I have not heard in any other place) it is called the *Little Ease*, a place cut into a Rock, with a Grate Door before it; into this place are put Renegadoes, Apprentices, &c. that disobey their Parents and Masters, Robbers of Orchards, and such like Rebellious Youths; in which they can neither Stand, Sit, Kneel, nor lie down, but be all in a ruck, or knit together, so and in such a Lamentable Condition, that half an hour will tame the Stoutest and Stubbornest Stomach, and will make him have a desire to be freed from the place."—*The Academy of Armory and Blazon*, b. iii. c. vii. No. 91, p. 312.

Does either of these places exist now, and were there any others?

May I ask, too, whether any thing particular is known of Randle Holme? The compiler of such a marvellous farrago as the *Academy of Armory and Blazon* must have been a remarkable man.

DAVID GAM.

[Randle Holme, the author of *The Academic of Armory*, was Sewer of the Chamber in Extraordinary to Charles II. He followed the employment of his father and grandfather, and was deputy to Garter for Cheshire, Lancashire, Shropshire, and North Wales; but previous to this appointment had attracted the notice of Sir William Dugdale by the irregularity of his proceedings, who prosecuted him at the Stafford Assizes, 20 Car. II., for marshalling the funeral of Sir Ralph Ashton, and obtained a verdict against him, with 20*l.* damages. He was buried at St. Mary's, Chester, March 15, 1699-70. For a pedigree of his family, see Ormerod's *Cheshire*, ii. 253.]

#### Minor Queries.

*Lyons, Deputy Clerk of the Council.*—In a work entitled *Grand Juries of West Meath*, and printed at Ledestown in 1853, the brother of Col. Lyons of Ledestown, 1776, is thus described:—

"Henry Lyons of the Mount, Deputy Clerk of the Council, and Deputy Master-General, died in Dublin."

If any of your Dublin correspondents can give information as to the time of death of this individ-

dual he will oblige — with any other particulars respecting his family. He was descended, according to the above work, from William Lyons, who purchased considerable lands in King's County from Lord Dunsany, and died 1633, leaving issue Charles and other children, of whom any account would be acceptable. Some of your genealogical correspondents in Ireland can inform me where the will of William Lyons, dying in 1633, in King's County, would be likely to be found.

E. L.

*Martinelli's House of Medici.* — The insertion of the following Query in "N. & Q." would oblige many historical students in this city, and might render a signal service to Italian history, if the required information should fortunately be obtained: —

By commission of Leopold I., Grand Duke of Tuscany, Martinelli, who was the author also of a *History of England*, wrote a voluminous "History of the House of Medici." When the MS. was submitted to Leopold, it was found to be far more frank and outspoken than suited the Grand Ducal ideas of propriety. For this reason it remained unpublished. Now Litta asserts in his superb work, *Fam. Med.*, tavola 19., that this MS. was sold to an Englishman, and taken to England. Can any reader of "N. & Q." throw any light on the present probable hiding-place of this valuable work?

T. ADOLPHUS TROLLOPE.

Florence, Oct. 15, 1858.

*Cannon Family, co. Hertford.* — I should feel obliged to any Hertfordshire genealogist informing me where I can find a pedigree of the Cannon family; they are supposed to have descended from a family of that name in Scotland [Qu. Was there a family of that name seated in Scotland? if so, in what part?], and settled at Barley, co. Herts, about 200 years since, and from this family descended the late Edward Cannon, gent., of Great-Hormead Bury, co. Herts. I should also feel obliged by any information respecting the Cannon arms, crest, and motto.

T. M.

"*Auld Reekie*:" "*Modern Athens*." — Can any of your correspondents inform me of the earliest occasion in which these names, as applied to the city of Edinburgh, appear in print; or supply any information as to how or by whom they were originated.

DAVID FORSYTH.

Glasgow.

*Blondeau: Gougeon.* — Information is desired relative to the history of the families of Blondeau and Gougeon. They are no doubt of French extraction, but when they came to England I have not been able to ascertain. Lewis Augustus Blondeau married Denise Gougeon. They had a son, William Neville, born in the year 1740. Soon after, I believe, Mr. Blondeau died. Mrs. Blon-

deau, afterwards Lady Hart, wife of Sir William Hart (Gentleman of the Privy Chamber in the reign of George II.), was Mistress of the Household at St. James's Palace for more than fifty years in the reigns of George II. and George III.

Esthère, or Hester Gougeon, her sister, married Daniel Cornelius de Beaufort, grandfather of the late Admiral Sir F. Beaufort. I believe that the families of Gougeon and Guizot are in some way related or connected.

H. C. H.

*Attack on the Sorbonne.* —

"When Zeus was young a rakish course he led,  
Invaded Danæ's tower, Amphitryon's bed;  
Knock'd down Titans, burnt-out Semele,  
And bore Europa splashing through the sea.  
Sow'd his wild oats; then sought another home,  
And changed his name and character at Rome.  
Grave and majestic, lived a sober life,  
Fear'd by the bad, respected by his wife.  
A cycle more, grown corpulent and old,  
He watch'd the weathercock, and shun'd the cold;  
Used stronger spectacles, spoke thick and slow,  
Lov'd his arm-chair, and nurs'd his gouty toe;  
Thought pleasure troublesome: The Sorbonne thus  
Thunder'd about the *unigenitus*;  
Pierc'd Pascal's metaphysic crust, and saw,  
With gimlet eye, each Augustinian flaw.  
And zealous, practising the zeal which strikes,  
Drove out *one Arnald* to the land of dykes.  
Now feeble, sunk in gluttony and ease,  
Requires all candidates to — pay their fees.  
With senses dull'd by simonistic jobs,  
Smells not Gassendi, passes over Hobbes.  
Bullied by Beaumont, mistresses, and lords,  
Humbly permission craves to eat its words;  
And vows, with voice between a groan and squall,  
He saw not heresy, when writ so small."

The above lines are from *An Epistle in Verse addressed to the Rev. R. O. C.*, by G. C., small 4to., London, 1756, pp. 32. Perhaps it may be desirable to print the first part as introductory to what follows; but all which I ask is an explanation of the attack on the Sorbonne.

M. E.

*Plato.* — There is an ancient, not infrequently quoted, simile of a statue in an unhewn block of marble, which exists indeed, but appears to men only when discovered and developed by the creative mind and hand of the sculptor. I believe the image is in Plato, but am unable to lay my hand on the passage. Can any of your readers refer me to it?

M. A.

*The Metcalfe Family.* — Can any correspondent inform me how the late Lord Metcalfe, Governor-General of India, was descended from that Thomas Metcalfe who was Chancellor of the Duchy of Lancaster about the time of Henry VII.?

A. M. W.

*Andrew Morison.* — There was printed (Edinburgh) at the foot of the Horse Wynd, 1719, *An Abstract of the Art of Defence; showing how it is to be played.* It is dedicated to Sir James Kinloch of Kinloch, and is subscribed "Andrew Morison."



As it consists of sixteen pages, title and dedication included, it is presumed that very few copies exist. Who was Andrew Morison? J. M.

*Palm Sunday at Rome.*—I have always been told the boughs borne in the processions were really branches of palm, which tree is not uncommon in Rome and its vicinity, and not only so, but that one of the families of Rome had the exclusive right of supplying the branches, which are gathered the preceding year, and laid up during the winter. Can any of your readers furnish me with the name of such family? A. A.

*Proposed University of Armagh.*—In the *Memoirs and Correspondence of Viscount Castlereagh*, vol. ii. p. 302., there is an interesting letter from the late Rev. Dr. Miller of Armagh (then one of the Fellows of Trinity College, Dublin), respecting the proposed University of Armagh. Some details are likewise given in the same volume, p. 64. The plan did not succeed; but I shall be glad to know where to look for farther particulars.

ABHBA,

*Chess Calculus.*—I learn from an extraordinary letter which Lord Lyttelton has just received from a gentleman of Guernsey (Mr. Henry Manning), that the latter is about publishing a tract to exhibit the close analogy between music and chess, even to the point of translating a game of chess into a piece of music. Of what worth this theory may be I cannot say, but it reminds me of another in connexion with chess, viz., the Mathematical Theory of Chess. To turn this Note into a Query, I wish to ask PROFESSOR DE MORGAN whether it is practicable to construct a Chess Calculus, so that every position in a game may be expressed by a function of the positions and powers of the pieces, by operating on which the best move for the next player might be evolved. Chess is a science which is wholly evolved from its axioms and definitions; and the power of any piece may be expressed in terms of its coordinate axes (these last being measured by the number of squares). Why, then, cannot the whole science be reduced to a mathematical calculus? I should be much obliged to the learned Professor if he would give me a tolerably full answer.

C. MANSFIELD INGLEBY.

Birmingham.

*"Narren Beschwörung."*—The *Narren Beschwörung*, or *Exorcism of Fools*, is as remarkable for its curious woodcuts as for its poignancy as a satire. Can you give me any information—

1. Who is supposed to be the author?
2. When was it first printed?
3. Where is a copy to be found of the oldest edition?

I have a very fine copy in black-letter, without date, and full of the most clever cuts; but it

wants a leaf, or perhaps two leaves, at the end; and I am very desirous of completing it if I possibly can. My impression is that the one belonging to me is the *Editio Princeps*. J. M.

*Ogham Inscription*, A.D. 296. — Webb, in his *Analysis of the Antiquities of Ireland* (1791, p. 144.), states that an Irish inscription in Ogham characters had then recently been discovered, which "ascertained the reality of the battle of Gabhra" (pronounced *Gaura*). This inscription was contained on a stone erected on the Callen Mountain in memory of Conan. The date of this battle (one of the decisive battles of Ireland) is affirmed by the annals of Innisfallen to have been A.D. 296. Can anyone inform me where this stone now is, and what the words of the inscription are? H. C. C.

*Twinkling of a Bed Post: What is a Bed Staff?* — I have often heard this phrase, which George Colman puts into the mouth of Lord Duberly in the *Heir at Law*, quoted as an instance of his whimsicality, and the originality of his ideas. I was much surprised the other day to find in Motteux and Ozell's *Translation of Rabelais* (author's prologue, Book iv.), "He would have cut him down in the twinkling of a bed-staff." It is generally supposed to have been a staff or round piece of wood, fixed by the side of a bedstead to keep the bed in its place. If this were the case it must have been at least six feet long, and strong enough to bear the weight of any one leaning against it. But how can this be when we find it used by Bobadil, in *Every Man in his Humour*, to exhibit his skill with the rapier? Such a pole might have been used to show what could be done with a pike or spear; but it seems impossible that a staff as tall as a man's self, and as thick as his wrist, could have elucidated the lightning-like passes of the small sword. A. A.

#### *Passage in Burke.* —

"Let me repeat the memorable words of Burke: 'Is there a man in his senses who judges from words, not actions, whether others are at peace with him, and when struck, does not make up his mind till his question is answered!'" — Letter to the Rt. Hon. Lord Grenville, on the War in Spain, Lond. 1810, p. 27.

Can you help me to the place in Burke where this passage occurs? E. J. P.

*Portrait of Dr. Robert Langton.*—I have lately seen a picture, evidently ancient, representing an elderly man, with white flowing beard, moustache, and hair; the features of a pronounced character, the nose being long and aquiline, and the eye piercing. The costume of the figure is that of an ecclesiastic, consisting of a black gown and cap. In the right hand he holds a book, in the left a long staff, from which is suspended what is apparently a pilgrim's scrip, covered with pilgrim's emblems. At the head of the portrait (for such



it is) is inscribed "Robertus Langton, doctor, etc." The painting is on canvas. It is said to have come from Annesley Hall, Nottinghamshire, the residence of the Chaworths.

If any of your correspondents, acquainted with Annesley Hall and its pictures within the last forty or fifty years, could inform me whether the portrait is remembered to have been seen there, and furnish any farther particulars, I should feel much obliged.

JAMES THOMPSON.

Leicester.

*Quotation Wanted.* — Who says, of whom —

"The solitary monk who shook the world."?

A. E. H. H.

### Minor Queries with Answers.

*Medalet of Spence.* — I have lately been shown a small copper coin of three quarters of an inch in diameter, of which I should like to know the history. One side is the impression of the head and bust of a man surrounded with the following words: "T. Spence, a State Prisoner in 1794." And on the obverse, under the words "Am I not thine ass," is the figure of a man with a crown on his head; a sceptre in his uplifted right hand, the reins in his left; a pigtail hanging down over his tailcoat; a "fair round belly," casting its shadow before; his legs encased in breeches and Hessians (the latter armed with long spurs); seated on a bare-backed animal that, but for the hint conveyed in the label, and the even suprasinine length of ears with which it is adorned, a naturalist would feel more inclined to pronounce a bull than a donkey. It is not difficult to guess that the rider of this hybrid beast is meant to represent his Majesty George III. of blessed memory; but who was T. Spence? and for what offence was he in limbo? Wherein lies the point of the label, "Am I not thine ass?" These are I hope, Sir, not illegitimate queries to you and your legion. RUSTIC.

Mooltan, Punjab, 25 Aug. 1858.

[This is one of the many medalets or tokens issued by the radical fellow T. Spence, who was imprisoned for sedition. See *The Case of Thomas Spence, bookseller, the corner of Chancery-lane, who was committed to Clerkenwell Prison, Dec. 10, 1792, for selling Paine's Rights of Man*, 8vo., 1792. The reverse represents George III. riding upon John Bull, having an ass's head, and exclaiming submissively: "Am I not thine ass?" (See Balaam.) Spence struck several medalets or tokens, all politically satirical. Mrs. Banks entered them all in her Catalogue as "seditious tokens." See also *The Coin-Collector's Companion*, published by T. Spence, 24mo., 1795.]

*Michael Drayton.* — Some time ago it was announced in "N. & Q." (1<sup>st</sup> S. xii. 395.) that Mr. Collier was engaged in editing Drayton's *Works*. Was this expressed intention ever carried into effect?

W. C.

[One volume 4to. of Drayton's *Works* has been printed

for the Roxburghe Club, under the editorship of Mr. Collier. It occupies nearly 500 pages, and contains all the poet's earliest and rarest productions. Of the seven poems contained in it, two are from unique originals, one from copies which exist only at Oxford and in the British Museum, and another from a book formerly the property of the unfortunate Earl of Essex, with his corrections. We trust that the work will be continued by the Roxburghe Club.]

*Beukelzoon.* — In an account of the state of the Netherlands at the time of the accession of Philip the Good, Mr. Motley says, in his *Rise of the Dutch Republic*, i. 39., —

"The material prosperity of the country had, however, vastly increased. The fisheries of Holland had become of enormous importance. The invention of the humble Beukelzoon of Biervliet had expanded into a mine of wealth."

Can any of your readers tell me who Beukelzoon was, and in what his invention consisted?

VESPERTILLO.

[In 1414, Jacob Beukelzoon of Biervliet discovered the new and excellent method still in use, of drying and barrelling herrings, and two years after the first large herring sein was manufactured at Hoorn. — Velius, *Chronyck van Hoorn*, boek i. p. 17.]

*Seal found at Old Ford.* — I enclose an impression from a copper seal found at Old Ford, near Bow, during the excavation for the North London Line. I am not learned in archæology, and therefore I must leave the Editor of "N. & Q." to read the legend; but I should feel obliged for any information on the point. At the back of the seal is a copper loop, which affords a handle or means of suspending it.

W. L. B.

[The inscription is, "S. PETRI TEDERI DECANORIC' CRETENSIS." *Sigillum Petri Teder*, such is the interpretation of the commencement; but how to proceed we know not at present, for the seal is foreign, and the names and titles are to us unknown. Mr. Teder, or Tederus, was probably a dean or a canon.]

*Norfolk and Suffolk MSS.* — In the *History of the College of Arms*, by the Rev. Mark Noble, A. D. 1805, is the following: —

"The Rev<sup>d</sup>. Joseph Bokenham, Rector of Stoke Ash in Suffolk, made an alphabetical list of Arms and Monuments of this County (Norfolk), containing 1228 coats of Arms. The late Sir John Fenn purchased it out of Le Neve Norroy's collection."

Also: —

"The Rev<sup>d</sup>. J. Bokenham made a collection of 730 coats of Arms of families of Suffolk, to which Sir John Fenn made additions."

Can any of your readers give me any information of the whereabouts of either or both of these MSS.? and whether I can obtain an inspection of their contents?

THREE MULLET.

[In the Index to the Additional MSS. in the British Museum, under NORFOLK, we find "Notes of Norfolk families, Alphabet of Arms, etc., collected by Mr. Borrett and Rev. J. Bokenham." MS. 5522.]



## Replies.

NOTE ON PROFESSOR DE MORGAN'S ESTIMATE OF  
SIR CHRISTOPHER WREN.

(2nd S. vi. 293.)

IN PROFESSOR DE MORGAN'S conclusive reply to the last query of Mr. HENBURY, whether he would assert that those who have been great in mathematics have often been great in other things? he deals out but spare justice to the versatile — nay, almost universal — genius of Wren, even if he does not “damn with faint praise” the man whom the learned, the eloquent, the witty, the prince of mathematic commentators, the illustrious Isaac Barrow, his colleague and contemporary, describes as\* “Certissime constat ut præcocius neminem unquam prætulisse spes, ita nec maturiores quemquam fructus protulisse: prodigium olim puer, nunc miraculum viri, imo demonum hominis, suffecerit nominasse ingeniosissimum optimum Christophorum Wrennum.”

PROFESSOR DE MORGAN says of this universal genius, who passed not a day of his long and useful life without adding a line to the book of knowledge, “I shall astonish some of your readers by telling them that Christopher Wren was a mathematician of no mean reputation: see his name in the Index of the *Principia*.” Is it then surprising that the mind which designed St. Paul's and all around it, because he was an architect, an adopted profession, “was a mathematician of no mean reputation!”

The learned Professor refers to the Index of the *Principia*, which was not published till after 1686, when Wren was in the zenith of his fame as a scholar, an artist, a geometrician, an astronomer, the improver, if not the inventor, of the barometer, an experimentalist on the laws of motion and gravitation, the only solver of Pascal's and Kepler's problems, a poet, a chemist, the Crichton of art and science. I appeal to the letter-books of the Royal Society, which I was permitted to consult for my *Memoirs of Wren*, by Sir Humphry Davy, and to Birch's *History of the Royal Society*, vol. iv. p. 484., which states: —

“May 19, 1686, Sir Joseph Williamson in the chair. Ordered, that Mr. Newton's *Philosophiæ Naturalis Principia Mathematica* be printed forthwith in quarto, in a fair letter; and that a letter be written to him to signify the Society's resolution, and to desire his opinion as to the print, volume, cuts, &c. Mr. Halley, the clerk to the Society, wrote accordingly on May 20th.”

Horace Walpole says, —

“A variety of knowledge proclaims the universality, a multiplicity of works the abundance, and St. Paul's Cathedral the greatness, of Sir Christopher Wren's genius.”

\* In his inaugural “Lecture, on succeeding to the Chair of Geometry in Gresham College rendered vacant by the resignation of Wren, 1662.” See Isaaci Barrow *Opusculi*, Lond. 1681, folio, p. 100.

And the distinguished philosopher Robert Hooke, the controversialist of Hevelius, the inventor of pocket\* or spring watches, an observer of the variations of the compass, and a great contributor to natural science, writes: —

“Of him I must affirm that since the time of Archimedes there scarce ever met in one man so great perfection, with such a mechanical head and so philosophical a mind.”

Milizia, in his *Vite dei Architetti*, says: —

“Wren fu d'un carattere sì modesto il disprezzo degl'ignoranti; egli era veramente dotti, e perciò non parlava che poco di rade.”

Oughtred, in the preface to his *Clavis Mathematicæ Oxoniæ*, 1652, edit. 3., says of the youthful Wren, —

“Dominus Christophorus Wren, collegii Wadhamensis commensalis generosus, admirandos prorsus ingenio juvenis, qui nondum sexdecim annos natus, Astronomiam, Gnomonicam, Staticam, Mechanicam præclaris inventis auxit; ab eoque tempore continuò augere pergit.”

Nor must we forget that the name of Wren was highly distinguished before the *Principia* of Newton was known; for in 1662 his Astronomical Lectures were published at the Oxford University Press: *Prælectiones Astronomiæ Oxoniæ Lect. de Problematis Sphæribus: de Pascale: de Re nauticâ verum*. See a manuscript on the subject in the Lansdowne Collection in the British Museum.

As to the celebrity given to Wren by the Index to the *Principia*, as PROFESSOR DE MORGAN affirms, the case is the reverse, as I shall briefly show.

In 1671, nine years after the publication of Wren's *Prælectiones Astronomiæ*, just mentioned, it is recorded in Birch's *History of the Royal Society* (vol. ii. p. 501.), when Wren, Boyle, Wallis and Hooke were engaged in philosophical investigations, particularly as to a recent publication of Leibnitz on a new hypothesis, that —

“At the last meeting of the Society this year Mr. Isaac Newton was proposed candidate† for admission into the Society, by the Lord Bishop of Salisbury. At the next meeting he was elected a Fellow of the Royal Society, as is recorded in the first page of the new volume

\* Wren's was the age of cyphers: he published two to secure his discoveries of the laws of motion from piracy. So did Pascal, Kepler, and other celebrities of that time; and Robert Hooke assumed a cypher, complaining of piracy, if he communicated intelligibly, and thus announced his spring watch and his laws of the catenarian curve.

† The modesty of this great man is beautifully exemplified in his reply to this communication. (See *Phil. Trans.*, vol. vii. No. 81.) “I am very sensible of the honour done me by the Bishop of Salisbury in proposing me candidate; and which, I hope, will be further conferred on me by my election into the Society. And, if so, I shall endeavour to testify my gratitude, by communicating what my poor and solitary endeavours can effect towards the promoting philosophical design.”



(Birch's *Hist.*, vol. iii. p. 1.): 1674, January 11, Mr. Isaac Newton was elected."

It is melancholy to find that the illustrious author of the *Principia*, the great discoverer of the hidden things of light, had the mortification to find that honours were often profitless in a worldly view; for it is recorded in Birch's *History* (vol. iii. p. 178.), under the date of January 28, 1675, that, —

"At a meeting of the Council, Mr. Oldenburg having mentioned that Mr. Newton having intimated his being in such circumstances that he desired to be excused from the weekly payments, it was agreed to by the Council that he should be dispensed with."

In April, 1676, the Society record his successful experiments of the prism. In December, 1679, Sir Christopher Wren being in the chair, an important communication from Mr. Newton, dated November 28, 1679, explaining his opinions of M. Mallemon's new hypothesis of the heavens, was read and discussed, Wren suggesting experiments to be made in proof of Newton's correctness. (*Ibid.* p. 513.)

The year 1685 I have already recorded as being memorable for the publication of the *Principia* by the Royal Society: and in May, 1714, the name of Sir Isaac Newton was added to that of Wren, for the first time, as one of his Majesty's Commissioners, "for the carrying on, finishing, and adorning of this cathedral." (See Sir Henry Ellis's *Dugdale*, p. 174.)

It is not for me, nor, at the present day, for any one, to eulogise the mighty mind of him whom our great ethic poet sung, —

"God said, let NEWTON be, and all was light."

But the candour of the learned Professor must excuse my zeal in favour of that cyclopædian genius, that prodigy of a boy, that miracle of a man, that magician of science, whom he has unconsciously underrated. As a mathematician, Newton is *nulli secundus*; but "the visible diurnal sphere" in which Wren "lived and moved and had his being" for nearly a hundred years, deserves something more than the lukewarm praise of being "a mathematician of no mean reputation!" In making Brutus poor, we enrich not Cassius! Let them both stand in the Temple of Fame in their own circles, and let that of Wren be near to that of his distinguished contemporary and yoke-fellow, the second Michelangiolo. Both were celebrated for intellectual precocity; both employed a long and useful life in the public welfare; both became acknowledged and admired Nestorian sages; and of both may be truly said—

"SINGULARIS IN SINGULIS, IN OMNIBUS UNICUS."

JAMES ELMES.

20. Burney Street, Greenwich.

# LASCELLES' HISTORY OF IRELAND.

(2nd S. vi. 287.)

A correspondent asks, "what may be the merits of this work, which he has not had an opportunity of consulting?" I presume he alludes to the *Liber Munerum Publicorum Hiberniæ, ab an 1152 usque ad 1827, or Establishments of Ireland from the 19th of King Stephen to the 7th George IV.; being the Report of Rowley Lascelles, extracted from the Records, &c. &c.* If not to the entire work, the Query probably points to the "*Res Gestæ Anglorum in Hibernia*," which forms a portion of it.

This valuable compilation was commenced under direction of the Irish Record Commission in 1812 from a collection of MS. books formed by Mr. Lodge from the Patent and Close Rolls, and afterwards purchased by the Crown. Mr. Lascelles was entrusted with the preparation of the documents for publication in 1813, and was employed on them to 1830, when it was taken out of his hands in consequence of a Report of the Record Commissioners in England; in which they represented the incompleteness, imperfections, and the improper introduction of irrelevant matter into the portion printed up to that date. The cost of revising and remodelling it would have been so formidable that the government, rather than encounter it, deemed it more prudent to suspend it altogether. For upwards of twenty years, therefore, no farther progress was made, although the printing had previously proceeded to the extent of two folio volumes of about 1000 pages each. At length in 1852 it was resolved, in consideration of the value of much of the material embodied in it, and the great expense already incurred, to issue the book incomplete as it is; and even without expunging the objectionable portions, such as the "*Supplement to the History of England, or Res Gestæ Anglorum in Hibernia*," which Mr. Lascelles had introduced without authority, and which has certainly no claim to appreciation or retention.

Accordingly, in February, 1852, it was issued to the public with a preface by Mr. F. S. Thomas of the Public Record Office, exposing the above facts, and prefixing an analysis of its contents. The work, as Mr. Thomas says, contains matter of importance and interest, but in an imperfect and immethodical form, utterly destitute of system and arrangement. Hence its value for consultation is, to a great extent, neutralised.

To this notice I would append a Query: Mr. Lascelles, about the year 1833, was in possession of an elaborate *index* to the work, which I saw with him in MS. (but whether complete or imperfect I am unable to say.) Such a key to the "*rudis indesquaque moles*" of his compilation would be of extreme value; and it is desirable to know whether the MS. I allude to is still in existence; and whether it could be rendered available



to the public now that the *Liber Hiberniæ* has been issued by the Commissioners.

J. EMERSON TENNENT.

The work quoted by ABBA under the former of these names was never published in a separate form, but is included in Part I. of that stupendous repertory of the Official History of Ireland, the *Liber Munerum Publicorum Hiberniæ*,—a work which, after having been compiled, by special command, pursuant to an Address from the House of Commons, A.D. 1810, and printed in 1824, was never published, but suppressed by the English government, for very sufficient reasons.

These two ponderous volumes will be found in the libraries of Trinity College, and the Royal Dublin Society (presented by the now Right Hon. Philip Cecil Crampton, LL.D., Judge of the Queen's Bench), and a copy was some time ago in the collection of the Repeal Association, which was advertised for sale, on the dissolution of that body, if I remember rightly, at a very high price.

The government having since removed the restriction on the sale of this work, it can now be procured through Messrs. Hodges and Smith, Dublin booksellers, for about two pounds.

A very exact collation of the contents of the *Liber Munerum*, with interesting bibliographical notes, will be found in the Preface to the 2nd ed. (1851) of vol. i. of the Archdeacon of Cashel's valuable *Fasti Ecclesiæ Hibernicæ*. It contains, says Dr. Cotton (*loc. cit.* p. xx.), "a great mass of curious information carelessly put together, and disfigured by flippant and impertinent remarks of the compiler most unbefitting a government employé."

These observations of the venerable archdeacon seem fully merited, and apply especially to the first part of the work, which is from the pen of "Rowley Lascelles of the Middle Temple, Barrister-at-law." The drift of this composition seems to be the upholding a policy of centralisation, and discouragement of Irish nationality, an animus which is sufficiently testified by the title of Part I., which, so far from being, as quoted by ABBA, a "History of Ireland," is styled—"Supplement to the History of England; or, Res Gestæ Anglorum in Hiberniâ." *Sic vos non vobis!*

The remaining six parts, however, of this great national work, which is too little known, are very valuable and important as registers of facts derived from sources of undoubted authority.

An index to the whole is a desideratum.

JOHN RIBTON GARSTIN.

#### TESTAMENT OF THE TWELVE PATRIARCHS.

(2<sup>nd</sup> S. vi. 173. 276.)

In reply to FULMUS RUGBY, my copy, from "tear and wear," is in one or two of the Testa-

ments noticed imperfect; but I have been able so far to verify the following quotations given by him from the edition in his possession.

Reuben, p. 10. (of my copy), "The Fourth is the Spirit of Smelling, wherewith cometh Delight," &c. "Seeing" is treated of as the *second* particular, and there appears to me no inaccuracy in the sense or text. P. 12. "The Egyptian Woman (Potiphar's wife, *Memphitica*), did much to him (Joseph) by using the help of Witches, and by offering him Slaubar Sauses," &c. It is difficult to say what may have been the composition and ingredients of these dishes used to promote fascination. A passage (p. 88. Joseph) may help to throw some light on the obscurity: "and she sent me meat strewed about with Incantment." In vulgar speech, *slabber* and *slubber* are still heard in respect to food of a soft kind.

Joseph, p. 84—94. The word seems throughout invariably spelled "eunuch." P. 92. "She would fain have *spied* me in desire of Sin," for "sypped," evidently a typographical error. *Id.* "Saying Altho' they ask two Besaunces of Gold, see that thou spare not for money, but Buy the child and bring him to me. He paid 80 Golden Crowns for me, and said to his Lady that he paid a 100," &c. The *Besand* here referred to, is perhaps to be understood as the ancient piece of gold coin called a *Bysantine* from having been first struck at Byzantium or Constantinople. (For copious information on this point, see Jamieson's *Scottish Dictionary*, s. v. edit. 4to., 1808.) On the authority of this lexicographer, "Wiclif uses the term *besaunt* as equivalent to *talent*."

Juda, p. 38. "And they gave us Two Hundred Quarters of Corn, Five Hundred *Bates* of Oyl, and a Thousand and 500 measures of Wine," &c. I take *Bates*, which occurs also in another part of the book spelled in the same way, to mean *baths*, a Hebrew measure equal to 7 gallons 4 pints English wine measure. (See *The State of the Greatest King Solomon*, by G. Renolds, Bristol, 1721, 8vo., p. 36.)

Issachar, p. 52. "I have not Eaten my Meat alone, nor removed the Bounds and *Buttles* of Lands." It is probable that, in the connexion of the phrase *buttles* is synonymous with the Scotch word *butt*, defined by Jamieson (*ut sup.*), "A piece of ground which, in ploughing, does not form a proper ridge, but is excluded as an angle;" or otherwise "for a small piece of ground disjoined in whatever manner from the adjacent lands;" and in a general view, to the honesty of the patriarch who had respected his neighbours' landmarks, and had not encroached on his property.

The edition from which I quote is a neat specimen of the Glasgow press in its typography. It is liberally interspersed with capitals in the text, and with abundance of marginal references as to the *heads* of the subjects discoursed on. A num-



ber of the woodcuts are considerably worn, and a few of them not by any means contemptible in design for a cheap popular manual of that period, 1720. G. N.

#### THE MASS TERMED A "SONG."

(2<sup>nd</sup> S. vi. 214. 279.)

We must all admit that the "Mass" of the early Church was no other than the Holy Eucharist. My statement, therefore, was not that, in former days, the Mass itself was termed a song, an idea which it would be painful to entertain; but that "to the service of the Mass the term 'song' was particularly applied." Neither, in using the word "particularly," did I mean to signify that our English forefathers applied the term "song" to the services of the Mass *exclusively*. My meaning was, and is, that they applied it not only to our mediæval Church services generally, but to the service of the Mass in particular; expressly, *ex professo*, to the service of the Mass, as well as to the other services of the Church. My statement relates to times past; but, in a measure, I find it sustained by a learned and able writer of more recent date, under the heading "Liturgy of the Mass." Dr. Rock, *Hierurgia*, 1851, pp. 80, 81.:—

"These words form the conclusion of the Secret. The Priest here elevates his voice at Low Mass, and at High Mass employs a chant in their recitation. . . . The style of music for singing the 'Preface' and the 'Pater Noster,'" [parts of the 'Liturgy of the Mass,' as well as] "for chanting the psalms at Vespers, and at other parts of divine service . . . is indiscriminately called PLAIN SONG, and the Gregorian Chant."

Old writers also expressly speak of the service of the Mass as a song.

R. Brunne, cited by Dr. Richardson, "and thy Masse songen" (and thy Mass songs).

Foxe, *Acts and Mon.* (1610), p. 1299. col. 2., "They had Masse of the holie Ghost solemnly sung in *pricksong*."

Roderick Mors, in his "Complaint," p. 2. of ch. i., "An unholy Masse . . . rolled up with discant, *pricksong*, and organes."

The service of the Mass is sometimes called by Foxe "the liturgie" ("The liturgie, or Masse, as they call it, did first begin with Dominus vobiscum," p. 1275. col. 1.). Now, under this title also Foxe describes the Mass-service as a *song*, p. 1275. col. 2. in the "Offertory":—

"Thus ye may see what was their oblations and sacrifices in the ancient time of their liturgie [Mass]. Whereof now remaineth nothing but their name only with the *song*."

It matters not how often in mediæval times the Mass was sung, how often said. The idea of *singing* always attached to the Mass. "*Singing-bread*, the round cakes or wafers intended for the con-

secrated host in the eucharistic sacrament" (Halliwell). "*Chanterie*" (Chantry, Chaunterie), "An endowment for the payment of a priest, to sing Mass agreeably to the appointment of the founder" (*ib.*). The Mass might in this case be far oftener said than sung: still the endowment was a Chanterie.

When therefore an individual bequeathed a property to secure Masses for his soul, surely it might very naturally be said by those who had expected the property to become theirs (as suggested 2<sup>nd</sup> S. vi. 214.), that he had "sold it for a *song*." THOMAS BOYS.

#### FAMILIES OF WAKE AND DE VERE.

(2<sup>nd</sup> S. vi. 232. 275.)

Inquiries having recently been made respecting several members of the Wake family, it may not be out of place to seek for information respecting the earlier part of their pedigree.

The founder of the family was Hugh Wac, who, in the reign of Hen. I., took to wife Emma, daughter and ultimately heir of Baldwin Fitz-Gilbert, the son of Gilbert de Gaul, and grandson of Baldwin Count of Flanders. We are told that this Hugh was succeeded by three generations of Baldwins.

The account given by Dugdale is that Baldwin I. died a. 3 Johan (A.D. 1201); that some time after his death Baldwin II. took to wife Agnes, daughter to William du Hommet; that this Baldwin died 8 Johan, A.D. 1206; and that his son by the said Agnes,—Baldwin III.,—after marrying Isabel, daughter of William de Briwer, died before the 15th year of King John, A.D. 1213, leaving a son Hugh.

If this statement were correct, Hugh, the grandson of Baldwin II., must have been born within twelve years after the marriage of his grandfather. How is this to be accounted for?

In memory of their descent from the Counts of Flanders, we find that Baldwin became the favourite name in the family of Wake; and the traditional association appears to be retained to our own day in the Christian name of Sir Baldwin Wake Walker.

From the *Placita de Quo Warranto* (p. 500.) we learn that one Robert de Veer (whose great-grandson, Ranulphus, was living a. 3 Edw. III., A.D. 1329) was enfeoffed of the manor of Thrapston in the county of Northampton by one Baldwinus de Wake; and that the son of the Robert de Veer so enfeoffed bore the name of Baldwin. This is probably the Baldwin de Ver whose name occurs in the *Rot. de Oblatis et Finibus* in connexion with the manor of Thrapston, a. 6 Johan, A.D. 1205.

In addition to my first Query I would ask, Was there any Baldwin de Ver before the reign of King John?



Was there any connexion by marriage between the De Veres and the Wakes?

How were the De Veres of Thrapston connected,

a. With the Earls of Oxford?

b. With the De Veres of Great Addington?

The father of the first Hugh Wake was Geoffrey Wac, a Norman Baron, probably of Flemish extraction. Does the *History of the Wake Family*, mentioned by MR. CHADWICK (p. 275), contain any account of this Geoffrey, and of his possessions in Normandy? MELETES.

SILVERSTONE asks certain definite questions at p. 232., to none of which do the notes from Blomefield at p. 275. offer any reply. Nor from the *History of the Wake Family*, to which MR. CHADWICK alludes, will SILVERSTONE "learn what he desires;" if the work referred to be, as I presume, the *Brief Enquiry into the Antiquity, Honour, and Estate of the Name and Family of Wake*, written by Abp. Wake for the use of his son, and printed at Warminster in 1833, by his great-grand-daughter, Etheldred Benett. But I write this to say, that if the perusal of this small volume would afford any gratification, either to SILVERSTONE or to MR. CHADWICK, I shall be happy to lend it, if they think it worth their while to procure my address from the publishers of "N. & Q.," and to apply to me for the loan of the same.

ACHE.

Herewald Wake is a son of the present baronet, Sir Charles Wake, of Courtenhall, Northamptonshire, whose family is traced back to Hereward or Herewald le Wake, who lived in the time of Edward the Confessor.

My Query in respect to this family, at p. 232., is still open for reply, as neither the extracts from the *History of Norfolk*, nor the books referred to as sources of information, furnish the particulars required.

SILVERSTONE.

#### BOOKSELLERS' SIGNS.

(2nd S. v. 130. 346. 466.)

To the former lists may be added the following:—

"The Black Horse," Aldersgate Street, Thomas Este, 1588—1605.

"The Star" on Bread Street Hill, Peter Short, 1597.

"The White Lion" in Paule's Churchyard, Thomas Adams, 1603—1610.

"The Cross Keyes," Paul's Wharf, John Windet, 1604—1605.

"The Golden Anchor," Pater-Noster Row, John Windet, 1606.

"The Bishop's Head," St. Paul's Churchyard, Matthew Lownes, 1610—1624.

The same, Humphrey Lownes, 1627.

"The Golden Anchor," over against St. Dunstan's Church in Fleet Street, Ambrose Isted, 1672.

"The Crown" in Fleet Street, betwixt the two Temple Gates, William and John Leake, 1676.

"The Unicorn" at the West end of St. Paul's, Abel Swall, 1679.

"The Judge's Head" in Chancery Lane, near Fleet Street, Jacob Tonson, 1679—1690.

"The Three Roses" in Ludgate Street, Jonathan Edwin, 1679.

"The King's Head" at the West end of St. Paul's, Samuel Carr, 1680.

"The Angel" in St. Paul's Churchyard, Moses Pitt, 1685.

"The Blew Anchor" in the Lower Walk of the New Exchange, Joseph Knight and F. Saunders, 1685.

"The Rose and Crown" in St. Paul's Churchyard, Richard Chiswell, 1689—1695.

"The Sun" over against St. Dunstan's Church in Fleet Street, William Rogers, 1689—1706.

"The Phoenix" in St. Paul's Churchyard, Henry Mortlock, 1691—1698.

"The Ship" in St. Paul's Churchyard, John Taylor, 1692.

"The Black Lyon" in Fleet Street, between the two Temple Gates, Richard Baldwin, 1692—1693.

"The Unicorn" under the Royal Exchange, Richard Parker, 1692—1693.

"The Mitre" near Temple Bar in Fleet Street, Abel Roper, 1692—1694.

"The Golden Key" against the Meuse near Charing Cross, Thomas Chapman, 1692.

"The Angel" in the Pall Mall, over against St. James's Square, Thomas Chapman, 1696—1713.

"The Star," the corner of Bride Lane in Fleet Street, Henry Rhodes, 1694.

"The Green Dragon" without Temple Bar, William Crooke, 1694.

"The George" in Fleet Street, near St. Dunstan's Church, Thomas Basset, 1694.

"The Red Lyon" in St. Paul's Churchyard, Henry Bonwick, 1694.

"The Swan" in St. Paul's Churchyard, William Keblewhite, 1694.

"The Star" in Ludgate Street, John Everingham, 1694.

"The Peacock" in the Poultry, W. Chandler, 1694.

"The Black Bull" near the Royal Exchange in Cornhill, S. Manship, 1694.

"The Judge's Head" near the Inner Temple Gate in Fleet Street, Jacob Tonson, 1695—1697.

"The Bishop's Head" in St. Paul's Churchyard, Walter Kettily, 1695—1704.

"The Half Moon" in St. Paul's Churchyard, Thomas Bennet, 1696—1705.

"The Three Legs" in the Poultry, against the Stocks-Market, H. Walwyn, 1698.

"The Lute" in St. Paul's Churchyard, Richard Wellington, 1698—1699.

"The Red Lion" on London Bridge, R. Bettesworth, 1699.

"The Black Boy" in Fleet Street, A. Roper, 1701.

"The Angel" in the Poultry, John Lawrence, 1702.

"The Peacock" in St. Paul's Churchyard, Robert Clavel, 1704.

"The Three Daggers" near the Inner Temple Gate in Fleet Street, M. Wotton, 1704.

"The Black Bull" over against the Royal Exchange in Cornhill, William Davis, 1705.

"The Cross Keys" between the two Temple Gates, Bernard Lintot, 1709—1715.

"The Cross Keys and Bible" in Cornhill, A. Bell, 1711.

"The Queen's Arms" in Little Britain, J. Nicholson, 1711.

"Seneca's Head" in Exchange Alley, J. Round, 1711.  
 "The Half Moon" in St. Paul's Churchyard, H. Clements, 1713.

"The Black Boy" in Fleet Street, A. Collins, 1713.

W. H. HUSK.

"Cross Keys," in Paules Church-yard, John Pyper, 1620.

"Angell," in Popes-Head-Alley, John Sweeting, 1641.

"Gilded Lion," in Paul's Churchyard, P. Stephens, 1647.

"Three Bibles," in Paul's Churchyard, near the West-end, T. Brewster, 1652.

"The Bell," in Paul's Churchyard, 1659.

"The George," in Fleet Street near Clifford's Inn, Tho. Dring, 1653.

"Black Bears," in Paul's Churchyard, 1636.

"Black Boy," over against St. Dunstan's Church, Chr. Wilkinson, 1671.

"Three Pigeons," St. Paul's Churchyard, Humphrey Robinson, 1660.

"Three Pigeons," against the Royal Exchange in Cornhill, Brabazon Aylmer, 1685.

"The Sun," over against St. Dunstan's Church in Fleet Street, 1685.

"The Lute," in St. Paul's Churchyard, R. Wellington, 1699.

"King's Head," in the Old Baily, John Wright, 1657.

BELATER ADIME.

#### DR. DIBDIN'S "DOVER DIGGINGS."

(2<sup>nd</sup> S. vi. 188.)

Some four or five weeks back an inquirer wished for information respecting a *said-to-be* contemplated "History of Dover," by the celebrated Dr. Dibdin, the bibliopole; and as no reply has yet appeared in "N. & Q." (for which I also have been anxiously waiting), I presume there is none now to be expected; and, therefore, in this dirth and difficulty, I beg to state a few facts in regard to this matter.

The writer, in putting his Query, seems to take it for granted that the Reverend Doctor was a Dover "resident," and yet I can hardly think such term ought to be here applied; but, rather, that he was a mere *visitor* for a short period of the autumn of 1836, or so: for of the exact year I cannot now definitively tax my memory.

While in Dover, as I then understood, he chiefly made his home, if not wholly, at the fine mansion of the Earl of Guildford, which is in the neighbourhood; and certainly had it put forth in the two journals of the town, the *Dover Telegraph* and *Dover Chronicle*, and otherwise, that a "History of Dover" was in preparation by him, and to be published by subscription. And next, as a still more convincing, because so very *legible* proof of his intention, several lusty-nerved labourers were employed by him to dig up a particular piece of ground on what is known as the Western Heights, and near to the edge of the cliff. There were indications, as still traceable beneath the

overgrowing sward, of some sort of burial foundation; and as the tradition is, as well as is stated in some books, that King John, when at Dover, signed the deed which put the Pope, through Pandolph, his Nuncio, as chief arbiter in the rule of England, this is assumed to be the very spot of the transaction: the soil when so thrown up discovering plainly enough the substratum rubble-work of an ancient circular building of small size, and having a straight passage way.

But, then, to what purpose was such structure applied, as a companion pharos to that on the adjacent castle-crowned summit, here standing so conspicuously lonely on the fearful-like verge of such cliff? or for what other imaginable end? Why, the presumption seems pretty reasonable, as well from its site as its small size and peculiar form, that the building had been an oratory or chapel for the religious devotions of the famous Knights Templars, — those who, on returning from their pilgrimages to, or warrior exploits in, the Holy Land, were here afforded the first means of giving thanks to their God for such safe home-coming, after an absence of the most perilous venture through the far-away dominions of the cruel heathenish Saracen!

The opening up of these ruins the Doctor certainly *did* do. So he dug, or ordered such digging; and so had the satisfaction of proving that there was a reality in the gossip of the old people — that some peculiarly-purposed building had once lifted its orbicular walls on that lofty cliff verge, and probably did so for many, many decennials of years, though now its whole story is forgotten.

So far, then, the Doctor did, though nothing farther was effected. No actual subscription list was ever exposed on the tables of the chief literary resort of the town, the King's Arms Library, as kept by Mr. Batchellor (himself an historian of Dover). The Doctor, as I often heard hinted, just doing as he did as a sort of *pulse-feel*; and as he might have found that the respond was rather of the feebleness description, so, after enjoying himself as energetically as possible at the agreeable mansion of his noble host, away the Doctor went, and nothing farther as to the projected "History." And now, once more, a fresh earth-cover has found a lodgment on those olden foundations, and the thick grass that roots in that earth still farther helps to the obliteration of all that the Doctor had done by his Dover diggings.

J. DACRES DEVLIN.

#### Replies to Minor Queries.

*Complutensian Polyglott Bible* (2<sup>nd</sup> S. vi. 298.) — The copy printed upon vellum, purchased at the sale of Mr. Hibbert's library by Payne and Foss,



was sold by them to the late Frank Hall Standish, Esq., who bequeathed it, with the rest of his collection, to King Louis Philippe. It is now in the possession of H. R. H. the Duke d'Aumale, and is one of the choicest ornaments of his fine library at Twickenham. There never was any copy upon vellum of this Polyglott Bible in the British Museum, but there are three copies upon paper:—No. 1., in the library of George III. No. 2., the beautiful copy from the library of Thuanus, which was bequeathed (together with Thuanus's copy of the first Homer) by Mr. Cracherode to his friend Shute Barrington, Bishop of Durham, who bequeathed both books to the Museum, in order that they might be reunited to the Cracherode library. No. 3., a very fine copy in the Grenville Collection. H. F.

*Topographical Excursion in 1634.*—This interesting MS., which is alluded to by Mr. GURCH (2<sup>nd</sup> S. vi. 261.), is very copiously extracted from and commented upon in Brayley's *Graphic and Historical Illustrator* (1834). The notice of the MS. extends through twenty-seven 4to. pages, and from the continuance of the extracts from the starting at Norwich to the return to that city, I conclude that the larger part, perhaps nearly the whole, of the Itinerary is given. I refer to Mr. Brayley's publication, because many persons may have an opportunity of turning to that very delightful volume who may not easily have access to the Lansdowne MS. in the Museum.

PISHEY THOMPSON.

*Parismus and the Knight of the Oracle* (2<sup>nd</sup> S. vi. 310.)—

"Lot 2058. 2nd Part Cat. of Dr. Bliss's sale [Philips (John, *Milton's Nephew*)], Don Juan Lamberto, or a Comical History of our late Times, by Montelion, Knight of the Oracle, frontispiece, black-letter. Very scarce, 4to. Printed for H. Marsh, 1665."

\*. "This was Mr. Bindley's copy (with his autograph signature), which he lent to Godwin for his *Lives of E. and J. Phillips*, and was the only one he had seen or heard of."

In Dr. Bliss's Sale Catalogue, 1st part, p. 229.

"Lot 3206. *Parismus*. The most famous, delectable, and pleasant History of *Parismus*, the most renowned Prince of Bohemia, 2 parts in 1.; black-letter, seventh impression, imperfect, but has frontispieces and titles, 1664—65.

"Lot 3207. *Parismus*, 18th impression; 2 vols. in one, black-letter, fine copy, 1689.

"Lot 3208. *Parismus*, 12th impression; 2 vols. in one, black-letter, calf gilt, 1684."

No doubt this is the work METACOM inquires about.

BELATER-ADIME.

*Judas Iscariot, Manner of his Death* (2<sup>nd</sup> S. vi. 282.)—The following remarks are made as the result of reading very nearly all that has been written worth perusal on this subject. I do not concur with the opinion as to the apparatus of a

long rope and high beam, nor with Alford as to the *irreconcilable* discrepancy of the Gospel and Acts. The words to be reconciled are these:—

"And departed and went and hanged himself." (*Matt.* xxvii. 5.)

"And falling headlong, he burst asunder in the midst, and all his bowels gushed out." (*Acts*, i. 18.)

Matthew sometimes writes briefly and succinctly, omitting minor circumstances, which the succeeding Evangelists recorded. Luke accordingly states certain particulars for the special information of Theophilus in reporting the words of Peter (*Acts*, i. 15—22.), which Matthew omits, as he does also the words of the penitent thief. The fall mentioned by Peter, who *may* have referred to the hanging, although Luke did not report it, probably originated with the breaking or the cutting of the rope by which Judas was suspended, either before or after decomposition had commenced. This view is in the main concurred in by Jahn and Kuinoel.

T. J. BUCKTON.

Lichfield.

*Quotation from Hippocrates?* (2<sup>nd</sup> S. iii. 508.)

—Your correspondent MEDICUS JUNIOR has directed attention to a fine sentiment which is worthy of being preserved in the present day. The physician's business is *curare*, to take care of his patient, while to God alone belongs the power to *heal*. The quotation given by MEDICUS JUNIOR is not from Hippocrates, but something nearly approaching it may be found in Galen's *Commentaries* on that author. Not having the work at hand, I cannot refer to the *locus in quo*, but it will be easily found, as there is a chapter specially devoted to the subject. The following couplet embodies the sentiment, perhaps as well as can be done in a few words:—

"Est medicus *curare*, auroque remunerat æger;  
Sanare e cœlo, munere gratuito."

Εμδλ.

*Ancient Medal* (2<sup>nd</sup> S. vi. 255.)—I have carefully examined that which I called a medal (p. 207.), and on removing some earthy substance from the edge, two small holes about the size of a large pin can be distinctly seen at parallel points in the edge, through which two small silk cords may have been passed. The lead also seems to have been originally in two pieces. Instead of a medal, there seems no doubt that it is "the stamped lead, or 'bulla,'" as suggested by Dr. Rock. Are they scarce of so early a date as Pope Clement VI.? INA.

Wells, Somerset.

*Sunday and Sunday* (2<sup>nd</sup> S. vi. 263.)—Before its orthography had been settled by authoritative use, the word *Sunday* represented better than *Sunday* its etymologic origin, being equivalent to the German *sonntag* (= *sonne-tag*) and Anglo-Saxon *sonne-daeg*, or "day of the sun." Al-

though this day has been appropriated by the Church expressly to commemorate the resurrection of the *Son* of God, there is no reason to believe that *Son-day* was ever used to express *dies filii* or *dies dominica*, but *dies solis*. Chaucer uses the Saxon word *sonne* for "the sun," and *sonnish* for "like the sun" (Tyrwhitt's *Glossary*):—

"With pitous herte his plaint hath he begonne  
Unto the goddes, and first unto the Sonne  
He said, 'Apollo,' &c. *The Frankeleins Tale*.

Cranmer (1539), in the Gospels, writes *sonne*, in the Acts, *sunne*, excepting only xxvi. 13.; Wielcl (1380) and the Geneva version (1557) write *sunne*.

T. J. BUCKTON.

Lichfield.

**Epitaph.**—Under this head, MR. JOHN SCRIBE asks (1<sup>st</sup> S. xi. 190.), if any one can "spot" these lines?—

"Whether he lives, or whether he dies,  
Nobody laughs, and nobody cries;  
Where he's gone, and how he fares,  
Nobody knows and nobody cares."

Is MR. SCRIBE assured that it is extant anywhere as an epitaph? If so, I cannot help him. I am inclined to think, however, that they are but another version of the following:—

"And as fretful antiquity cannot be mended,  
The lonely life of the Bachelor's ended.  
Nobody mourns him, and nobody sighs,  
Nobody misses him—nobody cries,  
For nobody grieves when the Bachelor dies."

These lines form the conclusion of an amusing description of "Old Bachelors." I know not their author. I cut them from a newspaper devoted to the lowest of Holywell Street literature, which I am glad to believe to have been as short-lived as worthless. The whole piece is, I think, a parody of one that amused me in my juvenile days descriptive of "How the Water came down at Lodore," an effusion, I believe, of Southey.

TEE-BEE.

**Egyptian Dahlia** (2<sup>nd</sup> S. vi. 245.)—The paragraph from *The Illustrated News* of 18 Nov. 1848, appears to be entirely without foundation; no such statement, as to the blooming of a dahlia from a root 2000 years old, being in Lord Lindsay's *Travels*. (*Letters on Egypt*, &c., 4th edit. 1847). The dahlia is, indeed, not an Asiatic or African, but a Mexican plant. Besides, it is by no means certain that any seed of that age has retained its vitality and powers of reproduction. Sir J. G. Wilkinson, in his popular account of ancient Egypt (ii. 6. 39.), mentions the only instance of a similar report as to wheat in the following terms: "This is the kind which has been lately grown in England, and which is said to have been raised from grain found in the tombs of Thebes."

T. J. BUCKTON.

Lichfield.

**Glastonbury and Wells Concord of 1327** (2<sup>nd</sup> S. vi. 172.)—It is not improbable that the person who transcribed and translated the Concord from the original Latin, might have performed his task somewhat unskilfully. On referring to my copy of the Concord, and reading it with more care, I see that the words alluded to by MR. CARRINGTON are exactly those he suggests, "*Comōn and Hogsties*," which will make the subject clearer. The alder-tree grows in the locality referred to in the Concord now; and I have reason for believing that in ancient times, before the moors were drained and inclosed, it was even more frequently found than now. I have no means of referring to the original document, nor do I know where it is; but that it was in existence when the translation was made, I have no doubt. INA.

Wells, Somerset.

**Nathan Chytræus** (2<sup>nd</sup> S. vi. 297.)—A modern Latin poet, born at Menzingen, in Germany, March 15, 1543, died at Bremen Feb. 25, 1598. He studied at Rostock, under the direction of his father, then at Tübingen, and in 1594 was appointed Professor of Latin at Rostock. The following year he visited France, England, and Italy. On his return he became Professor of Poetry. In 1598 he went to Bremen to fill the office of Rector of the Gymnasium of that city, where he died.

The above is translated from the account given in the *Nouvelle Biographie Générale*. ALEIBS.

**Rock, or Roche, of Cloworth, Co. Somerset** (2<sup>nd</sup> S. vi. 167.)—Although I cannot now (for want of time) assist R. C. W. to any great extent, I will give him a few Notes which occur to me. The name of *Rocke* is an old one here:—*John Rocke* was Mayor of Wells A.D. 1424, 1431, and 1434. Richard Rocke (probably the person referred to by R. C. W.) was sworn into the office of Town Clerk of Wells Sept. 19, 1688. The name of John Rocke occurs in a list of contributors to a loan to King Charles A.D. 1643.

An old and respectable branch of the family of Rocke has been settled at Glastonbury for many years past. Mr. James John Rocke is a highly respectable solicitor practising there at this time. This family, I believe, came originally from Butleigh, four miles from Glastonbury, and ten from Wells. John Rocke was Rector of Butleigh for many years, and I think one of the same name before him.

The name of *Standish* was also once familiar here. I have often observed the name in perusing our corporate records. The Rev. *Francis Standish*, Minor Canon and Priest Vicar of the cathedral, was appointed Stipendiary Priest and Assistant to the Vicar of St. Cuthbert in Wells, under a charter of Queen Mary, March 25, 1643.

The name of *Pearce* was also formerly well-



known here. *Joseph Pearce* was Mayor of Wells, A. D. 1722 and 1728. In St. Cuthbert's Church there are several grave-stones to the memory of persons named Pearce: Mary Pearce, wife of Peter Pearce, died Sept. 11, 1689; Martha, wife of Richard Slade, and third daughter of Joseph Pearce, died 14th J—, 1759.

If R. C. W.'s object is something more than mere curiosity, I would endeavour to help him further, on his addressing me a letter through the Editor.

I.N.A.

Wells, Somerset.

*French Coin* (2nd S. vi. 266.)—The following, extracted from Say's *Pol. Econ.* (i. 21.) will supply nearly all the information sought. The coin, *livre* of Charlemagne, contained twelve ounces of fine silver, and the measure of weight also called a *livre* contained twelve ounces in that reign. Philip I. mixed one-third of alloy, reducing the *livre* to eight ounces of fine silver. In the year 1113 the *livre* contained no more than six ounces, and at the commencement of the reign of Louis VII. it had been reduced to four ounces. St. Louis gave the name of *livre* to a quantity of silver weighing 2 oz. 6 gros. 6 grs. At the era of the French Revolution the *livre* weighed only the one-sixth of an ounce; consequently it had been reduced to the one-seventy-second part of its value in the time of Charlemagne. The authority quoted by Say is Le Blanc, *Traité Hist. des Monnaies*.

T. J. BUCKTON.

Lichfield.

*Crannock* (2nd S. vi. 232. 297.)—"The dolium was a tun of 252 gallons, and the average price (of wine) about 3d. a gallon." See Whitaker, *Craven*, p. 343., describing the establishment of the canons of Bolton. *Dolium*, for a "cask," is found in Juvenal, Horace, Pliny, &c. See also Duffresne, *Gloss.* and Riddle, *Dict.*

R. S. CHARNOCK.

*Confession of a Sceptic* (2nd S. vi. 311.)—"One of the greatest men of our time," alluded to by Dr. Arnold, was Samuel Taylor Coleridge:—

"Take myself, S. T. C., as a humble instance. I was never so befooled as to think that the author of the fourth Gospel, or that St. Paul, ever taught the Priestleyan Psilanthropism, or that Unitarianism (presumptuously, nay, absurdly so-called), was the doctrine of the New Testament generally. But during the sixteen months of my aberration from the Catholic Faith, I presumed that the tenets of the divinity of Christ, the Redemption, and the like, were irrational, and that what was contradictory to reason could not have been revealed by the Supreme Reason. As soon as I discovered that these doctrines were not only consistent with reason, but themselves very reason, I returned at once to the literal interpretation of the Scriptures, and to the Faith."—*Notes on English Divines*, Moxon, 1853, p. 179.

"I owe, under God, my return to the faith, to my having gone much further than the Unitarians, and so having come round to the other side. I can truly say I never

falsified the Scripture; I always told them that their interpretations of the Scripture were intolerable upon any principles of sound criticism, and that if they were to offer to construe the will of a neighbour as they did that of their Maker, they would be scouted out of society. I said then plainly and openly that it was clear enough that John and Paul were not Unitarians. But at that time I had a strong sense of the repugnance of the doctrine of Vicarious Atonement to the moral being, and I thought nothing could counterbalance that."—*Table Talk*, John Murray, 1851, p. 165.

I could give other extracts from Coleridge's works in farther proof of identity, but I think these two are sufficient. The old Unitarians of this town have never forgiven Coleridge these strictures.

C. MANSFIELD INGLEBY.

Birmingham.

*Riccardo Musardo* (2nd S. iii. 392.; vi. 178.)—He will be identical, most probably, as stated (if dates suit) with Richard, son and heir of Hasculphus or Hascoil de Musard, *temp. Conq.*; but how the Norman Baron's name became *Italianised* as above is not easy of conjecture. Richard de Musard was Baron of Staveley in Derbyshire, where he resided as his father had done (*v. Lyons*). Apparently he had a younger son "William," who as "grandson of Hascoil de Musard," is stated by Sir B. Burke (*Peerage*) to have settled at Miserden in Gloucestershire, and to be the ancestor of the Roper (Peynham) family, having changed his name to Rubra Spatha—Rospear—whence "Roper." Richard's eldest son Hasculph continued in the barony at Staveley. His great-grandson John was the last of the name (*temp. Henry III.*), whose aunt and eventual heir, Amicitia de Musard, married Sir Ancher de Frecheville, and carried the Barony of Staveley into that family. His son and heir, Sir Ralph de Frecheville, had a summons to Parliament as a Baron 25 Ed. I.

FRECHEVILLE L. B. DYKES,

A descendant and representative.

*Cold Harbour* (2nd S. vi. 143. 317.)—MR. BABINGTON's "near Eynesbury, but in Cambridgeshire," is identical with "Huntingdonshire, Tempisford," of Mr. CLARKE's list. It is situated at the junction of Tetworth in Huntingdonshire, Gamlingay in Cambridgeshire, and Tempsford in Bedfordshire.

JOSEPH RIX.

St. Neot's.

*Alfred's Jewel* (2nd S. vi. 233. 312.)—Mr. Gorham (*Hist. of Eynesbury and St. Neots*, 1824, p. 96.), suggests that

"Possibly it was mounted upon a Standard (after the manner of the Roman eagle), or was elevated upon the summit of a staff, being carried into battle, for the purpose of animating the soldiers."

This conjecture, he thinks, explains the statements

"That St. Neot, after his decease, was the constant 'at-



tendant' and 'forerunner' of Alfred; that he 'accompanied' the king in his engagement with the Danes near Chippenham, 'led on the troops,' 'preceded the standards,' 'fought in splendour before the army,' and 'gained the victory' for the Saxons." ["*Neotus signifer et prævius Regis antecedeat Exercitum.*"]

JOSEPH RIX.

St. Neot's.

*Two Brothers of the same Christian Name* (2<sup>nd</sup> S. v. 307.; vi. 219.)—In Thoroton's *Notts*, p. 43., two brothers "Radulphus" are given, *temp.* Ed. II., in the "Frecheville" pedigree. From the younger descended the Frechevilles of Palterton, now extinct; from the elder the main line of Staveley, extinct in the male line on the death of Lord Frecheville in 1682. Joan Frecheville, great-great-granddaughter of the elder Radulphus, married John Cranmer, brother of the Archbishop, whose family, originally de Cranemere (argent a chevron between three cranes azure), was a very ancient one in Nottinghamshire. Sir John Fitz-William of Sprotborough (about 1440) had six sons; the eldest and the youngest were both named "John." From the youngest the Earls Fitzwilliam descend (*v.* Peerage). The male issue of the elder is extinct; but from his granddaughter Isabel—through the families of Wentworth of Bretton and Kaye of Woodsome (now also extinct), the family of Frecheville was descended.

FRECHEVILLE L. B. DYKES,  
A descendant and representative.

#### *Surnames* (2<sup>nd</sup> S. vi. 202.) —

"Many family names in this country clearly indicate the descent of their possessors from those Valdenses and Albigenses whom persecution served only to scatter all over Europe. Such, for instance, are *Pickard, Cotterel, Waddy, Humble, Perfect, and Bonomi*: derived severally from *Picardi, Cotterelli, Valdenses, Humiliati, Perfecti, and Boni Homines*. In forming the last name, *Boni Homines* passed into *Bonomii*." — *Faber on the Ancient Vallenses and Albigenses*, book III. chap. v. p. 339. note.

J. C. W.

*The Pauper's Funeral* (2<sup>nd</sup> S. vi. 312.) — There is a poem bearing the above title by the late Robert Southey. It commences: —

"What! and not one to heave the pious sigh."

See the one-volume edition of Southey's *Poetical Works*, p. 135.

This is probably what MR. HUGHES inquires for.

EDWARD PEACOCK.

*Brass missing from St. Michael's, Norwich* (2<sup>nd</sup> S. vi. 284.) — I deeply regret with your correspondent, J. L'ESTRANGE, the disappearance of the two brasses from the church of St. Michael Coslany. I found both there on visiting that church in 1845, and took rubbings of both. I am thus enabled to describe the missing one of Johanna Clerk, having the rubbing now before me. It is a whole length figure, measuring twenty-three inches, including the plate below. She wears the

angular head-dress of the sixteenth century, a robe trimmed with ermine, and confined about the waist by a rich girdle with three bosses, from which hangs a rosary, and below it two heavy tassels. The lady has her hands, not joined, but lifted up, as if in admiration; but, oddly enough, one has the palm turned inwards, and the other outwards. The following is the inscription on the plate below:

"Orate p̄ aia Johane Clerk nup uxis Gregorii Clerk Junioris civis et Aldermanii.

Norwic q̄ q̄m̄ Johanna obiit xxi<sup>o</sup> die Septebreis A<sup>o</sup> x<sup>i</sup> m<sup>o</sup> v<sup>o</sup> xii<sup>o</sup> cu' aie p̄piciet' de' Am̄e."

F. C. H.

*Haveringmere* (1<sup>st</sup> S. vii. 454.; 2<sup>nd</sup> S. vi. 334.) — Harrimere, anciently Haveringmere, is I believe in the parish of Stretham in the Isle of Ely. It is at the spot where the West river empties itself into the Cam. There was formerly a chapel here in the patronage of the Tilney family. The names of the following wardens of this chapel occur: —

1390. John Berewyke.

1393. Thomas Whitewell.

1427. John Northgate.

1434. Robert Cantell, bachelor of decrees.

1437. Robert Dowe.

There was (perhaps is) also a ferry at Harrimere. It is marked on each of the three maps of the Bedford Level given in Badeslade's *History of the Navigation between King's Lynn and Cambridge*, but I do not discern it on Wells's Map of the Bedford Level.

Harrimere is mentioned in Badesdale's work, pp. 3. 61. 62. 73. 76. 87. 88. 93. 94. 96. 102. 103. 110. 120. 133.; and in Wells's *Bedford Level*, i. pp. 22. 23. 27. 271. 272. 743; ii. pp. 48. 50. 90. 94. 160. 176. 273.

Blomefield (*Collectanea Cantabrigiensia*, 245.) erroneously states it to be in the hundred of Wisbech.

C. H. COOPER.

Cambridge.

"*Saunterer*" (2<sup>nd</sup> S. vi. 314.) — MR. PICTON, in his Note on this word, says: "The English authorities for the word are comparatively modern, not extending beyond the Restoration! though it is possible diligent research might ascend a little higher." Since I read this, I have been in vain looking for a passage in one of *Caxton's* publications, in which I well remember to have seen the word, and seen it written *sainte-terring*. My recollection is that it is in his Preface to *Godfrey de Bulloigne*. Perhaps some other reader may be able to make this reference more exact, and to satisfy MR. PICTON that the use of the word goes higher than he imagines.

A. B. R.

Belmont.

*Attorney-General Noy* (2<sup>nd</sup> S. vi. 309.) — In the "*Compleat Lawyer, &c.*", London, 1670, by William Noy of Lincoln's Inne, late Attorney-General to



his Sacred Majesty King Charles the First; together with Observations on the Author's Life," I find that he was born "in Cornwall (where there hath been nothing ordinary in either Divinity or Law, these sixty years) improved at Lincoln's-Inne, &c. "His pains in the Law" verified his anagram :

"WILLIAM NOY,  
I MOYL IN LAW," &c.

"Much to his advantage is that Character Archbishop Laud gives him: 'That he was the best friend the Church ever had of a Lay-man, since it needed any such,'" &c.

Ought not the inscription on the monument run thus: after Esq., "*son of the Attorney-General*," &c. Qu. If he had a son? the sketch does not even give the date of his birth. Qu. If married? Qu. Or where buried? But it gives date of death, "August 6th, 1634." He is sometimes styled "Sir William Noy." Qu. When was he knighted, and on what occasion? I should be obliged for any answer to these Queries, that I may add to the sketch in the *Compleat Lawyer*.

BELATER-ADIME.

*The English Militia* (2<sup>nd</sup> S. v. 74.) — If your correspondent \* will refer to *Memoirs and Correspondence of Viscount Castlereagh*, 4 vols. 8vo., 1848, he will find enumerated four more regiments of English militia, to be added to the complement of that force serving in Ireland, to subdue the rebellion of 1798, viz.: —

The *Cambridge*, commanded by Philip, Earl of Hardwicke.

1st *West York*, commanded by Wm., Earl Fitz-William.

2nd *West York*, commanded by John, Viscount Downe.

*The Pembroke*, commanded by Col. John Colby.

These memoirs also contain various letters from the Duke of Portland, Marquis Cornwallis, Earl of Hardwicke, Earl Camden, Viscount Castlereagh, &c., expressive of the timely and most efficient succour the government of Ireland had received from the introduction of the English militia force; and Lord Castlereagh, writing to Mr. Pitt from Dublin Castle, Sept. 7, 1798, says "the troops from England cannot fail to dissipate every alarm; and I consider it peculiarly advantageous that we shall owe our security so entirely to the interposition of Great Britain." It may be here noted as remarkable, how the convenient and ready usefulness of this powerful force served to indicate how it might be turned to account, as an auxiliary supply, for the expeditious augmentation of the regular army. With this view volunteering for the line was adopted in 1799, which was continued occasionally, and is now permanently established: a system which has completely changed the original constitution of the militia, and made it quite subsidiary to the line.

ASPICIENS.

*Dover* (2<sup>nd</sup> S. vi. 297.) — The church in the castle is dedicated to S. Mary, not S. Martin. It is desecrated as a coal-cellar. A notice of it with drawings will be found in a number of *The Builder* of last month.

There were two churches of S. Martin at Dover: one a collegiate church, S. Martin's-le-Grand, founded by U. Wightred, near the present Market-place; the other the priory of S. Martin New-work, (which of course had a minster,) of the twelfth century, adjoining the Folkstone road.

In a forthcoming History of Dover I shall hope to give such a list of drawings, &c. as will interest E. F. D. C. MACKENZIE WALCOTT, M.A.

*Bezelinus Archbishop of Hamburg and Bremen* (2<sup>nd</sup> S. vi. 310.) — An inquirer desires to be informed as to the sources of information regarding this prelate, to whom the Emperor Conrad II. in 1038 A.D. granted the right to hold a market at Stade, on the south bank of the Elbe; whence originated the Stade-toll, the payment of which is enforced to the present day on all vessels ascending the river from the sea. If your correspondent will turn to the Report and Evidence taken during the last session before the Secret Committee of the House of Commons, to inquire into the origin and effect of the Stade-toll, and ordered to be printed 14 July, 1858, he will find in the evidence of Professor Wurm of Hamburg, p. 2., some references to the archbishop, which may serve to guide his investigations.

J. EMERSON TENNENT.

*Charles Steward* (2<sup>nd</sup> S. vi. 326.) — The monument in question, which I had the pleasure of inspecting in July last under the guidance of the Rev. W. H. Jones, is of a class much superior to those usually met with in country churches. The Stewards of Norfolk and Dorset bear arms almost identical with those on the Bradford-on-Avon monument; and probably an inquiry from under Mr. Jones's hand, addressed to T. Steward, Esq. of Heigham Lodge, Norwich, would result in his obtaining the information he seeks. T. HUGHES. Chester.

*Electric Telegraph foretold* (2<sup>nd</sup> S. vi. 265.) — At the above reference, a prophecy of the electric telegraph, in 1816, is alluded to in general terms. In *Notes to Assist the Memory*, 2nd edit., 1827 (the first edition of which was published in 1819), the following note is added to the article on telegraphs: —

"The electric fluid *has been* conducted by a wire four miles in length, apparently instantaneously, and without any diminution of effect. If this should be found to be the case with the galvanic circuit, AN INSTANTANEOUS TELEGRAPH might be constructed by means of wires and compasses."

Query, Who performed the experiment with the wire four miles in length? J. DE L.

*Dean Trench's "Sacred Latin Poetry"* (2nd S. vi. 147.)—I am happy to see that the Dean of Westminster contemplates re-editing his volume of *Sacred Latin Poetry*. He says that the works of Thomas à Kempis would not yield a second extract equal to the very beautiful specimen he gives. May I venture to call his attention to the exquisite little poem commencing—

"Vitam Jesu Christi stude imitari:  
Castè, justè, piè, disce conversari."

The concluding verses appear to me very striking:—

"Jesu ob amorem  
Omnem fer laborem.  
Sustine vim patiens,  
Tace ut sis sapiens,  
Mores rege, aures tege,  
Sæpè ora, sæpè lege,  
Omni die, omni horâ,  
Te resigna sine morâ."

I need not remind you that the collected works of Thomas à Kempis are difficult to be met with.

R. H.

*Running Footmen* (2nd S. i. 9. 80. &c.)—Fosbrooke, in the Berkeley MSS. (p. 204.), says:—

"Langham, an Irish Footman, carried a letter from Callowdon to Dr. Fryer of Little Brytaine, London, and returned with a glass bottle in hand, a journey of 148 miles; performed in less than 42 hours."

J. L. P.

### Miscellaneous.

#### NOTES ON BOOKS, ETC. \*

We are indebted to the Rev. Thomas Lathbury, the well-known author of the *History of the Nonjurors*, &c., for a new volume on a very important subject. It is *A History of The Book of Common Prayer, and other Books of Authority, with an Attempt to ascertain how the Rubrics and Canons have been understood and observed from the Reformation to the Accession of George III. Also an Account of the State of Religion and Religious Parties in England from 1640 to 1660*. It will be seen from this very ample title how essentially the present work differs from the many which have preceded it on the subject of the Common Prayer, the Rubrics, and the Canons. It is more essentially historical than doctrinal, and is important from the fact which the author insists upon, but which now is too frequently overlooked,—that Churchmen and Nonconformists have at all times agreed respecting the meaning of the Rubrics and Canons; and that the objection taken by the Puritans was to the enforcement of the Rubrics and Canons, and not to the erroneous interpretation of them. At a moment like the present, when there is an endeavour to get up an agitation for a revival of our Liturgy, such a work as Mr. Lathbury's is very opportune; and for its illustration of the History of our admirable Prayer Book, as well as for the amount of bibliographical information, the book deserves to be widely circulated. One fault we must find; it ought to have had a good Index. This we trust will be added to the next edition.

The reputation which Mr. Murray has won for himself by the accuracy of his world-renowned *Handbooks for Travellers*, will, if possible, be increased by the volume

which he has just issued, namely, *A Handbook for Travellers in Kent and Sussex. With a Map*. We can give the authority of one who knows intimately every inch of Kent—every page of its history—and every descent in Kentish Pedigrees—for the great accuracy of the present Handbook of that county, and for the tact and judgment shown by the Editor in compressing within such reasonable limits so vast an amount of useful and trustworthy information. And we have no doubt that the same may be said of the other portion of the volume, *The Handbook of Sussex*.

The new number of *The Quarterly Review* contains only seven articles, but they are calculated to maintain the character of *The Quarterly*. There are two capital biographical articles, *James Watt* and *Sir Charles Napier's Career in India*; two papers to please classical students, *Horace and his Translators*, and *The Roman at his Farm*; a pleasant article on *Fresco Painting and the Publications of the Arundel Society*, a review corrective of Wiseman's *Four Last Popes*, and finally its political article on *The Past and Present Administrations*.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

LINTON'S VIEWS OF GREECE. Second-hand.  
LEAKE'S TRAVELS IN NORTHERN GREECE. Ditto.

\*\* Letters, stating particulars and lowest price, carriage free, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

HALE'S CHRONOLOGY. 4 Vols. 4to.

Wanted by J. H. W. Cadby, 83, New Street, Birmingham.

BIBLIOTHECA SACRA, published at Andover. A complete set until (inclusive) 1857.

Wanted by Messrs. Williams & Norgate, 14, Henrietta Street, Covent Garden.

### Notices to Correspondents.

Among other Papers of great interest which will appear in our next number is one by Mr. Mo. Thomas (whose recent edition of Collins' Poems shows his fitness for the task), in which he investigates the mysterious story of Richard Savage; and to say the least of it, throws great doubt upon the fact of Savage being (as he alleged) the son of the Countess of Macclesfield.

K. N. will find a good account of the statues of Gog and Magog in Hone's *Table Book*, vol. ii. pp. 610–618.

GOULDON (Calcutta). Barbara Allen's Cruelty will be found in Percy's *Reliques*, vol. iii. p. 124.

K. (Arbroath) will find a long list of works on Epitaphs in Bohn's new edition of *Louvain*, vol. i. p. 747.

X. The titles of the Five Dramas, by an Englishman, 1854, are *Sylvina; A Play without a Name; or What You Please; Retribution; Love without Money, and Money without Love; and The Governess, or a Voyage round the World*.—Mary Leapor's unfinished play is simply entitled "Some Acts of a Second Play written at the request of a Friend in about a fortnight." It consists of three acts. The names of the dramatis personæ are Edwî, Eleonora, Odolf, Dusterdrandus, Elygus, Oswein, Enmel, and Leander.

G. L. & S. The Rev. Charles Giraldstone published in 1834, *A Concordance to the Psalms according to the Version in the Book of Common Prayer*.

J. R. G. The Guild of St. Alban comprises two grades of members, *Fellows and Brethren*, as well as an Order of Sisters. Its object is "to assist the clergy in parochial work, and to promote unity in the Church." Its "Constitutions" may be had at Messrs's, Aldersgate Street.

FULL PRICE WILL BE GIVEN for the following Nos. of our 1st Series, 14, 15, 16, 17, 19, 198.

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LONDON, SATURDAY, NOVEMBER 6. 1858.

## Notes.

RICHARD SAVAGE.

Your correspondent LESBY (2<sup>nd</sup> S. iii. 247.) has revived a question which I hoped would have called forth some Notes from your correspondents. Was Richard Savage an impostor? Boswell and his correspondent Mr. Cust had doubts: but on the whole Johnson's romantic narrative has met with few questioners; and it is now perhaps too late to test it thoroughly. I will, however, throw together for your readers what Notes I have been able to make as the fruit of my own researches on the subject.

Savage must have been himself the original authority for the facts of his story, though he afterwards contradicted some of them; and though others which he left uncontradicted have since been proved to be false. Although advertised by Curll among the contents of his "Cases of Divorce, &c.," no report of the trial of the Countess of Macclesfield for adultery before the House of Lords was, I believe, ever printed. Scandal so piquant and saleable would not have escaped the indefatigable Curll if it had been attainable; nor would his friend Savage, in that case, have been ignorant of the precise facts of his alleged mother's history. That both Savage and his biographers, however, were grossly in error on this subject is now known beyond a doubt. Savage's biographers represent him as deriving information from "letters written to her [his nurse] by the Lady Mason [his alleged grandmother] which informed him of his birth and the reasons for which it was concealed;" and Savage himself, in his letter to Mrs. Carter, pretends to have had access to the papers of his godmother, "Mrs. Lloyd, a lady that kept her chariot and lived accordingly;" and in his letter to the *Plain Dealer* in 1724, he refers to "convincing original letters," which he was then able to produce in confirmation of his story. Notwithstanding all these exclusive sources of information, however, it is now quite clear that Savage knew nothing of the story which he claimed to be his own beyond what loose tradition might supply. The Countess of Macclesfield, as Boswell remarks, made no public confession of adultery, as stated in the life published in 1727, and again by Johnson. Nor was the child born while the Earl of Macclesfield was prosecuting his affair before the House of Lords; nor on January 10, 1697-8. Johnson's statements that the husband's discovery of her adultery was the occasion of his separation from the Countess, and that he "applied not to the Ecclesiastical Courts for a Divorce," are equally incorrect. The Earl had in fact been separated from his wife for some years, during which she had clandestinely been delivered

of two illegitimate children, the latter of whom—the supposed Richard Savage—was born on January 16, 1696-7. On discovering this, the Earl took proceedings in the Arches Court in the summer of 1697, and finally in 1697-8 in the House of Lords, where he obtained a divorce. All these steps were obstinately resisted by the Countess and her family.

I have found the original manuscript depositions in the suit at Doctors' Commons, and also of the proceedings in the House of Lords. These and other documents which I have been fortunate enough to discover throw some light upon the Countess's story.

The Countess of Macclesfield was the daughter of Sir Richard Mason, of Sutton, Surrey, and Anna Margaretta, his wife. She married, in 1683, Charles Lord Brandon, afterwards Earl of Macclesfield. The Lady Brandon and her husband appear to have lived happily but a very few months. They separated in March 1684-5, upon the husband addressing to his lady the following letter, which I transcribe from the original, dated in another hand "March 2<sup>nd</sup>, 1684[5]":—

"Madam,—You have more reason to wonder at my forbearing so long to express the resentment of your behaviour to me, than to be surprised that I now resolve to ease both you and myself of so unpleasing a conversation. Your youth and folly did long plead your excuse, but when I saw ill nature in you, and ill will (not to say malice) in your mother join against me, I then had reason to despair of your amendment.

"I had rather refer myself to your own memory for the particulars, and to your conscience for the truth of them, than be troubled with the repeating them; and you may imagine I take little pleasure in doing so, when at the same time the world must know my misfortunes in being disappointed of all the content I hoped for in the state of marriage, and found neither a faithful nor a cheerful companion (as a good wife ought to be) in either fortune.

"When I first offered myself to your father and mother by Mr. Charlton, it was upon no other consideration but that I preferred you before any other, expecting all happiness from you and your family, and not to make a prey of you, as you have often upbraided me with all: and that I had no such mercenary thoughts, Mr. Charlton, who is a man of honour, can justify me, and that I refused to hear of any other match on your account.

"Many affronts I received in the treaty, and many more since. So far have either you or your relations seemed pleased with it, that they have seemed to think themselves injured and disparaged by the alliance. Your mother showing her contempt by writing one of the unmannerly letters to me, and sending back the pittyful jewells, as if they were the worse for wearing, and you shewing your distrust of me when you desired that your father might pay the 300*l*. per an., which how duly I have paid your acquaintances will shew.

"These things I could easily pass over, but you would have the world believe I have used you ill, and that I have beaten you, a thing so base that as you know it to be false yourself, so you will never be able to persuade the world that it is true. I have governed my passions under great and frequent provocation, either by silence or avoiding your company.

"What satisfaction I was to expect let mankind judge



by these particulars. When you were at my Lady Bludworth's you declared you could not endure the thoughts of living with me, and that you had writ to your mother about it, and you hoped she would not be against your parting with me; and when she answered you that a woman must not part with her husband for two or three angry words, you said that now you found your mother hated you, since she was against a thing so much for your content and happiness, for you could never have any with me: really I might very easily afound it at first when I made love to you, for I never aske you a question that I could ever get an answer to, but I was then deluded and told it was your modesty. But since I have not found it when to my face you told me you only married me to make yourself more easy than you were at home, at which place you sufficiently railed, and I did imagine I should follow when there was no good word for a father and a mother.

"And since you resolved you would not live with me, and said to bring it about you would say several provoking things to me, on purpose to make me strike you, for it was the thing in the world you wished I would do. But if you could not bring it about, that there was 300*l.* a year I could not hinder you of, and that you would go and live with your mother, though the lodgings at Whitehall would be inconvenient, but however you would go there because I could have no power to take you from thence, which you needed not to fear, and when you did speak several provoking things to me, I told you that I would acquaint your father and mother with your behaviour to me, for I could not bear it, nor did I believe they would countenance you in things of this nature. Your answer was, Let me make what complaints I would, you would deny every word, and that you were sure they would credit you sooner than me.

"You have often since spoke with scorn and contempt of me and my family to my face, and expressed that you did not care to have any children by me, but always pretended yourself with child whenever I went out of town from you. Your design in it, I cannot imagine.

"That you have very confidently wise asked to part with me, and at the same time told me if I was a man of Honour sure I would give you your 12,000*l.* back again, but Madam, I have had but two as yet, and a 250 pound. The rest has been in your allowance, which last sum my very coach horses has stood me in as much, though you scorn to use them, though reported as if you could never have the coach, but never refused by me but twice, I having lent it once, and you came and demanded it after: another time when you heard me lend it to my sister at dinner; but this is but like the rest of your malice to make me appear infamous if it was in your power, and in setting in another room to entertain company by a coal fire, as if I refused you wood.

"When I first proposed going into the country, you said you did not know whether you should or no, a very obedient answer; but being better advised since, I suppose you have since said you would bear living with me a little longer, not out of love for me, but out of consideration and kindness to your sister, by reason that if you now parted with me, it might do her prejudice to her marriage. This is the first good-natured action I knew you capable of, for she really deserves every body's love, and you said if you went into the country your father intended to come down to see if all things were settled as they ought to be, but if he did not find so to his mind and yours, and if I offered to come to Town without you, he would take you home to him.

"And now Madam I am resolved to give you the satisfaction you have often asked, for parting with me, which you may have cause to repent at leisure, and will shew myself the man of honour you speak of, in referring it to

your relations and mine what is reasonable to allow you, and my satisfaction will be that neither myself nor any of my relations have been the occasion of it, for never woman came into a family more disposed to love you, if you had by any tolerable behaviour deserved it. But I still think myself obliged, being separated from me [to see that?] you may have a regard to your own honour, and govern yourself by discreter counsellors than those who have brought these misfortunes upon yourself and me.

"I am yours,

"C. BRANDON."

"This show to Sir Richard and my lady, for I will never live with you as long as I live."

Witnesses depose that this letter was delivered by the Earl's servant at seven o'clock in the morning, and that the lady when she read it "was mightily concerned, and fell a-crying."

The character of Lady Brandon is a point of great importance in judging of the probability of Savage's story. It is worthy of remark that, though misconduct is vaguely hinted at in this letter, no specific charge is made against her, and that although the inquiry on the trial for adultery embraced this time, no such misconduct was even alleged; the first allegation — her *liaison* with Lord Rivers — having reference to a period ten years after her separation from her husband. The letter of Lord Brandon is evidently intended as a defence of his own conduct, and a justification of his determination to abandon her; which is confirmed by the postscript, "This show to Sir Richard and my Lady" [Sir Richard and Lady Mason]. Even the House of Lords, on the trial, appear to have seen in the husband's conduct some extenuation. They returned to the Countess of Macclesfield the whole of her fortune, and the reason given by Salmon (I do not know on what authority) is, "the Earl having been in a great measure the occasion of his lady's going astray." Lord Brandon appears to have been a violent and capricious man. It is mentioned in Reresby's *Memoirs* that he was convicted in Charles II.'s reign of the murder of a boy, for which he was pardoned. Witnesses on the trial for adultery depose to various acts of cruelty, and to general neglect towards his wife. It was sworn that he habitually absented himself from her soon after their marriage; that she was denied all authority over servants, and refused necessary food when ill, and violently expelled from her husband's home by his father. The lady, however, appears to have been still willing to return. Lord Brandon was convicted of high treason in the year following their separation, and sentenced to death, from which he was unexpectedly pardoned; and it appears from the evidence that his wife made great exertions, "both with money and jewels," to obtain this pardon. The following evidence of Mr. Buckingham, the confidential servant of the husband, and a witness evidently hostile to the Countess, refers to the



period when Lord Brandon was under sentence : —

"I did go from my Lord to Sir Theophilus Oglethorpe, and his lady, to give them thanks for their favor towards my Lord; and my Lady Oglethorpe did then tell them that the Queen was very averse towards those that did not live with their wives; and I came to my Lord . . . and acquainted him with what my Lady Oglethorpe had said to me; and my Lord seemed unwilling to have my Lady come to him. I desired that he would admit her . . . I fell upon my knees to my Lord myself, to beg of him to do it. . . . Q. Did my Lord afterwards consent to admit her? A. Yes, he did, and I told her so. Q. Did she afterwards come to my Lord? A. Yes; that day or the next."

They appear, however, to have separated again upon his liberation. The lady was, unfortunately, wanting in those personal attractions which might have helped to win back a neglectful husband. She is described as "a middle-sized woman, pretty full in the cheeks, disfigured with the small-pox and pretty large pit holes, with thick lips, and of a brownish hair;" to which other witnesses add a "dark complexion," and "little eyes."

That the father of the two children of whom the Countess of Macclesfield was afterwards delivered, was the Lord Rivers appears from the depositions in the Arches Court, although his name is not to be met with in the papers of the proceedings in the House of Lords. The birth of the first, a female child, was kept a great secret, the Countess's title and fortune being of course in danger: but the evidence of the witnesses called on the part of the husband prove that she was, at this time at least, not the unnatural mother and monster of cruelty which Savage and his biographers have depicted her. The child was christened after the mother and father, "Ann Savage," and the following deposition of Dinah Alsop, the Countess's maid and one of the husband's witnesses, has reference to the birth of this child in 1695 : —

"About six days after she [the Countess of Macclesfield] removed from that private House in Queen Street to Beaufort House [the residence of her sister, Lady Brownlowe] again, and by her hasty remove she took cold, which fell in her leg and thigh by an extraordinary swelling; and Mr. Levesque, the French surgeon, for some time had her in cure, and afterwards she went to the Bath to perfect the same cure.

"Before my lady removed from that private house the child was carried away to nurse to a private place near Epping Forest, as Mrs. Pheasant told me. During the time my lady was at Beaufort House, I went several times to Mrs. Pheasant to enquire of the child, and she not finding the child well nursed, desired me to acquaint my lady; and my Lady desired it might be removed; and Mrs. Pheasant went and found another place at Chelsea; and from thence took it from that place where it was, and carried it to one Mrs. Monckton's. Before my Lady went to the Bath, my lady sent me several times in that time to Mrs. Pheasant's, and the last was a little before she went to the Bath, and carried her a guinea from my lady, which was in August, and desired her to take care of the child, and left my name."

Mrs. Pheasant confirms this. She says : —

"Nurse took the child to Walthamstow to her own house, and 'twas removed thence afterwards because 'twas not well used there, which the Deponent acquainted the lady with by her maid Dinah Alsop, and she [Lady Macclesfield] sent Dinah Alsop to Deponent at her lodgings in the Old Bailey to go to Chelsea, and enquire for a nurse there; for she had rather it should be there than anywhere else."

She also says that : —

"When the said Lady was come from the Bath she, the said lady and the said Dinah Alsop did come to this Deponent's lodgings in the Old Bailey, and not finding this Deponent there, did come to this Deponent at Duck's Court in Chancery Lane, and there the said Lady did thank this Deponent for the care she had taken in her absence of her child."

Dinah Alsop thus continues : —

"After my lady came from the Bath I was twice with my lady at Mrs. Monckton's [at other times called Mountaine] at Chelsea to see this child, and the lady gave the nurse each time five shillings, and the last time the child was ill, and about three days after the child died. *After the child was dead my lady sent me for a lock of the child's hair.*"

In her depositions at Doctors' Commons she says : —

"This Deponent and the Countess did there [at Chelsea] see the said child, and the said Countess did each time give the said nurse Mountaine five shillings, and charged her to be careful of the said child."

Mrs. Mountaine, who was also one of the Earl's witnesses, confirms this testimony : —

"A lady and her Woman, Dinah Alsop, came . . . and the lady buss'd the child, and she [witness] thought it was the mother because she was so kind to it, and she gave her five shillings to take care of the child."

Before the Arches Court this witness thus describes the Countess's coming to see the child, on hearing of its illness : —

"The said lady seemed concerned to see the said child sick, and kissed it, and seemed very fond of it, and then gave a strict charge to this Deponent to speak to Mrs. Pheasant that the said child should have an apothecary to attend to it, and an Issue cut in her neck; and the said lady then gave the Deponent five shillings, and bid her take care of the said child."

In another deposition Mrs. Pheasant thus continues her story : —

"The child continued at Chelsea about four months . . . the nurse did send word that a lady had been there, and her maid Dinah Alsop . . . The child was afterwards taken ill with convulsion fits, and the Deponent went to see it; and the nurse told her that the same lady had been to see it. That the Deponent often visited, and took particular care of it, and gave an account to Mr. Woolsley, and he paid this Deponent for all charges. The child died afterwards about the middle of March, and was buried in Chelsea church, and Mr. Woolsley ordered how the funeral should be, and there were gloves and burnt claret given; and his sister and other friends were present at the funeral."

Mr. "Woolsley" and his sister were Newdigate and Dorothy Ousley, as appears from the



proceedings in the Arches Court and the order for their appearance before the House of Lords. Newdigate Ousley and his sister acted for Lord Rivers throughout the matter.

We come now to the birth of the male child — Richard Savage — if Savage's story be true. The evidence shows that the birth took place in Fox Court; and that, unlike the previous child, this was baptized and registered in the name, not of Savage, but Smith. Mrs. Pheasant deposes that : —

"She lodged at Mrs. Stileman's in the Old Bailey, and in 1696, about a fortnight after Michaelmas, the same lady came again all alone in a hackney coach, and calling to the Deponent, she went into the coach to her, and she told the deponent, &c., and desired her to leave her business; and that the Deponent must take a house, and change her name from Pheasant to Lee, and should hire a maid, and the lady was to be her lodger. That the deponent did there hire one Sarah Redhead to be her maid, &c. That the deponent was to furnish the house, which she did, and Mr. Woolsley [Ousley] paid the deponent for them, &c. The lady went by the name of Madam Smith, a captain's wife. That the lady came to live with the deponent in Fox Court, the 7th Nov. 1696, and was with her till she removed into the city. That about the 16th of January following the lady was delivered of a male child."

Sarah Redhead, the maid, deposes that she "often heard the gentlewoman wish the child to be a boy, and was mightily pleased when she heard it was a boy."

Isaac Burbidge, the minister of St. Andrew's, Holborn, states that on the 18th January, 1697, he christened a child in Fox Court called Richard, the son of John and Mary Smith, and that it was so entered in the Register Book, and that the house was "over against the Fox Ale house near Gray's Inn Lane." \* Being asked who were present, he replied, "Two godfathers and a gentlewoman that was Godmother." From the evidence of another witness it appears that these were "the gentleman who used to come at nights [Lord Rivers], and Mr. Woolsley and his sister." Other witnesses speak positively in confirmation of this point, Mrs. Pheasant declaring that : —

"The child was christened Monday the 18th of January, in the evening, and Mr. Woolsley, his sister and a strange gentleman, whom the Deponent knew not, were Godfathers and Godmother; and the Minister and Clerk, and the Deponent, with the said Godfather and Godmother, were all that were present."

No more persons of course were allowed to be present than were absolutely necessary, there

\* The entry now standing in the book is "Richard, son of John Smith and Mary, in Fox Court in Gray's Inn Lane, baptized the 18th." The house stood at the southern corner of Fox Court in Gray's Inn Lane. The other corner is, I think, still an alehouse, with the sign of the Fox. The entrance to the court is now a narrow gateway, but was probably open at the period referred to in the text, the corner house, in which Richard Smith was born, being described as "going up steps."

being now greater reason than ever for secrecy. The complete disappearance of the Countess from her sister Lady Brownlowe's house, at which she had lived ever since her separation, had become the talk of the town; and the Earl, who had now obtained intelligence of the birth of the first child, was instituting a vigorous search for her hiding-place.

Richard Smith, like the preceding child, was immediately placed at nurse; and the evidence of the nurse, "Mary Peglear," who lived at Hampstead, enables us to trace it a little farther. This witness deposed that in the preceding January she was hired by Mrs. Pheasant to take a male child from a house at the corner of Fox Court in Gray's Inn Lane, and she adds : —

"I was bid to ask for Mrs. Pheasant by the name of Lee. The child came to me by the name of Richard Lee, and was taken away by the name of Richard Smith. I had the child six months, want a fortnight. Mrs. Pheasant paid me sometimes, and Mrs. Woolsey [Ousley] paid me but once."

Mrs. Pheasant was the mother's agent, and Mrs. Ousley the agent of the father, Lord Rivers. Both parents were therefore continuing their care of the second infant. It farther appears that, like the first child, it was removed, on a report that it was not well. Mrs. Peglear says : —

"A Baker's wife took it away from me by the name of the mother, and said she was the mother, and that she rid post from Oxford, upon a letter that 'twas not well. I think her name is Ann Portlock. She lives in Maiden Lane, near Covent Garden, I think. I never saw the child since."

The attempt of Lord Macclesfield to trace the child farther appears to have failed. Thomas Beesley, another witness, being asked "If he went to see one Portlock, a baker, whose wife fetched away the child, pretending it was hers?" replied, that he did, "and saw the woman Portlock, who said her husband was in Scotland. She lived in Maiden Lane."

With the Portlocks the child Richard Smith finally disappears. Some particulars concerning them may, therefore, help to throw light. The woman Portlock not appearing either at the Arches Court or before the Lords was probably kept out of the way after Beesley saw her by bribes from the Countess's friends, as had been attempted with other witnesses. Though rate-payers in the parish books for a house on the north side of Maiden Lane from 1688 to 1697, the Portlocks were evidently in bad circumstances. Against the name of "Richard Portlock" in the rate-book for 1697 is marked in pencil, "gone;" but the wife remained; as I find her rated for the same house in 1698 and 1699, as Mrs. Ann Portlock, not "Widow" Portlock, a common description in the books. Her husband was, therefore, I presume, still living. Against her name in 1699 is written in the book "Po." [Poor?] She



disappears from the books in 1700; and in 1702, and 1707, I find in a list of persons receiving parochial relief from St. Paul's, Covent Garden, "Ann Portlock"—still not "Widow," as other recipients are called—"12 months at 8s." From this I infer that her husband absconded, and abandoned her in 1697, when the witness Beesley was informed that he had gone to Scotland. If so, to whom does the following entry refer, which I find in the parish register of burials?—

"Nov. 1698. Richard Portlock."

Not to the husband. Probably, then, to a child of theirs of the same name. But it is not a very remote conjecture that the second child of the Countess died in infancy like the first one, and as was the case at that period with so large a proportion of such nurse children; and that "Richard Portlock" in the burial register was Richard, the son of "Madam Smith," the "Captain's wife." The Portlocks, it will be remembered, when they removed the child from "Nurse Peglear," asserted that it was their own. She says, "the baker's wife said she was the mother, and Richard Portlock the father." They probably indeed were able to satisfy a justice of their claim; for the woman Peglear appears to have resisted it, or to have had some squabble with "the baker and his wife." She says, "I had Portlock before a Justice, and he was bound to Hicks's Hall." Notwithstanding this, however, they were permitted to take away the child as their own. They, therefore, in all probability, continued to call the child their own; and it is also probable that they would, if it died soon after, register it, not in the name of Richard Smith, but of Richard Portlock.

I am, however, myself of opinion that the Portlocks were employed only for the service of removing the child from Hampstead. They were probably instructed by the Ousleys, who lived in the adjoining parish of St. Martin's. The Ousleys, who had acted in every stage of the matter for several years—hiring and paying midwives and nurses, absconded before the trial, and probably took the child with them to conceal it till the husband's suit was ended.

Although the case of the Earl of Macclesfield's Divorce is a sort of *Cause Célèbre* in the law books, it being the first case in which a divorce had been decreed without judgment first obtained in the Ecclesiastical Courts, there is, I believe, no published report of the proceedings, or of the arguments of counsel, &c. Luttrell gives some particulars evidently founded on very imperfect information. He adds under date of March 3 [1697-8]:

"'Tis said the son she had during her elopement goes by the name of Savage, and supposed father the present Earl of Rivers."

But this is improbable, and it is very unlikely that at this time anything should be known con-

cerning the child except to the Countess and her friends.

The proceedings of the Earl are briefly described in the speech of counsel on the Duke of Norfolk's Divorce case, which came on a few months afterwards: Mr. Pinfold said—

"In that case [Macclesfield Divorce] the lady withdrew herself five or six days before sentence. Yet there the Lady Macclesfield had all her Defences, and even her recriminations, and had time to prove it. There was publication and a day set down for sentence: but she spun out the time till the Parliament was ready to rise, and then my Lord's friends advised him to begin in Parliament: and when the Lords were acquainted of the Lady Macclesfield standing in contempt of the Court, and she was prosecuted so far that she was almost ready to go to prison for her contempt, then the House of Lords did think fit to receive my Lord Macclesfield's Bill; but before my Lord Macclesfield brought this Bill in Parliament there was nothing remained to be done in the Ecclesiastical Courts but sentence."

Serjeant Wright (on the other side) says:—

"In the case of the Earl of Macclesfield, 'tis true they had been there [to the Ecclesiastical Court], and examined witnesses upon one side with all precipitation. Yet would they not stay for a sentence there, but quitted their own proceedings, and came to the Parliament. . . . There was no use at all, on that side the Bill was brought, that there had been proceedings in the Spiritual Court. Nor is any such thing recited in the Bill, but only an express downright charge of adultery. Nor was it proper for them to have mentioned any proceedings in the Spiritual Court, since they waived that prosecution."

I will, with your leave, offer some farther particulars and observations. W. MOY THOMAS.

#### A FORGOTTEN EMPIRE: THE MAHA-RAJA OF ZABEDJ.

The *Times* of October 6, in an article on the sovereignty of Sarawak, thus speaks of the vast archipelago in which it forms a mere point:—

"In the way towards that Eastern coast of China lie the fragments of a shivered continent. Great spiral peninsulas stretch southwards, and immense islands whose interiors are unknown to us lie about. Bordering although they do upon the highway of commerce, some of them are as little known as the fanciful regions of the ancient geographers. The microcosm of a Peninsular and Oriental steamer listens with a half-credulity to stories of flying-monkeys, and prodigious serpents, and a population of cannibals, while the vessel dashes through an archipelago of islands thickly clad with tropical foliage and canopied with lofty palms. The passengers are looking towards their point of destination, and spare few thoughts to the untamed regions that lie upon their path. Yet they are skirting the precincts of a *future empire*, which must at some not very distant day take part in the world's history. All commerce round the Cape, all communication by way of Egypt and the Red Sea, must thread the narrow channels that separate the fragments of this broken piece of earth. It has all the elements of a great future, all the possibilities of a *vast empire*. The age of romance is not ended while the islands of the Eastern Archipelago are unexplored. Sumatra and Borneo and Celebes, and a thousand other islands that make



up this great unreclaimed waste, offer fields of adventure to future conquistadores, and, under the discipline of science and industry, will sustain great populations, will employ commercial navies, and will contribute a flood of varied produce to the markets of the world."

The writer of this eloquent passage does not seem to have been aware, that what he heralds as a lofty probability of the future, is already amongst the strange realities of the past; and the "vast empire" which he foreshadows has had a pre-existence and passed into oblivion a thousand years ago. It is one of those extraordinary facts that are unexpectedly brought to light in turning over the dim and mystified annals of the East, that earlier than the Christian era a great and powerful empire existed in the very locality indicated by the *Times*; that it held absolute dominion over Borneo, Sumatra, Java, Célebes and the countless islands that group the Indian Ocean; that its sovereigns reigned supreme from Cape Comorin to the confines of China; that its ascendancy was acknowledged so late as the seventh century, but that it gradually sunk into obscurity; its disjointed fragments became the elements of other states, and its very name was forgotten.

"Omnes illacrymabiles  
Urgentur, ignotique longa  
Nocte, carent quia vate sacro."

The empire of Zabedj had no native historians, and the fragmentary notices which survive to us are dug out, like historical fossils of gigantic proportions, from the Hindoo puranas, and the narratives of the mediæval geographers of Arabia.

One of the earliest and most authentic accounts of the Maharaja of Zabedj is to be found in the remarkable Arabic manuscript known as the *Voyages of the Two Mahomedans*, who travelled in India and China at the latter end of the ninth and the commencement of the tenth century. It was first printed by Renaudot in 1718 from the unique MS. in the Bibliothèque Impériale of Paris, and republished by Renaud in 1845 under the title of *Relations des Voyages faits par les Arabes et Persans dans l'Inde et Chine dans le IX<sup>e</sup> Siècle*. In this singular narrative the description of the empire of Zabedj is given by Abouzeyd of Bassora, from the reports of Soleyman and Ibn Wahab, two mariners who had traversed the territory, in making voyages to and from China. The centre of the kingdom and the residence of the sovereign was at (Zabaje, Zaba) Java, which Suleyman describes as then so populous that its innumerable towns were within sight of each other; and the rural inhabitants were so densely housed, that when the cock crew at sunrise, his call was caught up and repeated through an area of one hundred leagues. East and west of Java, the empire extended from China to Cape Comorin, a thousand leagues in extent, and embracing innumerable islands, amongst others Kalah (which

there is little difficulty in identifying with the modern harbour of Point de Galle in Ceylon), which lying midway between Arabia and China was the emporium to which the merchants of each resorted, to exchange the products of the west for aloes, camphor, sandal-wood, ivory, ebony, and spices. (*Relations*, &c., tom. ii. p. 90.)

The description of the Maharaja and his dominions, as given by Abouzeyd, was copied without acknowledgment, and is repeated verbatim, in the *Golden Meadows* of Massoudi, an Arabian geographer of the tenth century; and those to whom the original work is not accessible will find the extract which contains this passage amongst the *Loci et Opuscula Inedita Scriptorum Arabum de Rebus Indicis* collected by Gilde-meister, p. 131. In this passage Massoudi relates the conquest by the Maharaja of Zabedj of the kingdom of Comar (or Cape Comorin), the king of which had provoked his resentment by vauntingly wishing "to see the head of the Maharaja in a dish"—and for this he exacted a vengeance so signal that ever afterwards the sovereigns of that extremity of India prostrated themselves at sunrise, in the direction of Java, to attest their homage to the Maharaja.

In illustration of his unbounded wealth, Abouzeyd and Massoudi relate that it was customary for the Keeper of the Treasury every morning to cast an ingot of gold into a lake which lay in front of the imperial palace; whence, on the death of the sovereign, the ingots were recovered and divided amongst the members of the royal household; and the renown of the deceased was in proportion to the number of years he had reigned, and the accumulation of gold in the "pond of kings."

Edrisi, Aboulfedâ, Kazwini and others of the Arabian geographers make casual allusions to Zabedj and its sovereign, but they are all indebted for their information to Massoudi. M. Reinaud in his *Memoire sur l'Inde*, pp. 39. 225., and in his *Introduction*, &c. to Aboulfedâ, p. cccxc., has collected all that is known of the forgotten empire. M. Major, in his admirable preface to the *Indian Voyagers of the Fifteenth Century*, which forms the latest volume of the Hakluyt Society's publications, says that Walknaer has come to the conclusion that the empire of Zabedj did not survive beyond the seventh century of our era; after which the islands of which it consisted became subdivided into numerous petty sovereignties. (P. xxvii.) It is mentioned by M. Delaurier in a learned contribution to the *Journal Asiatique* for September, 1846; but beyond these and a few other casual allusions, I have nowhere succeeded in finding any historical record of an empire which for ten centuries at least must have been one of the most remarkable and powerful in the East.

J. EMERSON TENNENT.



## AN INEDITED LETTER OF DEAN SWIFT.

The following copy of an original letter of Dean Swift, made about forty years ago, has lately been found among my papers. I was shown the original by my relative, the late Viscount Ashbrook, at Beaumont Lodge, and made the transcript myself. The address is —

"To

"The Right Honourable the Lord  
Castle Durrow, at Castle Durrow,  
in the County of

"Kilkenny.

"My Lord,

"Your last letter hath layn by me about a fortnight unacknowledged, partly by the want of health and lowness of Spirits, and chiefly by want of Time not taken up in busyness, but lost in the Teazings of insignificant people who worry me with Trifles. I often reflect on my present life as the exact Burlesque of my middle age, which passed among Ministers that you and your party since call the worst of times. I am now acting the same things in Miniature, but in a higher station as first Minister, nay sometimes as a Prince, in which last quality my Housekeeper, a grave elderly woman, is called at home and in the neighbourhood St Robert. My Butler is Secretary, and has no other defect for that office but that he cannot write; Yet that is not singular, for I have known three Secretaries of state upon the same level, and who were too old to mend, which mine is not. My realm extends to 120 Houses, whose inhabitants constitute the Bulk of my Subjects; my Grand Jury is my House of Commons, and my Chapter the House of Lords. I must proceed no further, because my Arts of Governing are Secrets of State.

"Your Lordship owes all this to the beginning of your letter, which abounded with so many unmerited Compliments that I was puffed up like a Bladder, but at the first touching with a pin's point, it shrivelled like myself almost to nothing. The long absence from my Friends in England, whom I shall never see again, hath made most of them as well as myself drop our Correspondence. Besides, what is worse, many of them are dead, others in Exile; and the rest have prudently changed their sentiments both of the Times and of me.

"My Secretary above-mentioned is a true Irish blockhead, and, what is worse, a blockhead with a bad memory: for I suppose it was with him you left your message, which he never delivered. However, I wanted no proofs of your Lordship's great civilities.

"As to my Economy, I cannot call myself a Housekeeper. My servants are at Boardwages, however I dine almost constantly at home; because, literally speaking, I know not above one

Family in this whole Town where I can go for a Dinner. The old Hospitality is quite extinguished by Poverty and the oppressions of England. When I would have a Friend eat with me, I direct him in general to send in the morning and enquire whether I dine at home, and alone; I add a Fowl to my Commons, and something else if the Company be more, but I never mingle strangers, nor multiply dishes. I give a reasonable price for my wine (higher my ill-paid, sunk rents will not reach). I am seldom without 8 or nine Hogs-heads. And as to the rest, if your Lordship will do me that Honour when you come to Town, you must submit to the same method. Onely perhaps I will order the Butler to see whether, by chance, he can find out an odd bottle of a particular choice wine which is all spent\*, although there may be a dozen or two remaining; but they are like Court Secrets, kept in the Dark. As to puddings, my Lord, I am not only the best, but the sole perfect maker of them in this kingdom; they are universally known and esteemed under the name of the Deanry Puddings: Suit and Plumbs are three-fourths of the Ingredients; I had them from my Aunt Giffard, who preserved the succession from the time of Sir W. Temple.

"You are perfectly right that for a young Man you are my oldest acquaintance here; for when, upon the Queen's death, I came to my Banishment I hardly knew two faces in the nation. But I lost you long before, for you grew a fine Gentleman of the town (London), went through all the forms, married, sometimes came to Ireland, settled, broke up house, went back, and are now as unfixed as ever. However, I find you have not neglected your Book like most of your sort I suppose in your Neighbourhood, of whom you are grown weary, as I should be in your case; but I am not certain whether you are a member of the Biennial Colledge Green Club, which is all the title I give them to your old Friend the Duke, and yet I know one of the members who, confessing himself partial, declares there are 35 among them who can read and write. As to the Duke himself, although I knew him from his Boyhood, and severall of his near Relations, I never could obtain any the most reasonable Request from him, nor any more than common Civiletyes, although I desired nothing [for a †] friend or two, but what would have redounded to his honour [and the †] Satisfaction of his best friends, as well as without any Party end. He hath this to say that he was steady from his youth to the same side, and I own him to be as easy and agreeable in Conversation as ever I knew, but a Governor of this Kingdom never is a freeman; however I de-

\* This sounds something like what is termed an Irishism.

† Two words in each line supplied on conjecture, where the original had been torn by the seal.



serve better from him, because in the Queen's time I spent a great part of my credit in preserving your people from losing their employments. But I shall trouble his Grace no more, and it is time to give you a Release. I know not whether it is francking Season, and therefore I will avoyd the ceremony of an envelope to save Expense. I cannot blame you for carrying your Son to Engl'd, which hath been chiefly your home as it was many years mine, and might still be so had the late Queen lived two months longer.

"I am, with very great esteem,

"Your Lordship's most Obed"

"humble Servant,

"J. SWIFT.

"Dublin, Decr. 24, 1736.

"I heartily give you all the Complements and Wishes of the Season."

In my transcript I have reason to believe I was attentive to the spelling, and the use or disuse of Capital initials. MONSON.

Burton Hall.

[In Scott's *Swift*, xix. 17., edit. 1824, there is a letter from Lord Castledurrow to Dean Swift, dated Dec. 4, 1736, to which this letter, kindly forwarded by Lord Monson, seems to be a reply: and in the same volume, p. 30., is another letter from Lord Castledurrow, dated Jan. 18, 1736-7, which is clearly his reply to the letter printed above.—ED. "N. & Q."]

#### THE LATIN GRAMMAR ISSUED BY ROYAL AUTHORITY IN 1540.

Ames, in his *Typographical Antiquities*, first edition, 1749, p. 173., gives an account of the contents of a volume which was then "in the possession of my learned friend Mr. Henry Newcom," who, in Ames's list of subscribers, is designated as Henry Newcome, M.A. of Hackney. Herbert, in his edition of Ames, i. 442., repeats the same description, unaltered; and so does Dr. Dibdin in his edition, iii. 317., adding, "The preceding from Herbert" (though really Ames's own). I have discovered the same volume now in the Library of the British Museum (C. 21. 6.), and beg to offer some further notice of it. It is a quarto, and all its contents are printed on vellum. The first four leaves, without a title, contain the Alphabet, Lord's Prayer, Creed, and Ten Commandments, &c. Next follows:—

"An Introduction of the Eyght Partes of Speche, and the Construction of the same, compiled and sette forth by the commaundement of our most gracious souerayne lorde the King. Anno M.D.XLII."

Printed by Berthelet, and consisting of thirty-eight leaves, unpagged.

After which is added:—

"Institutio Compendiaria totius Grammaticae, quam et eruditissimus atq; idem illustrissimus Rex noster hoc nomine eulgarî iussit, ut non alia q<sup>a</sup> hæc una per totam

Angliam pueris prælegeretur. Londini, anno M.D.XL. Colophon, Londini, Ex officina Thomae Bertheleti typis impress. Cum privilegio ad imprimendum solum. Anno Verbi Incarnati M.D.XL."

Eighty numbered leaves, and six preliminary thereto.

This *Latin Grammar* is stated by Watt, in his *Bibliotheca*, and by Lowndes, in his *Bibliographer's Manual*, to be dated M.D.XLII.; but the figures II. are added in the title-page with a pen,—apparently because that date appeared in the title-page of the pamphlet bound up before it. Watt and Lowndes place the *Grammar* under the name of William Lily, but Lily died in 1523; and this was apparently put forth as a new work in 1540.

Has any bibliographer or other literary historian given any particulars of this attempt to establish an act of uniformity for the *Latin Grammar*?

It will be interesting to add that the whole book is not only printed on vellum, but in various places illuminated with colours: as if for some person of high rank. It contains the autograph of an early owner, *Art. Maynwaringe*; and in 1789 it belonged to Dr. Cæsar de Missy.

It appears not improbable that the volume was prepared for the use of the king's son, afterwards King Edward VI. There is, however, in the library at Lambeth Palace another copy of the same *Latin Grammar*, and of the same date, which was certainly that prince's. This book (which contains the *Grammar* only) is bound in crimson silk. It is, like the other copy, on vellum, and richly illuminated on the title-page and other places. After the title is inserted a limning of the prince's plume of ostrich feathers, with the initials E. P. and motto HIC DEN, placed on a field party per pale azure and gules, encircled with rays of gold.

I should be glad to know where any other copies of the same *Grammar* are preserved, whether upon vellum or on paper.

JOHN GOUGH NICHOLS.

#### JOHN MARSTON'S WORKS, BY J. O. HALLIWELL.

Mr. Halliwell, in concluding the Preface, says:—"The Dramas now collected together are reprinted absolutely from the early editions, which were placed in the hands of our printers, who thus had the advantage of following them without the intervention of a transcriber. They are given as nearly as possible in their original state,"—and so on. This is all very well; but in the edition which forms the subject of the present note, it would appear that the editor has failed to correct the typographical errors of the "original editions," the only notice taken of which is in a note (p. 332. vol. iii.), viz.: "This, like many of the other stage directions, is clearly erroneous."



Now I am not an advocate for a superfluity of notes ; and much less from advocating the practice, far from being uncommon, of modernising the works of our old authors ; but at the same time I cannot see what object Mr. H. has had in view in perpetuating errors in the "stage directions," which might with very little trouble have been remedied, and would have added greatly to the value of the work. As an example of the errors in question I would refer to one play, *The Insatiable Countess* (vol. iii. p. 105.) At p. 109., "Enter Mizaldus and Mendosa," should be, re-enter Mizaldus and Guido ; and not as the note at p. 332. has it, "Re-enter Rogero and Guido." Same scene —

"Guido. Mary, Amen!" &c.,  
should be —

"Mizaldus. Mary, Amen!" &c.

And the reply should come from *Guido*, and not *Mizaldus* (p. 112.) —

"Mizaldus. I'll ne'er embrace," &c.,  
should be *Rogero*. P. 115. —

"Enter at several doors *Count Arsenia* with *Claridiana* ;  
*Guido* with *Rogero*," &c.,

should be *Mizaldus* with *Rogero*. 4th line from bottom (p. 122), what character is meant for *Ter* ? should it not be *Ser* ? P. 126., 3rd line from bottom —

"*Tha*. Methinks, Sir," &c.

Should not this be spoken by *Abigail*, and not *Thais* ? P. 128. l. 7. from bottom, "Ex. *Car*. and *Mend*." The Cardinal having already made his exit, it is evident his name has been substituted in place of one of the other four male characters still on. P. 126. l. 14., *Mizaldus* says her husband purposes going to "*Mucave*;" and at p. 132. l. 3. from the bottom, she says he "was to goe to *Maurano*;" and again, at p. 133. l. 12., the same place is spelt *Maurano*. This latter instance is, however, no great error ; but it might have been as well to have assimilated the spelling. I might go on with the errata *ad infinitum*, for there is hardly a page free from errors of one sort or another ; from all which it is painfully evident that the editorial supervision has not been a very laborious one, and I am of opinion that Mr. H. ought, out of consideration for his literary reputation, to compile and publish a table of errata. I do not ask for suggestions as to the meaning of obscure passages, because I think it better for the reader to take his own explanation of such passages as he may consider is justified by the context. The works in question, so far from affording pleasure in their perusal, are, owing to the interminable confusion, caused by innumerable errors, a downright annoyance as they at present exist, without a table of errata. It would be much better not to publish, than, in doing so, to perpetuate a perfect ocean of blunders without even an attempt at correction.

W. B. C.

#### THE THREE PATRIARCHS OF NEWSPAPERS.

"They have newsgatherers and intelligencers, distributed into their several walks, who bring in their respective quotas, and make them acquainted with the discourse of the whole kingdom."—ADDISON.

"Il ment comme un Redacteur" was a common proverbial expression among the pickthanks and newsmongers of Paris, on seeing the daily paragraphs in the *Moniteur*, from the armies in Italy and Germany, to the French Directory ; and the matutinal Query was, "Avez-vous vu le Bulletin de l'Armée ?"

Dr. Heylin, author of the learned cosmographical work entitled *Microcosmos*, became, during the civil war between Charles I. and the parliamentary forces, the first editor of a weekly paper on the side of royalty, published at Oxford under the title of *Mercurius Aulicus*.

The calling of an editor soon degenerated into a vile prostitution of intellectual powers. Mr. D'Israeli, in his *Curiosities of Literature* (7th ed. vol. i. p. 289.), says of the falling off of these public intelligencers, that —

"Devoted to political purposes, they soon became a public nuisance by serving as receptacles of party malice, and echoing to the farthest ends of the kingdom the insolent voice of all factions."

Among the notable heroes of this depraved brotherhood, he names Marchmont Needham, the great patriarch of newspaper-writers, Sir John Birkenhead, and Sir Roger L'Estrange. Needham was educated at Oxford, was one of the junior masters of Merchant Taylors' School, a man of learning, and described by Anthony Wood as "combining some ability with considerable humour and convivial qualities." No wonder that the convivial humorist soon became a captain among the gay Cavaliers. After the battle of Naseby he espoused the cause he had reviled before, with all the rancour of his malignant pen. He changed his party as often and as readily as the noted Vicar of Bray. He finished his career as M.D. of the College of Physicians, upon whom he emptied the wrath and bile that had formerly overflowed on the rulers of the kingdom.

The next of these newspaper patriarchs is Sir John Birkenhead, who was born at Northwich in Cheshire in 1615, and probably derived his name from, or gave it to, the flourishing commercial town of that name on the opposite side of Liverpool, its elder sister, the Tyre and Sidon of western Britain, the worthy descendants of its venerable mother, London, the metropolis of the British Empire, the fourth great monarchy, the centre\* of civilisation, the "*universi orbis*

\* See the hemisphere projected on the plane of the horizon of London, by Wm. Hughes, F.G.S., published in the engraved frontispiece to Elmes' *Scientific, Historical, and Commercial Survey of the Port of London*,



*terrarum emporium*," celebrated, as an old Latinist says, for all the excellencies of life, "*Anglia, mons, pons, fons, ecclesia, femina, lana.*"

The Cheshire Knight of Birkenhead became amanuensis and secretary to Archbishop Laud, was chosen a Fellow of All-Souls' College, Oxford, and assisted the before-mentioned Dr. Peter Heylin in the weekly newspaper the *Mercurius Aulicus*, then published at Oxford in support of the royal cause. He devoted himself to subjects of drollery and burlesque, with the exception of a few lyric poems set to music by Henry Lawes. He was deprived of his fellowship during Cromwell's Protectorate, but was restored by Charles II. and made one of the Masters of Requests with a salary of 3000*l.* a year. Anthony Wood accuses him of baseness of spirit by neglecting those who had been his benefactors in his necessities. Dr. Sprat\* in a letter to Sir Christopher Wren, on his poetical abilities, and on his metrical version of Horace's epistle "*ad Lolium*," wherein he says, "It seems to be an English original, and if you have not adorned the fat droll, as you most pleasantly call him, with feathers, yet you have with jewels," speaks in the same letter, familiarly, of "Jack Birkenhead," and commends his pen. Aubrey, however (see his *Lives of Eminent Men*, vol. ii. p. 239.), speaks of him with even more asperity than Wood, and knew him well; describing him as "exceedingly confident, witty, not very grateful to his benefactors, and would lie damnably."

Mr. D'Israeli says:—

"He was the fertile parent of numerous political pamphlets, which abound in banter, wit and satire. His 'Paul's Church Yard' is a bantering pamphlet, containing fictitious titles of books and acts of parliament, reflecting on the mad reformers of those times. One of his poems is entitled '*The Jolt*,' on the Protector falling off his own coach-box. Cromwell had received a present from the German Count Oldenburg † of six German

folio, with plates. London, 1838. In this curious projection London is made the centre: and as Sir John Herschel observes, "It is a fact not a little interesting to Englishmen, and combined with our insular station in that great highway of nations, the Atlantic, not a little explanatory of our commercial eminence, that LONDON occupies nearly the centre of the terrestrial hemisphere!"

\* See Elmes' *Life of Wren*, p. 121. 4to. Lond. 1823.

† This Oldenburg (see Elmes' *Life of Wren*, p. 89. n.) was a younger son of the noble family of that name in Westphalia, which had removed into the duchy of Bremen. Henry, the subject of this anecdote, was sent to England as the representative of his countrymen as their consul in England. He served this office both under Charles I. and Cromwell, with equal fidelity. He was always considered by Wren, Hooke, Boyle and other Fellows of the Royal Society, as a spy, and communicator of their proceedings to foreigners. His conduct towards Hooke in the affair of his spring watch is well known, and was the cause of their adopting a cypher to prevent his treacheries. After this, in order that he might obtain access to the Bodleian and other libraries of Oxford, he entered himself a student in that Uni-

versity, and attempted to drive them himself in Hyde Park, when the great political phaeton met with the accident, of which Sir John Birkenhead was not slow to comprehend the benefit, and hints how unfortunately for the country it turned out."

During the Protectorate, Sir John, instead of truckling to his adversary, as Needham, Oldenburg, and others of their class did, remained like Heylin, his colleague in the *Mercurius Aulicus*, faithful to his principles, and became an author by profession, and endured many imprisonments and persecutions in the cause of royalty. Anthony Wood says, sneeringly, that "he lived by his wits, in helping young gentlemen out at dead lifts in making poems, songs and epistles on and to their mistresses; as also in translating and other petty employments." Better this, than being a renegade, like Needham and the noble Saxon Oldenburg. Perhaps some of these songs were among those honoured by the music of Lawes. At any rate he was consistent, and no turncoat.

To complete the triad comes the idiomatic, the coarse, the factious Sir Roger L'Estrange, whom Mr. D'Israeli considers "among his rivals was esteemed the most perfect model of political writing;" and that his *Æsop's Fables* are "curious specimens of familiar style."

He suffered long imprisonment, and lay under sentence of death for his zeal in the cause of royalty. On the Restoration, he was made Licensor of the Press. In 1663 he set up his *Public Intelligencer*, which he discontinued in 1665 on the publication of the *London Gazette*, the first number of which appeared on February 4, 1665. He resumed journalism in 1679 in a paper called *The Observer*, in defence of the measures of the court, but gave it up in 1687, the year before the Revolution, on a dispute with James II. (who had knighted him) on the doctrine of toleration. On the accession of William and Mary he was left out of the commission of the peace, and otherwise treated as disaffected to the new government. Queen Mary, says Mr. D'Israeli, showed her contempt of him by the following anagram:—

"Roger L'Estrange,  
Lye strange Roger."

This Prince of Gazetteers, this Patriarch of Newspapers, died in 1704, at the advanced age of eighty-eight, when the nation was rejoicing for the glorious battle of Blenheim; after giving to the world translations of Josephus, Cicero's *Offices*, Seneca's *Morals*, Erasmus' *Colloquies*, and his still admired *Fables of Æsop*, and their quaint morals.

Granger says he was one of the great corrupters of the English language; but Mr. D'Israeli

versity in 1656 by the name of "Henricus Oldenburg, Bremensis, nobilis Saxo." See Martin's *Biographia Philosophica*, p. 109. His conduct towards the Royal Society was always suspicious and treacherous, faithless to all.



considers that, although his compositions "seem to us coarse," yet he "suspects they contain much idiomatic expression."

JAMES ELMES.

20. Burney Street, Greenwich.

### Minor Notes.

*Mermaids in Scotland, 1688.*—Upon looking over a copy of the *Aberdeen Almanack, or New Prognostication for the Year 1688*, which has recently fallen into my hands, I found at the end thereof the following singular intimation, which I have thought may interest some of the readers of "N. & Q.," viz. :—

"To conclude for this year, 1688. Near the place where the famous DEE payeth his Tribut to the German Ocean, if curious Observers of wonderful things in Nature, will be pleased thither to resort, the 1, 13, and 29 of May; and on diverse other days in the ensuing Summer; as also in the Harvest tyme, to the 7 and 14 October, they will undoubtedly see a pretty Company of MAR-MAIDS, creatures of admirable beauty, and likewise hear their charming sweet Melodious Voices

"In well tun'd measures and harmonious Lay's  
Extoll their Maker, and his Bounty Praise;  
That Godly, Honest Men, in every thing,  
In quiet peace may live, GOD SAVE THE KING.  
F I I 6 N 8 I 8 S quod FORBES."

T. G. S.

Edinburgh.

*Chaucer's "Balade of Gode Counsaile."*—Looking over Todd's *Illustrations of Gower and Chaucer* lately, I was attracted to the foregoing (p. 131.). And an interpretation of a line in this excellent little poem has suggested itself, which I would be glad to submit to the correction of some of your critical readers. The first stanza runs thus :—

"Flee from the *prees*, and dwell with sooth fastnesse  
Suffice unto thy good, tho' it be small.  
For hord hath hate, and Clymbing tykelnesse,  
*Prees* hath envye, and wele blundeth o'er all,  
Savour no more than thee byhove shall.  
Rede wely thy self, that other folk canst rede,  
And trouthe the shall deliver, it is no drede."

My suggestion refers to the fourth line of the above; and especially the first clause of it, "*Prees* hath envye," wherein, I think, the meaning of the first word as spelled is quite different from the meaning of the same word in the first line. Looking into the Glossary attached to this volume, I find but one meaning given for *prees*, viz. "press or crowd;" and this may well be the meaning of the word in the first line: "Flee from the crowd or turmoil of life." But in the fourth line, I would be disposed to take "*prees*" (if the spelling be correct) to stand for a different word altogether, and to be synonymous with "*pre-ess*," pre-eminence: quasi *præesse*, "to be before," or "go before others." I submit that the sense and context rather sustain my view: the climax would seem to run thus: "hoarding is hateful, climbing,

or ambition, a ticklesome thing; and pre-eminence when attained brings with it envy." Whereas to say that jostling in a crowd brings envy, seems an interpretation lacking the concise point of the rest of the *dicta* of this quaint poem. I shall feel obliged if any of your readers, out of the hybrid language which England had in use in the days of Chaucer, could furnish me with any other example of such a sense for the word "*prees*,"—if, indeed, it should not be read "*pre-esse*:" thus, "*Pre-esse* hath envy," &c.; reading *presse* as a dissyllable.

A. B. R.

Belmont.

*The Feast of Feasts: Modern Policies.*—I send you a note from a work out of the library of the late Dr. Bliss. It may be useful to some student in biography. The work is

"The Feast of Feasts; or, the Celebration of the Sacred Nativity of Our Blessed Lord and Saviour, Jesus Christ. Grounded upon the Scriptures, and confirmed by the Practice of the Christian Church in all Ages." Oxford, printed by Leonard Lichfield, Printer to the Unversity, 1644.

Dr. Bliss in a note states :—

"Fisher, 'Edward,' Bodleian Catalogue, 1843, vol. ii., p. 50., ascribed to Fisher by Bp. Barlow in a MS. note to his copy.

"Edward Fisher, a Royalist and a Gentleman, was the eldest son of Sir Edward Fisher of Mickleton in Gloucestershire, descended from an ancient family of that name of Fisherwyke in Staffordshire; became a Gentleman Commoner of Brasenose Coll., 25 August, 1627, Bachelor of Arts.

"His family being in embarrassed circumstances were compelled to remove him from Oxford, and he himself being in debt retired, first to Carmarthen in Wales, and latterly into Ireland, where he gained a scanty livelihood by keeping a school. When he died or exactly where is not known, but it is supposed in Ireland. He was married, and, as the Vicar of Mickleton told Anth. Wood, was buried near his wife, who died before him, in London."

The above is in the neat autograph of Dr. Bliss : and in a work entitled—

"Modern Policies, taken from Machiavel, Borgia, and other choice Authors, by an Eye-Witnesse, 4th edition. London, printed for Tho. Dring, at the signe of the George in Fleet Street, near Clifford's Inne, 1653;"—

he has made the following note :—

"This is one of the very few publications of that great and good man, Archbishop Sancroft. It was first printed, I believe, in 1652 ('1651'), and there is an edition among Selden's books in the Bodleian, dated 1657."

BELATER ADIME.

*Singular Will.*—An inhabitant of Montgaillard, who died in 1822, left the following testament :—

"It is my will that any one of my relations who shall presume to shed tears at my funeral shall be disinherited; he, on the other hand, who laughs the most heartily, shall be sole heir. I order that neither the church nor my house shall be hung with black cloth; but that on the day of my burial the house and church shall be decorated with flowers and green boughs. Instead of the tolling of bells, I will have drums, fiddles, and fifes. All



the musicians of Montgaillard and its environs shall attend the funeral. Fifty of them shall open the procession with hunting tunes, waltzes, and minuets."

This singular will created the more surprise, as the deceased had always been denominated by his family the Misanthrope, on account of his gloomy and reserved character. J. Y.

"*Sit ye merry!*"—There are probably many unrecorded instances in which the unlearned peasantry of East Anglia have traditionally preserved Anglo-Saxon phrases. Before harvest-home suppers went out of fashion, it was common to hear a husbandman add, at the close of his song, "*Sit ye merry!*" This was usually understood as merely an invitation to the company to continue their merriment. Is it not really a corruption of "*Sich gemære,*" *Behold the end?* S. W. RIX.

### Successes.

"THE PROMENADE," A POLITICAL PRINT.

I have a print entitled "*Promenade in the State Side of Newgate,*" size 2 ft. 4 in. by 1 ft. 6 in.; containing twenty-two good portraits, most of them nearly nine inches long. Designed and etched by R. Newton; published Oct. 5th, 1793, by William Holland, 50. Oxford Street. The portraits are numbered 1. to 22. as under; those with a star against the name are visitors:—

"No. 1\*. Peter Pindar peeping at the party. 2. William Holland. 3\*. No name. 4\*. Doctor Adrian. 5. Thomas Townley Macan. 6\*. Count Zenobia. 7. John Frost. 8. Thomas Lloyd. 9\*. John Horne Tooke. 10\*. Mr. Gerald. 11\*. Martin Van Butchell. 12\*. Charles Pigott. 13. Lord George Gordon. 14. Henry Delahay Symons. 15. James Ridgeway. 16\*. Daniel Isaac Eaton. 17. Lord William Murray. 18\*. Lady William Murray. 19\*. Master Murray. 20\*. Mr. Collins. 21\*. Captain Wilbraham. 22\*. Miss Holland."

Perhaps some of the readers of "N. & Q." can oblige me by stating why *all* these persons are represented as being in Newgate, and in company with Lord George Gordon? W. D. H.

### Minor Queries.

*Sir Isaac Newton's Dial.*—Sydney Smirke, in a communication to *The Builder* (Oct. 23, 1858), states that, in the village of Market Overton, on the borders of Leicestershire and Rutlandshire, there is a small mansion, once of some importance, but now sadly dilapidated. Tradition assigns it as a place frequented by Newton in early life. Upon the ceiling of one of the apartments is depicted a dial, the lines of which radiate from the bow-window, and extend over the whole ceiling, the hours being marked on the opposite side of the room. This curious piece of dialling, of which it

is not clear in what manner the hours were indicated, is assigned to the hand of Newton. The writer suggests that a mirror, or a basin of water, must have been placed in the window seat, in order to receive the sun's rays, and reflect them against the ceiling. Probably some of your local correspondents may be enabled to add some information upon this subject. CL. HOPPER.

*Sir Joshua Reynolds, his Family and Letters.*—I shall be obliged to any reader of "N. & Q." who can furnish me with any particulars relating to Theophila Potter, the mother of Sir Joshua Reynolds, or with any copies of letters to or from Sir Joshua. I am particularly anxious to obtain copies of any letters written by Sir William Chambers to Reynolds. C. RT. LESLIE.

2. Abercorn Place, St. John's Wood.

*Elegy to Lord Bacon.*—Who is the author of an elegy commencing:—

"To the Right Hon. the Lord Chancellor Bacon.

"My Lord, a diamond to me you sent,  
And I to you a Blackamore present:  
Gifts speak their givers," &c.

Among George Herbert's Latin poems is one entitled, "*Æthiopissa ambit Cestum diversi coloris virum.*" B. D.

"*History of Warton Parish.*"—History of Warton Parish, Lancashire, 2 vols., in Manuscript, folio or 4to., by Lucas. Can any one give information as to where these volumes are deposited? J. M.

Silverdale, near Lancaster.

*Lord Prior of England.*—What was the form and mode of appointment of the Lord Prior of England of the Order of St. John? Had the Crown any power of confirming his election? or any and what share in the appointment of the Lord Prior? Where can anything be found on the subject of the Lord Prior in the publications of the Record Commissioners or elsewhere? GEORGE BOWYER.

Temple, 23 Oct. 1858.

*Hope.*—Wanted, a reference to a review or reviews of *An Essay on the Origin and Prospects of Man*, by Thomas Hope, 1831. H. J.

*Albini, the Mathematician.*—In Moreri's *Dictionnaire* I find the following:—

"Albini ou Aubin (Philippe), Anglais, célèbre mathématicien, et bon philosophe, a publié *Canones Tabularum*, &c. Lelande et Pitseus parlent de lui, mais ils ne savent pas en quel siècle il a vécu."

The *Lelande* here referred to I suppose to be John Leland, the antiquary; and Pitseus was no doubt John Pits, who wrote *de Illustribus Angliæ Scriptoribus*. But who was the celebrated mathematician of an unknown age? P. S. C.



*Wesley's Hymns set to Music by Handel.*—In the *Life of Handel*, by Schelcher (p. 51.), mention is made of three of the Rev. Charles Wesley's Hymns having been set to music by Handel at the request of the wife of the comedian Rich. Can you or any of your correspondents inform me where I can meet with the music? and was it ever published?

BOWDON.

*Popiana.*—Who wrote *Memoirs of the Life and Writings of Alexander Pope, Esq., &c.*, in two volumes, by William Ayre, Esq.: London, printed by his Majesty's Authority for the Author, and sold by the Booksellers, 1745? and what is the authority of the work? What were the dates of Pope's visits to Bath, particularly the first and last?

F. K.

*Nursery Literature.*—A SUBSCRIBER will feel obliged by the communication of the titles of works in any of the languages of Europe, similar to Halliwell's *Nursery Rhymes of England*, and *Popular Rhymes and Nursery Tales*.

*Milborne, Milbourn, or Milbourne Family of Milborne Port, co. Somerset.*—A genealogist, engaged in compiling a history and pedigree of this family will feel obliged by any information respecting the same, viz. pedigree, possessions, arms, crest, motto, where buried, &c.

T. M.

10. Basinghall Street.

*Standard Silver.*—What was the precise period at which the standard of silver was fixed at its present proportions of 925 parts fine to 75 of alloy; or 11 oz. 2 dwts. fine to 18 dwts. of alloy? And was there any special reason for that precise mixture being selected, beyond the apparent one of its being most desirable and generally useful? Of course I have consulted Spelman, Blackstone, Camden, and other ordinary books of reference.

J. EASTWOOD.

*The Fiddler's Turret at York.*—Where am I likely to find any more complete account of the "Fiddler's Turret" over the south entrance of York Minster than the two following extracts? Is there any legend connected with it?

"From hence proceeding to the South, we perceive nothing of imagery (except a musician with his instrument over the South Door)."—*Gent's History of York*, 1730.

"A little spiral turret, called the Fiddler's Turret, from an image of a fiddler on the top of it, was taken some few years since from another part of the building and placed on the summit of this (the South) end."—*Drake's Eboracum*, 1736.

G. J. S.

*Musical Philosophy.*—Information is desired respecting the author of the work *An Account of a New System of Music set forth by M. Fetis, in his Lectures on Musical Philosophy*, 8vo., London, 1834.

H. J. GAUNTLETT.

*Surnames Wanted.*—The name of the author or publisher of a book entitled *Etymological Dictionary of Family and Christian Names*. An interesting extract, professedly from this work, appeared in a provincial newspaper, but I cannot find out the book. I should also like to have a list of works on surnames, if there be any besides the well-known volume of M. A. Lower.

PRESBYTER M.

*Silkworm Gut.*—Can any of your numerous correspondents refer me to a full and reliable account of the origin and process of manufacture of, and trade in, the article known as "silkworm gut," and termed by anglers briefly "gut"?

In spite of a good deal of search, I have never been able to meet with this information.

FISCATOR SCOTICUS.

Edinburgh.

*English Flag.*—What were the flags of England and Scotland previous to the union of the two nations under King James (1603)? When did the custom arise of the British navy using three distinct flags (the red, white, and blue)? Does the navy of any other nation make use of more than one flag? Several nations, such as Denmark, Prussia, &c., have a separate flag for the merchant service; but I know of no other in which more than one flag is used by the navy.

T. W. R. VYCHAN.

New York.

*Riley Family.*—Will some of the learned readers of "N. & Q." inform me what is the meaning of the Lancashire surname of Ryley? The name is now generally spelt *Riley*, but I find that previous to 1650, it was universally written with the *y* in place of the *i*. (See Harleian MSS. Nos. 1468, 1080, 1549, 6159). Likewise, as to where I can find a fuller pedigree of the said family than that contained in the Heraldic Visitations, now among the Harleian MSS. at the British Museum. The Visitation of Wiltshire, in 1565, contains the clearest pedigree of the family that I have been able to find, but it is by no means a satisfactory one.

Is anything known of the ancestry, or of the descendants, of William Ryley, who was made Lancaster Herald by Charles I.? He died in 1667: his wife was Elizabeth, daughter of Sir Anthony Chester, Bart., of Chicley, Bucks. "One of his sons was William Ryley, described by Prynne as of the Inner Temple in 1662." (See *Diary of Samuel Pepys, F.R.S.*, 1854, vol. i. p. 240.; vol. ii. p. 126.) Also of John Riley, the painter. He was born in the parish of Bishopsgate, in London, in 1646. He painted the portraits of Charles II. and James II.; and "at the Revolution was appointed state painter to William and Mary, whose portraits he also painted. He died of the gout in 1691, and was buried in Bishopsgate church."

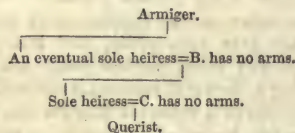


Was Charles Reuben Riley (the painter who gained the gold medal in 1778, at the Royal Academy, for the best painting in oil, the subject of which was "Iphigenia"), a descendant of the painter John Riley? C. R. Riley was born in London about 1756, and died in 1798. (See *General Dictionary of Painters*, by Matthew Pilkington, 1852.) T. W. R. VYCHAN.

New York.

*Cheney of Broke.*—Sir John Willoughby, Knt., married Anne, daughter and coheir of Sir Edmund Cheney, of Broke in the County of Wilts, Knt., and was the father of Sir Robert Willoughby, Knt., first Lord Willoughby de Broke, temp. Hen. VII. Where is any account to be found of the family of the above-mentioned Sir Edmund Cheney of Broke? MELETES.

*Heraldic Query.*—Can *Querist*, in the following pedigree, adopt *Armiger's* arms, having none of his own?



R. W. DIXON.

Seaton-Carew, co. Durham.

*Church Property at the Reformation.*—Much obloquy has been thrown on the conduct of Henry VIII. and the political leaders of the Reformation for their appropriation of Church property at that period, or its gift or sale at low prices to various *lay-parties*. Do any documents exist which would show that in any cases the *laymen* who thus acquired these estates were the actual representatives of those families or individuals by whom such lands or houses had originally been bequeathed to the Church? S. M. S.

"*Poems of Isis*:" "*Life and Death*."—I am anxious to learn who wrote a beautiful little poem entitled *Life and Death*, which commences—

"In that home was joy and sorrow  
Where an infant first drew breath,  
While an aged sire was drawing  
Nigh unto the Gate of Death."

They were marked in the periodical in which I saw them either "from *Poems by Isis*," or "from the *Poems of Isis*." J. W. H.

*Northumberland Custom.*—In Northumberland, about eighty years since, there was a custom for the young men and girls, on the evening of a particular day in summer, to resort to a neighbouring wood to beat each other with branches of the mountain-ash (rowan-tree). I shall be glad to have some account or explanation of this custom, and to know if it existed elsewhere. W. W.

*Sir Thomas Cambell, Knight.*—Who was Sir Thomas Cambell, Kt., Lord Mayor of London in 1609? Who was his wife, and who were his four daughters? Was Sir Thomas father of Sir James Cambell, Kt., also Lord Mayor of London in 1629? C. S.

### Minor Queries with Answers.

*Society of Astrologers.*—Among the advertisements at the end of Gadbury's *Ephemeris, or Diary, Astronomical, Astrological, Meteorological for the Year of our Lord 1684*, is the following:—

"Five several Sermons preached for and dedicated to the Society of Astrologers, by Dr. Gell, Dr. Swadlin, Mr. Reeves, Mr. Carpenter, Mr. Swan, brought into one volume (at the command of S<sup>r</sup> Edward Dering, Kt., and Henry Crispe, Esq., last Stewards of the said Society) by J. Gadbury, Shortly to be Published to the World, for a proof of the lawfulness of Astrologia."

Were these sermons ever published? and is anything known of the Society of Astrologers, their last stewards (if indeed they were their last), or of the preachers? Although Astrology may now almost be said to be dead and buried, she has left memorials which are not uninteresting or un-instructive to the survivors. P. H. F.

[It does not appear that these Sermons were ever published in a collected form; although they had been printed previously by their respective authors. *Stella Nova*, by Dr. Robert Gell, 4to. 1649. *Divinity no Enemy to Astrology*, by Thomas Swadlin, 4to. 1653. *Astrology proved Harmless, Useful, and Pious*, by Richard Carpenter, 4to. 1657. *Signa Celi*, by John Swan, 4to. 1652. For a notice of the Society of Astrologers, see "N. & Q." 2<sup>nd</sup> S. iii. 13. As to poor John Gadbury, he has been roughly treated by his brother astrologer, J. Partridge, in the following work: "*Nebulo Anglicanus*:" or the First Part of the *Black Life of John Gadbury*. It is the same John Gadbury that was in the Popish Plot to murder Charles II. in the year 1678. It is the same John Gadbury that was accused of being in another Plot, to dethrone and destroy King William in the year 1690. It is the same John Gadbury that at this time is so strait-lac'd in Conscience that he cannot take the Oaths to their present Majesties. Together with an Answer to a late Pamphlet of his. By J. Partridge. 'I have fought with beasts after the manner of men,' &c. London: Printed, and are to be sold by the Booksellers of London and Westminster, 1693," 4<sup>o</sup>.

"*Bootikins*."—Can any of the more aged readers of "N. & Q." explain what is meant by this term? It is frequently used in the Letters of Horace Walpole to Sir H. Mann and Countess of Ossory, and appears to be the name of some kind of apparatus used as a palliative or remedy in attacks of gout, and that Horace Walpole had a high opinion of its success. S. M. S.

[This specific for the gout has been noticed in our 1<sup>st</sup> S. iv. 232., where it is stated that Dr. E. J. Seymour, in his *Thoughts on the Nature and Treatment of several severe Diseases of the Human Body*, i. 107., says, "The bootikins were simply a glove, with a partition for the thumb, but no separate ones for the fingers, like an in-



fant's glove, made of oiled silk." Perhaps some of our medical readers can furnish a more satisfactory explanation of this useful article.]

*Note of Matthew Prior: Pontack's.*—

"Sr Richard, Mr Putlock and I will be at Pontacks till 5, pray come if you can. Yours, sincerely,  
"M. PRIOR."

Without date, but addressed to Dr. Bernard (probably Dr. B. of the Old Bailey). Where or what was *Pontack's*?  
CL. HOPPER.

[Pontack's was a celebrated French eating-house in Abchurch-lane. See several quotations respecting it in Cunningham's *Handbook of London*, edit. 1850, p. 403. De Foe informs us that the name was derived from "the sign of Pontack, a president of the parliament of Bordeaux, from whose name the best French clarets were called so;" and tells us that there, in 1722, "you might bespeak a dinner from four or five shillings a-head to a guinea, or what sum you please." (*Journey through England*, i. 175.) An earlier notice of this tavern occurs in Rowland Davies's *Diary* (Camden Society), p. 91: "I went with my brother to the Exchange, where we met the Earl of Orrery, S. Morris, Jasper Morris, C. Old, and J. Hasset; and we went and dined at Pontack's at my expense of five shillings."]

*Fergusson's "Handbook of Architecture."*—How is it that Fergusson, in his *Illustrated Handbook of Architecture*, gives no account of St. Paul's Cathedral and St. Peter's, Rome, though he gives an account of the Cathedral of Florence, a work of the same style as St. Peter's? The omission appears unaccountable, as the second volume of the work professes to be a complete account of all styles of Christian architecture; and as he does give an account of the Old Basilica of St. Peter's that preceded the present cathedral. OXONIENSIS.

[If OXONIENSIS would refer to p. viii. of the Preface to Fergusson, he will find an answer to his inquiry:—"One great division of art still remains to be described before the subject is complete. It is that style which arose in the middle of the 15th century, and culminated with the rebuilding of St. Peter's," &c. &c. Mr. Fergusson has collected materials for this supplemental volume on Palladian architecture, and it is to be hoped that he may be encouraged to proceed and complete it.]

*Etymology of Bonfire.*—What is the derivation of "Bonfire?" The meaning of this word, in its common acceptation, "a fire made for some public cause of triumph or exultation," may be perfectly correct; but "bon" fire, or good fire, as Johnson has it, by no means satisfies me as the right derivation. In the register of Somerleyton, a parish near Lowestoft, Suffolk, there stands a list of contributions for building a *bone* fire at the coronation of King Charles II., most of them in money, but others in "kindlings," an East-Anglian term for fire-stuff, or "ling," as it is there called; some gave faggots; some firs or furze; but the item, or gift, which particularly took my attention was as follows:—

"John Dale, 1 load of bones."

Query,—Did bones originally form the principal

material for the fire, and give it the name it bears?

R. C.

[Whatever may have been the nature of John Dale's contribution, there can be no doubt that the word *Bon* in Bonfire is from the Danish *Baun*, a beacon. See Finn Magnussen's Essay on the Danish Calendar, *Den første November og den første August*, in which he speaks continually of *festlige Bauner*, for Festival Bonfires. Dr. Richardson in his *Dictionary* adopts that of Skinner: *Ignis bonus* q. d. *bonus, vel bene ominatus*.]

### Replies.

COO, THE SPY.

(2<sup>nd</sup> S. vi. 344.)

E. H. KINGSLEY has evidently taken so much pains with the letter to Chief Justice Popham, that it will, I fear, seem uncourteous even to suspect an inaccuracy in his transcript; but I hope he will excuse me if I inquire whether he is quite certain as to the signature? Is the Christian name JH. or TH.?

I will explain the origin of my doubt.

There are in the State Paper Office three letters, one signed "Thoma Coo," and the others "Tho. Coo," besides another from the same person unsigned, all which agree in character with the letter published by Mr. KINGSLEY. Three of the State Paper letters were evidently written by a spy, and two of them from prisons? Can it be possible that two such persons, and such writers, could have existed of one surname at the same time?

The first letter, in point of time, is without date; but it is addressed to Robert Cecil, Earl of Salisbury, Lord Treasurer, which fixes it as, in all probability, written before the 24th May, 1612, when Salisbury died. It is endorsed by the writer as containing "the most humble thanksgiving of Thomas Coo, M<sup>r</sup> of Arte, for his late enlargement out of the Fleet, being under the command [of] the Lord Chancellor." In this smooth epistle the writer, besides flattery of Salisbury, and thanks for his release after many months' imprisonment, entreats the earl again to receive him into his protection. This is now, he asserts, his alone refuge, without which he cannot stand, but flying his native country, he must be forced to leave his poor motherless children comfortless: such have been his disgraces imposed upon him by the Lord Chancellor within the University of Cambridge.

The second letter is dated from Newgate, Oct. 6, 1618; and is addressed to Sir Julius Cæsar and Sir Fulke Greville. It inquires whether affliction added to oppression, in rites of state, be holden a meritorious reward for a voluntary service? Must close imprisonment in a dungeon of contagion be a recompence for a loyal subject for seeking to preserve the life of his sovereign? But seeing their wisdoms have thus resolved to dissolve his discovery of "this London insurrection," he de-



clares, "quod superest indictum mecum commutetur in sepulchrum. I will no longer live, leaving my beloved son to finish, by concealment, my first, second, and third design mystical." He concludes, "In profundis Novæ Portæ; in lacu miseriæ, in luto faciès."

The third letter is addressed to Tho. Holly, glazier, at Sherwin's, Newgate. It is a high-spirited cartel of defiance to the glazier, who had "basely abused" his fellow prisoner, the indignant Coo. "Look to hear from me!" he exclaims; "Whatsoever you attempt, I will cross it; where you leave me in the lurch, ten to one I shall loose you in the foil." It is dated, with ineffable contempt, "Saturday, your Sabbath!"

"The threatened live long," says the proverb; assuredly those who are self-threatened run little risk of committing suicide. Coo outlived the wrath of the glazier, and his own determination to live no longer. He probably even escaped the sorrows of exile. There are no letters from him between 1618 and 1623; whether there are any between 1623 and 1625 will soon be made known to us by Mrs. Green. In 1628 he reappears, and with the jaunty air of a man with whom the new reign agreed better than the old one.

Under the date of 22 March, 1627-8, there occurs a letter, or pamphlet, of twelve pages of small 4to, addressed "to the truly Noble and Renowned Spencer Lord Compton, my honourable Lord and Master, the sole son and heir apparent of William Earl of Northampton." The writer describes himself as "Tho. Coo, Laureate in both Laws, civil and canon, and since a 'student' in the Inner Temple, now your Honour's officious attendant in Parliament." This paper contains a rhapsodical address, full of affectation and pedantry, founded upon the "admired speech" of King Charles I. to the Parliament of 1628. The evidence of handwriting and that of style both concur in giving this letter to the Thomas Coo of the reign of James I., although Archbishop Laud in an endorsement assigned it to "Laurence Cooe."

Of the family of Coo one thing only appears in these papers, but that is a circumstance of startling significance. The "Laureate of both Laws" makes use, in his letter to Lord Compton, of a "foliate" by William Bendlowes, known in our legal history as having been at one time "the sole serjeant" existing in the courts. I believe indeed, although I cannot at this moment quote an authority, that he was twice "the sole serjeant;" once in the reign of Mary, and again in that of Elizabeth. This worthy wrote a treatise, *De Origine Juris*, which was greatly to the taste of Thomas Coo. Amongst other sentences extracted from a part of Bendlowes's treatise, which seems to have been entitled "Bendlowes his Bequest to succeeding Parliaments," is the following:—

"Insurgente necessitate armorum, sit Regium rescriptum, sit Kuris responsum, univocum;"

so, adds Thomas Coo,

"Shall you maintain the unity of the Spirit in the Bond of Peace, proceeding a unico Deo, a duabus tabulis, a decem præceptis, a Regali ritu, first unto the Israelites, then to the Chaldeans, thence to the Grecians, from them to the Romans; thence translated by Lucius Coo, the first Christian King of Albion and England, so-called a Lucem Christi ferendo, where he hath left the Pandects of the Laws, and driven away the dark fogs of Paganism and the false Paynims."

How the descent was traced from King Lucius to Thos. Coo of the Compter, the Fleet, and Newgate, I must leave to the curious. The documents on which it was founded were doubtless not less genuine,—nor probably not more so,—than the information which the worthy Thomas pretended to worm out of his fellow-prisoners.

There is curiosity and interest in the lives of the men of the Coo class, and I think your readers are indebted to MR. KINGSLEY for having brought him before them. I hope he will oblige us farther, by giving an account of the other letters of the same person to which he alludes. Whether the writer be "John" or "Thomas," he is evidently a bird of the same feather, and (if the pun may be pardoned) *coos* in the same strain, as the person whom I have introduced to you.

JOHN BRUCE.

P.S. I should add that there are other Coos mentioned in papers in the State Paper Office of Elizabeth and James: one, William Coo, clerk, was a tenant of lands at Burgh Castle near Yarmouth, and a John Coo was engaged in a dispute with "Mr. Agas" in 1580. The *Calendars* of Mr. Lemon and Mrs. Green will direct inquirers to all these.

5. Upper Gloucester Street.

#### "SURCINGLE," AND THE GIRDLE IN GENERAL.

(2<sup>nd</sup> S. vi. 308.)

MR. ELMES will find that his derivation of "surcingle" from "succingulum" was anticipated by old Rider in his valuable *Dictionary*, more than 200 years ago; and repeated by the venerable Ainsworth, who, by the way, spells it "circingle;" as does Mr. Rarey, the American horse-tamer, in his admirable *Taming of Horses*. This is evidently a "phonetic" corruption.

There are two objections to the suggested derivation. 1. "Succingulum" = *sub . . . cingulum*, implies an *under-girdle*; whereas the "surcingle" is decidedly an *outer-girth* going over the saddle, &c. 2. "Sub" or "suc" of the Latin has never collapsed into "sur," which is the eviscerated representative of "super"—for the most part through the French.

In Richardson's *Dictionary* the word is referred to "the Italian *sopraccinghia*." This word is not Italian. The Italian is "*sopraccinghia*." *Cinghia* is the saddle-girth, and *sopraccinghia* is the girth



"which lies over another girth"—*che sta sopra altra cinghia* (Costa and Cardinali, and the *Vocab. della Crusca*); in fact, the "surcingle."

In French "sangle" (Lat. *cingulum*) means a girth, and "surfaix," which is the French for "surcingle," is "sangle de cheval qui se met sur les autres sangles;" "surfaix" being, literally, "over the load"—*faix*, Lat. *fascis*. In Cotgrave's *French and English Dictionary*, in the *English and French* part, by "Robert Sherwood, Londoner," printed in 1650, the word is spelt "sursangle," and the French equivalents are "sursangle" and "surfaix." Here, then, we have the original of our "surcingle," although it seems that the French "sursangle" has become obsolete, as it does not appear in any of the dictionaries. That something like it was in early use is evident from an old MS. quoted by Du Cange (*Glossarium*) under the word "subcingulum."

"Estrief, ne siele, ne Sosgaingle,  
Ni li frains, ne poitrans, ne gaingle,  
Ni remesent à depecier."

Although the word "sosgaingle" is referred by Du Cange to *subcingulum*, the context shows that it is something besides the "gaingle"; and the *sos* or *sou* in "sosgaingle" and "sougaingle" may be the French *sus* for *sur*, "over." As *sus* is derived from *sursum*, "above," the word may thus have become "sursangle," though subsequently discarded for "surfaix." And Dr. Johnson, although by no means a safe etymologist in general, may be right in referring the word to *sur* and *cingulum*—the Latin of gaingle and sangle—*sursangle* being the original of "surcingle," formed precisely like the Italian *sopraccinghia*. Yet the French *surceint*—"a very broad girdle"—is referred by Du Cange to *succinctorium*; and there are other old French words in which he refers *sur* to words compounded with *sub*. (*Gloss. Franç.*)

"Succingulum" seems to have been a belt for the human, not the equine, subject. Perhaps it was strictly a military belt. Plautus (*Men.* 1. 3. 17.) says:—

"ab Hippolyta subcingulum  
Hercules haud æquè magno unquam abstulit periculo."

At all events it was clearly worn *under*, not *over*, another cingulum. The cingulum, zona, or balteus, fastened the Roman tunic about the waist, *under* the toga, stola, and palla. If the term *subcingulum* be in opposition to *cingulum*, it would seem to prove that the Romans *did* use a girdle over the toga—a point which has been strongly contested. It is difficult otherwise to see the meaning of *sub* added to *cingulum*. Cingulum was also the name of the girth (Ovid, *Rem. Amor.*, 236.), often sumptuously ornamented.

The Romans used their girdle as a purse for money: hence, *incinctus tunica mercator*—"the merchant with his tunic girt." In France and England the girdle had a commercial significance

of much importance. To discard the girdle was a sign of degradation, insolvency, and a renunciation of civic rights. Insolvent debtors and bankrupts were forced to put off their girdle; and at the death of Philip I., Duke of Burgundy, in 1404, his estate being greatly encumbered, his widow had to place her girdle and her keys on the duke's tomb, to signify that she renounced her share in the inheritance. And in England, "it was anciently the custom for bankrupts and other insolvent debtors to put off and surrender their girdle in open court. The reason hereof was, that our ancestors used to carry all their necessary utensils, as purse, keys, &c., tied to the girdle,—whence the girdle became a symbol of the *estate*." The Chinese carry in their girdle their chop-sticks and other prandial implements, enclosed in a case. Their *yellow* girdle is confined to royalty—to the male-line of descent—and those favourites whom the Celestial Emperor deigns especially to honour. At the sight of it men fall down and worship, until the bearer covers it with his hand. The Jesuit Grimaldi was invested with it, and used it on one occasion to terrify and humiliate a persecuting Mandarin. (*Hist. Gen. des Voy.*, v. 492.)

Amongst the Franks, as amongst the Romans, the girdle was a distinction accorded to birth and merit, conferring certain privileges, and which might be forfeited by misconduct. With the shoulder-belt, the girdle was the investiture which gave the young soldier his title to "honours." Du Cange illustrates the various significances of the girdle with his usual fecundity (*s. v. Cingulum*).

In time the girdle became common to all classes of society, and ceased to be a distinction: but it then became a costly ornament, decorated with jewels of price and beauty by the rich, who, however, suspended from it their alms-purse for the benefit of the poor. According to William de Nangis, the king St. Louis kept in his girdle an ivory box, in which was an iron chain with five branches, with which he had himself fustigated by his father-confessor after confessing his sins. Malefactors were dragged by their girdles before the magistrate.

In the time of our Edward III. girdles were very costly objects of display—some being priced at twenty marks, about 13*l.*, at a time when money went much farther than at present.\*

In 1420, Charles VI. of France prohibited loose women to wear girdles adorned with gold and embroidery. They resisted the law although their girdles were torn from them, and fairly tired out

\* "Their girdles are of gold and silver, some worth 20 Marks, their shoes and pattens are snowed and piked more than a finger long, crooking upwards, which they call *crackows*, resembling the Devil's claws, which were fastened to the knees with chains of gold and silver. And thus were they garmented (which, as my Author saith), were Lyons in the Hall and Hares in the Field."—*Apud Camd. Rem.* 253.



the authorities, remaining at length in possession of their girdles. Hereupon all decent women discontinued the use of girdles, saying, by way of consolation, *Bonne renommée vaut mieux que ceinture dorée*, "Good name is better fame than girdle gilt" — which became a proverb. The result exhibited a striking trait of human nature all the world over: — these very women, who had braved all authority and its penalties to retain their girdles, actually discarded them as soon as they were no longer disputed.

The Christians, in the time of Motavackkel, tenth caliph of the Abassides, in the year 856, were more submissive. He ordered the Christians to wear a large leathern girdle, as a badge of their profession. They wear it to this day, throughout the East, — whence the Christians of Asia, particularly those of Syria and Mesopotamia — almost all Nestorians — have been called *Christians of the Girdle*. (Chambers, *Cycl.*)

When flowing garments ceased to be in vogue, girdles were discontinued: but they were still retained by magistrates and ecclesiastics; and the monks of certain orders ever clung to their coarse cord of a girdle.

The girdle is essentially an oriental invention. It is frequently mentioned with honour in the Bible. It decorated the High Priest of the Jews as well as the Saniasse of the Hindoos; and subsists in the Church of Rome as a characteristic admonition to her priesthood. With the Catholic priest it is decidedly a *sub-cingulum*, being worn under the other vestments, round about the alb or flowing white garment. An old writer, quoted by Du Cange, says of the priest: — *cingulo pro arcu se cingit, subcingulum pro pharetra sibi appendit*; — "he girds himself with the girdle for his bow; he lays about him a belt for his quiver." This metaphorical application seems to refer to the use of *subcingulum* as a military belt — in fact for *pharetra-zonium*, "a quiver-belt." I would therefore suggest that the *sub* in *subcingulum* may refer to its position, as lower down than the *cingulum* — over the hips, in fact, as a sword-belt or quiver-belt.

When the Catholic priest robes himself before Mass (as he utters a prayer on putting on each of his six "paramenta"), he says, whilst putting on his girdle: *Præcinge me, Domine, cingulo puritatis, et extingue in lumbis meis humorem libidinis; ut maneat in me virtus continentie et castitatis.* (*Missale Rom.*) "Gird me, O Lord, with the girdle of purity, and extinguish in my loins the humour of lust, that there may remain in me the virtue of continence and chastity."

By a singular contrast the girdle with which "the clergy of the Church of England usually tie their cassocks" is called a surcingle!

The mystical meanings of the girdle are curious. Activity, strength, dignity, and purity seem to be

its appropriate significances: but the Greek and Roman virgins also wore a girdle, made of sheep's wool, which was untied by the husband on marriage. Festus states that it was tied in the Herculean Knot — (what Knot was that?) — and that the husband untied it as a happy presage of his having as many children as Hercules, who at his death left seventy behind him. The Jewish bride and bridegroom, as a preliminary to marriage, send to each other girdles of gold and silver drops, — the bride sending silver, the bridegroom gold. Buxtorf asked a Jew the meaning of the different metals, but his answer, though significant enough, is totally unfit for quotation, even in Latin. (Buxtorf, *Synag. Judaica*, c. 28.) And the Cestus, or girdle of Venus, was supposed by the Greeks to be the perfect ravishment of love in all its allurements — by the eyes, by the lips and their smiles — by the mouth and its sighs — the eloquence of words — and of silence, perhaps still more exciting. Homer describes it (*Iliad*. xiv. 215.) — a curious and edifying Homeric study for life's maturity!

" — — — — — ἐνθα δὲ οἱ θελεκτήρια πάντα τέτυκτο  
ἐνθ' ἐνὶ μὲν φιλότης, ἐνθ' ἱμερος, ἐν δ' ἄριστος  
πάρφασις, ἥ τ' ἔκλειπε νόον πύκα περ φρονεόντων."

"In this was every art, and every charm,  
To win the wisest and the coldest warm:  
Fond love, the gentle vow, the gay desire,  
The kind deceit, the still-reviving fire,  
Persuasive speech and more persuasive sighs,  
Silence that spoke and eloquence of eyes." — POPE.

Finally — although the subject is very far from being exhausted — Science has attributed to Mother Earth five zones, belts or girdles. If the opinions of some ancient philosophers — Epicurus amongst them — concerning the animated functions of earth were not altogether metaphorical, an eminent modern philosopher, Dr. Virey, does not hesitate to express his learned opinion that our Earth is an *organised, living Being*, — suggesting that all of us (plants and animals) are merely sucking our existence out of her *epidermis* or scarfskin — in point of fact, as parasites! (*Philos. de l'Hist. Nat.* p. 296.)

God be praised for the gift of Imagination, which, in its endless, multitudinous vagaries, tends to mitigate the stern realities of life — whilst we blunder on — now and then perversely exclaiming with Job — "Wherefore is light given to him that is in misery, and life unto the bitter in soul?"

ANDREW STEINMETZ.

#### THE GENEALOGICAL SUGGESTION.

(2nd S. vi. 307.)

I consider the suggestion of *CAEDO ILLUD* a most valuable one, and shall be very happy to cooperate in giving effect to it.

Care should however be taken not to allow this



plan to interfere with the legitimate sphere of "N. & Q." Of course the communication would be by post, and therefore much interesting matter might pass from hand to hand without being made available to the public in "N. & Q." I would therefore advise that this sheet should be confined to subjects of individual interest only—such would be for the most part genealogical inquiries—and that all Queries and Replies of general interest should still appear *in extenso* in "N. & Q." Your paper would thus be freed from much that now occupies space for the gratification of a few,

though uninteresting to the majority, while on the other hand the inducement of a return would elicit much interesting literary matter.

I would therefore suggest that an option should be left with our worthy Editor, whether these inquiries should be reserved for the body of "N. & Q.," as on a subject of public interest, or inserted in the "PRIVATE INTER-COMMUNICATION PAGE." (Shall that be its name?)

I suppose the arrangement of that page would be something like the following *imaginary* specimen:—

No.	NAME.	POSTAL ADDRESS.	WISHES FOR	IN RETURN FOR
1	J. R. Garstin.	Merrion Street, Dublin.	A transcript of Harleian MS. No. 1437, folio 94., British Museum.	Extracts from MSS. in the Library of Trin. Coll., Dublin.
2	Rev. J. Wilson.	Pembroke College, Oxford.	A copy of the inscription on Bishop Sherlock's tomb at Fulham.	Any information to be obtained from the Bodleian Library.
3	Thomas Stokes.	49, Sackville Square, London, S. W.	Extracts from the Parish Register of St. Mary Madron, Penzance.	Searches in British Museum, &c.
4	Dr. Williams.	107, Regency Street, Edinburgh.	Particulars of Consecration of Rev. John Williams, D.D. (about 1775), from Diocesan Registry of York.	Extracts from the Advocates' Library, or other information procurable in Edinburgh.

To "open the ball," No. 1. is a *bonâ fide* inquiry.

Care must be taken not to let this sheet degenerate into a mere agency advertisement; and I am inclined to think it should be confined to subscribers.

JOHN RIBTON GARSTIN.

Dublin.

I really hope that you will carry out the idea of your correspondent, who suggests that there should be a mutual communication upon genealogical subjects, through the medium of your pages; and by keeping to the rule that each person requiring information should be a subscriber, and should also give his name and address, in order that any who can afford him the information he requires may write direct, and so not encumber your very valuable pages with mere family matter, much good would be done to all parties. Allow me in conclusion to say that the clergy as a body are the most polite gentlemen I have met with in the course of my researches, frequently giving me long letters and extracts from their registers, of course in a non-official form; and antiquaries cannot be too thankful to them for their constant kindness.

M. D.

I have this morning read "A Suggestion" in "N. & Q." I write immediately to beg you, if you act upon it, to put my name in the list of those who would be glad to make genealogical researches on mutual terms. I do not live near a cathedral town, but I have access to many of the parish registers in this neighbourhood.

CÆDO ILLUD's suggestion is well worthy of the attention of all genealogists.

EDWARD PEACOCK.

The Manor, Bottesford, Brigg.

October 18, 1858.

I read with much pleasure the suggestion put forth by CÆDO ILLUD, and have no doubt its adoption would prove a great practical boon to genealogists, amateur and professional, but more especially to the former class.

Having devoted some time, principally during vacation, to genealogical researches, as an *amateur* in the radical sense of the word, I have had occasion to inspect many parochial registers, chiefly in the western counties, and whilst acknowledging the general courtesy met with from the clerical custodians, I take this opportunity of drawing your attention to the very neglected state in which the majority of the registers which have come under my notice—and I believe the majority in the whole kingdom—are found. Leaves loose and mixed up indiscriminately, torn, damp and mildewy, are the appearances which too often greet the eye of the investigator.

Scattered through the parish registers of the kingdom are entries, baptismal, matrimonial, and burial, of the utmost importance in establishing the genealogies, titles to estates and honours, of members of our noble and gentle families, and yet these records are yearly diminishing! The very able work of Mr. Downing Bruce of the Temple, on this subject, sufficiently shows the necessity for taking some steps for their conservation.

"I need do nothing more," says Mr. Bruce, "than mention three cases which have fallen under my own observation within the present year (1852). The first occurred at Andover in Hampshire, where I made copious extracts from the dilapidated books in the year 1845—but on recently visiting that place for the purpose of a parliamentary search, I found that these books were no longer in existence, and that those which remained were kept in the rectory-house, in a damp place under the staircase, and in a shameful state of dilapidation. The second case occurred at Kirkby Malzeard, near Ripon, where the earliest register mentioned in the return was reported to



be lost. Having occasion to believe that the statement was not correct, I persevered in my inquiries, and at length fortunately discovered the book in a tattered state behind some old drawers in the Curate's *back kitchen*. Again, at Farlington, near Sheriff Hutton, the earliest registers were believed and represented to be lost, until I found their scattered leaves at the bottom of an old parish chest which I observed in the church."

Mr. Bruce adds that his friend Mr. Walbran (of Ripon, who has long been engaged on a "History of the County of York," in continuation of Dr. Whitaker's) had assured him that —

"Some time ago he found part of a parish register among a quantity of waste paper in a cheesemonger's shop: and that the registers of South Otterington, containing several entries of the great families of Talbot, Herbert, and Falconberg, were formerly kept in the cottage of the parish clerk, who used all those preceding the eighteenth century for waste paper, a considerable portion having been taken to singe a goose."

I would propose that the Society of Antiquaries and the other archæological societies, get up a petition to Parliament, to be signed by all who take an interest in the preservation of these registers, praying that a Committee be appointed to examine into the state of our parochial records, and on the feasibility of transferring their custody to the Master of the Rolls. My plan would be to deposit the whole of the original registers in the Record Office, Chancery Lane (where there would be no danger of their destruction by fire or otherwise); two authenticated copies of each being made, one to be deposited in the respective parishes, and the other for the inspection of the public (under the like restrictions as affect other public documents) at the Record Office. By this means the originals, some of which will ill bear much turning over, would be preserved intact.

The question of compensation to the clergymen would of course have to be considered; but I fancy the income derived from the inspection of the early registers is very trifling.

T. P. LANGMEAD.

Temple.

[We willingly give insertion to the suggestions of our correspondents upon this subject, but do not hesitate to confess that we have many misgivings as to the practicability of what they propose. For instance: it is well known to those who are in the habit of consulting the Manuscript Collections in the British Museum, that the greater part, if not the whole, of the volumes have—for the sake of greater security—been recently re-foliod in pencil; thus doubling, and in some cases trebling, the original pagination. The manuscript quoted by Mr. J. R. GASTIN (Harl. MS. 1437), affords, to a certain extent, an example of the difficulty attending this mode of communication. Our correspondent requests a copy of the matter to be found at fo. 94. of the MS., but is not probably aware that there are *two* pages bearing this number; and although it accidentally happens that the page bearing the original number 94. is *blank*, nevertheless it is quite certain that double folios, each having manuscript matter, will oftener be found than otherwise, and that unless our correspondents can devise some brief method of conveying the *subject* of their requirements, as well as the folio, a great

expenditure of time must necessarily ensue. We would suggest for the consideration of our numerous correspondents upon this subject, whether a List of the Names and Residences of Persons having the *entrée* to Libraries, public or otherwise, Record and other Offices, who are willing to furnish extracts for a consideration, would not be a more acceptable offering to the bulk of our readers?—Ed.]

### Replies to Minor Queries.

*Cawood's Bible* (2<sup>nd</sup> S. vi. 30.) — In your number for July 10th this year, I see the account by P. H. F. of his 4to. Bible, and the reply by G. ORFORD, Esq. I have a fine copy of Cawood's edition of 1561, which is Cranmer's version. My copy is perfect, all but the first title and two leaves in the Kalender, which are replaced by good facsimiles. This edition contains, after the title, a Prayer-Book of 30 leaves, which is in the British Museum copy, and in mine also. I think it would much interest P. H. F., your readers generally, and myself also, if G. ORFORD, Esq., would kindly send for insertion a description of his title; as the title, he informs P. H. F., has on it 1561. The Museum copy and mine also have the facsimile title executed by John Harris for the Museum from a copy of this edition in the library of a nobleman. I can describe it on a future occasion, if needful; but it is remarkable as having on it 1560. The Almanack on the back begins 1559. Such a description will no doubt throw some light on the titles, why they differ. I think it so very desirable that the individuality of each edition should be preserved, and where not accurately known, that it should be discovered if possible. I have spent much time in unravelling mixed editions.

FRANCIS FRY.

Cotham, Bristol.

*Murder in France* (2<sup>nd</sup> S. vi. 147.) — The following statement appeared in the *Figaro* of August 11, 1854. It is signed "B. Jouvin"—

"En 1843, un agent d'assurances, le nommé Montély, assassinait dans une chambre de l'hôtel de l'Europe, à Orléans, un de ses anciens camarades de régiment, Boisselier, garçon de recettes à la banque d'Orléans, le coupait en morceaux et renfermait dans une malle qu'il déposait aux messageries du midi, les débris mutilés de sa victime.

"Rédacteur du *Journal d'Orléans* à cette époque, j'obtins l'autorisation, quand le crime fut découvert et l'assassin arrêté, de visiter Montély dans son cachot. Je tenais à éclaircir un point physiologique assez capital.

"Au moment où il dépeçait Boisselier, l'assassin chantait la romance de Mlle. Louisa Paget, qui a pour refrain :

" 'Adieu, mon fils, adieu,  
A la grâce de Dieu !'

"Or, il m'importait de savoir quel était le mobile de cette profanation, odieuse même à côté de l'énormité du crime. Mais à toutes mes questions, Montély opposa un farouche silence, et, après dix minutes de cette situation embarrassante, force me fut de quitter la place, regrettant



mon insuccès, qui ne devait pas être de longue durée, car le soir même je recevais cette lettre : —

“Monsieur,

“Je croyais n'avoir affaire qu'à un curieux indifférent dont l'opinion me souciait peu; j'apprends que vous êtes journaliste et, comme vous pourriez *deshonorer* mon nom en me prêtant des sentiments indignes de moi, je viens répondre à votre question.

“Je ne chantais pas par bravade ni par peur, au moment de mon accident, je chantais naturellement, sans songer à autre chose, comme peut le faire tout homme qui fait sa malle, sans avoir l'esprit préoccupé. Je suis malheureux, mais, au fond, je ne suis pas méchant.

“Je vous salue,

“MONTÉLY.

“Prison d'Orléans.”

H. B. C.

U. U. Club.

*Omne ignotum pro magnifico* (2<sup>nd</sup> S. vi. 311.)—The words *omne ignotum pro magnifico est*, “everything unknown is magnified or made important,” is not said “of our ancestors” by Tacitus, as the reviewer in the *Journal of Sacred Literature* affirms; for Tacitus has put this expression into the mouth of Galgacus, who applies it to the Romans, not to the Caledonians or Britons; for the Romans, already at the extremity of the habitable globe, ignorantly, he alleges, affected to conquer regions beyond the Grampian Hills, where Galgacus was then posted at the head of 30,000 men awaiting the assault of the Romans, whose ground for the war was, according to Tacitus, the desire of Agricola, his father-in-law, to find therein one of the remedies for his affliction at the loss of his son! (Agricola, xxviii.) Tacitus varies this phrase, and in speaking of the effect of the rumour of the same Caledonian gathering upon the Roman army (xxv.) says, *majorē famā, uti mos est de ignotis*, where also he applies it to the Romans, and not to “our ancestors.”

T. J. BUCKTON.

Lichfield.

*Napier's Bones* (2<sup>nd</sup> S. vi. 328.)—This contrivance did not come into use. All who have tried it know that a moderate arithmetician would only lose time by it. There are old sets to be bought sometimes. I have a memorandum of the following work : —

“John Willan, A description of Napier's rods . . . Price, made of box wood, 5s. 6d.: ivory, 1l. 1s. Manchester, 1818, 8vo. (pp. 8.)”

Napier was simply *Laird* of Merchistoun. His *Rabdologia* (Edinburgh, 1617, 12mo) is a small (posthumous) work, containing many examples with which the bones have nothing to do. It contains something like an approach to the use of the decimal point.

A. DE MORGAN.

“Belted Will:” *Lord Howard* (1<sup>st</sup> S. x. 341.)—The following extract from the *Carlisle Journal*, quoted in *The Times* last month, will contribute a little to the scanty notices which, according to

your correspondent JAMES J. SCOTT, we possess of this celebrated baron, if at least it may be relied on : —

“A few days ago, as old James Walker, the parish clerk, was digging a grave in the burial-ground attached to Brampton old church, he came upon the sidestone of a ‘thugh,’ or altar-tomb, imbedded in the soil, at a depth of about fifteen inches from the surface. Upon the stone were carved the arms of the De Multons, the Dacres, and the Howards quartered with the Dacres; and near the place where it was found there was also discovered a spur of the period —

‘Where mailed moss-troopers rode the hill,  
And bugles blew for Belted Will.’”

It will be remembered that it was by the marriage of the heiress of Thomas de Multon, Margaret de Multon, who was carried off in the night time from Warwick Castle by Ralph de Dacre, to whom she had been betrothed, that Naworth passed to the family of Dacre; and it was by the marriage of the heiress of the Dacres that it subsequently passed to Lord William Howard. Lord Carlisle, who is now staying at Naworth, has examined the stone, and has expressed his belief that it has marked the grave of Belted Will, and he intends to make further excavations as soon as he obtains the consent of the Vicar. Naworth Castle is in the parish of Brampton, and it seems not at all unlikely that the parish church would be selected as the burial-place of William Howard. He died at Naworth in the year 1640, during the ravages of the plague, and if, as has been alleged, he fell a victim to that fearful disease, he would, as is usual in such cases, be buried in his clothes. This may account for the finding of the spur near the place of the supposed interment.

E. S. TAYLOR.

*Shand Family* (2<sup>nd</sup> S. i. 389.; v. 31.)—Your correspondent X. X. asks for evidence that the surname Shand was anciently written De Champ. At p. 344. of the 2nd vol. of the *Collections* by the Spalding Club of Aberdeen of the *Antiquities of the Shires of Aberdeen and Banff*, he will find a precept by the Bishop of Aberdeen, dated 16 Jan. 1460, for presenting a successor in the prebendary of Turriif to the deceased *Magister Joannes de Campo*. I presume there can be little doubt that the name of the deceased was John Shand. The name Shand or Schand was common among the clergy in Aberdeenshire before the Reformation. Thus we find *Robertus Schaund*, perpetual vicar of Caul, Aberdeenshire, in 1522. *Black Book of Arbroath*, p. 436. *Dominus Alexander Shand*, a witness to a clerical protest made in the parish of Monymusk, Aberdeenshire, in 1538. *Spalding Club Antiquities*, vol. ii. p. 497. *Robert Schand*, Rector of Alves in 1548, Kennedy's *Hist. of Aberdeen*, vol. ii. p. 21. The spelling was originally *Schand* or *Schawnd*. In the seventeenth century the *c* was usually omitted, but on a large tombstone of the family of Schand



of Craig, in the East church of Aberdeen, it is stated that William Shand died in 1660; his son Thomas Shand in 1678; and his grandson William Shand in 1697. Farther proof of the identity of De Champ and Shand would be a very great favour.

Z. Z.

Glasgow.

*The Candidates* (2nd S. v. 88.)—The Scotch dialect, the plaid, impudence, rapacity, and the initials H. D., suggest Henry Dundas, a favourite subject of the caricaturists of that time; but who Sir William is, and what they are doing, I cannot even guess. The "sculptured legist" is Solon:—

"Καὶ οὗτος ἦσαν σάφρονες οἱ ἄρχαιοί ἐκείνοι ῥήτορες, ὁ Περικλῆς, καὶ ὁ Θερμιστοκλῆς, καὶ ὁ Ἀριστοτέλης, οἱ δὲ ἀνόμοιοι ἔχον ἐπισημίαν Τιμάρχῳ τοιαύτῃ, ὁ δίκαιος ἐπικαλούμενος, ὥστε ὁ ἡμεῖς πάντες ἐν ἐβρί πράττομεν, τὸ τὴν χεῖρα ἔξω ἔχοντες λέγειν, τότε τοῖτο θρασὺ τί ἰδοῦναι εἶναι, καὶ εὐλαβοῦντο αὐτὸ πράττειν, γὰρ δὲ τούτων πᾶν σμικρόν ἐργον οἶμαι ὑμῖν ἐπιδείξαι, εἰ γὰρ οὐδ' ὅτι πάντες ἐκπεπνεύκατε εἰς Σαλαμίνα, καὶ τεθέσθε τὴν Σάλονος εἰκόνα· καὶ αὐτοὶ μαρτυροῦσιν ἂν, ὅτι ἐν τῇ ἀγορᾷ τῇ Σαλαμινίῳ ἀνέκειται ὁ Σάλων, ἐνδὸς τὴν χεῖρα ἔχων." *Æschines, Contra Timarchum*, ed. Dobson, viii. 19. v. not. ad locum.

I do not know any other instance of *beam* being used in English to signify a platform or hustings. "Παρακαλεῖ ἐπὶ τὸ δῆμα," occurs immediately before the passage above quoted.

H. B. C.

U. U. Club.

*Lord George Gordon's Riots* (2nd S. vi. 243. 315.)—In MR. R. B. SALMON's communication on this subject, he mentions that one of those convicted for participation in the riots suffered at Bethnal Green. In 1853 I had, when in London, occasion to visit the neighbourhood of Victoria Park, and my attention was excited by seeing a number of persons assembled round an excavation in the road (I cannot, being a countryman, give the exact locality, but it was near the omnibus station at the "Salmon and Ball"). The excavation was made for the purpose of arranging the gas or water-pipes, or something of the kind, and the subject of curiosity was the head of a skeleton, still covered with grey hair, exposed at a considerable depth at the side of the cutting. I was told by a bystander that it was the body of a *magistrate* executed there for his share in Lord George Gordon's riots. Was this the individual alluded to, and what was his name?

E. S. TAYLOR.

*Salaries to Mayors* (2nd S. vi. 311.)—Coventry pays its mayor 600*l.* per annum. Liverpool pays its mayor, and I believe Birmingham does also.

J. M. A.

Coventry.

*Hewett Family* (2nd S. vi. 331.)—The Hewetts had formerly considerable property at Killamarsh, or, as it was then written, Kynwaldemarsh, in this parish, which is on the north border of Derbyshire.

J. EASTWOOD.

Eckington.

*Fish mentioned in Havelok the Dane: Schulli* (2nd S. vi. 232. 317.)—In a small collection of fishing terms ("N. & Q." 2nd S. v. 116.) I mentioned the *sull* as the name of a fish on our Norfolk coast. Subsequent inquiries among the fishermen has elicited the fact, that the *sull* (more properly *stull*) is not the horse-mackerel, which is a distinct species, but a name given to any extraordinary sized mackerel,—a giant specimen of the kind in fact.

From the *schulle* in Havelok being mentioned with the *butt*, which only differs from the plaice in wanting the red spots on its back and the thornback, it would seem to be of the flat or flounder tribe. Does the Roxburgh edition explain *schulle*?\* I should like to enrich my MS. Norfolk vocabulary with a derivation of our word, which has long baffled me.

E. S. TAYLOR.

*Frederick VII., King of Denmark* (2nd S. vi. 328.)—The late sovereign Frederick VI. was grandson of Frederick V. and Louisa, daughter of our George II. Frederick VII. is the great-grandson of Frederick V. and Juliana Maria of Brunswick-Wolfenbuttel, his second wife. The present sovereign, who is therefore not descended from George II., came to the throne in default of male heirs of Frederick VI. His uncle, Ferdinand Frederick, was born in 1792, but, from the genealogical tables of Koch, it does not appear that the uncle had any child. In default of the line of Oldenburg, there follow (1.) that of Holstein-Augustenburg, (2.) Holstein-Beck, and (3.) Holstein-Oldenburg; the representative of the last being George Prince of Lubeck, who married in 1809 Catharine, Grand Duchess of Russia.

T. J. BUCKTON.

Lichfield.

*Motto* (2nd S. vi. 327.)—Will this suit M. S. R.'s purpose, or is it too hackneyed?—

"Quidquid agunt homines votum, timor, ira, voluptas,  
Gaudia, discursus, nostri est farrago libelli."

Juv. l. 87.

J. EASTWOOD.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

The Indian revolt continues to furnish books to the reading public. We have two such now before us. The first is a light gossiping volume, illustrated, by-the-bye, with some characteristic sketches of natives of different castes, by Mr. Dunlop, Deputy Commissioner in the Punjab. It is entitled *Service and Adventure with the Khaakee Ressalah, or Meerut Volunteer Horse during the Mutinies in 1857-8*. The second is an American book. The author, Mr. R. B. Minturn, who takes a strong Eng-

[\* SCHULLE, n. Species of fish, sole?—*Roxburgh edition.*]



lish view of the Indian question, visited that country just before the outbreak, and he now gives his book, which will well repay perusal, to the public, from a consideration of the important position which the Indian peninsula may hereafter hold in the economy and commerce of the world. *From New York to Delhi*, for so Mr. Minturn entitles it, will be read with great interest by Englishmen, and we trust with pleasure by the countrymen of its intelligent author.

We have scarcely room to notice as it deserves a very pleasant and well-written story just issued by our worthy publishers. *Maud Bingley*, by Frederica Graham, is a work of the class which Miss Sewell and Miss Yonge have made so popular. The manner in which the authoress develops the hidden strength which carries Maud Bingley through her trials, and the skill with which she has delineated the character of Mrs. Murray, are alone sufficient to ensure the success of her story.

Our attention has been called to a new material lately patented by Messrs. De la Rue, under the name of *Vegetable Parchment*, which is as Protean in its shapes and varied in its use as Gutta Serena, and is likely to effect as great a revolution in social comfort and mechanical contrivances. Those who would desire to know more of the nature of *Vegetable Parchment*, which is made by dipping water-leaf, or unsized paper, in diluted sulphuric acid, when, though nothing appears to be added or subtracted, the water-leaf loses all its previous properties and becomes *Vegetable Parchment*, should consult the Reports upon it by Mr. Alfred Smee and Professor Hofman. Its utility and applicability to the arts and manufactures can only be fitly judged of by those who have seen it. It is suitable for deeds, bank-notes, policies of insurance, working-plans, maps, tracing-paper, account-books, family bibles, parochial registers; admirable for bookbinding; well calculated for envelopes; as also for chemical and culinary purposes; for hygrometers; for artificial flowers—for it takes colours beautifully—for paper-hangings; in fact, as our readers may judge from this enumeration, it is difficult to tell where its future utility will stop.

The PRINCE CONSORT has contributed Ten Pounds towards the Fund for securing for the use of the public Mr. Poncey's important discovery in Photographic Printing, noticed by us in our last and present volume.

We have received Four Stereoscopic Views of *Clouds and Sea*, taken instantaneously at Lowestoft by George Downes, which are very striking and effective specimens of the Art.

BOOKS RECEIVED. — *British Archaeology; its Progress and Demands*. By A. Henry Rhind, F.S.A. This new edition of Mr. Rhind's two able Papers, viz. 1. *British Antiquities, their present Treatment and their real Claims*; 2. *The Law of Treasure Trove, how can it be best adapted to accomplish useful Results*; deserves the attention of Antiquaries generally, and of the Society of Antiquaries of London in particular.

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## Notices to Correspondents.

In consequence of the space occupied by our advertising friends, and the length of some of the articles in the present number, we have been compelled, notwithstanding we have enlarged it to thirty-two pages instead of twenty-four, to omit several Papers of very considerable interest: among others, a List of Books and Articles printed for Sir Thomas Phillips; a Note on *Carleton's Military Memoirs*; Mr. Hollings on the Death of Richard III.; *Elfrinnach on Bacon's Essays*; the Rev. T. Boys on Roemer and Saunterer, &c. &c.

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INA (Wells). We have a letter for this correspondent. How shall we address it to him?

ERKINSTER will find a solution of his Query respecting Demosthenes in "N. & Q." of 7th Aug. last, p. 114.

ERRATA.—2nd S. vi. p. 321. col. li. l. 6. from bottom for "wile" read "wile." 2nd S. vi. p. 317. col. li. l. 2. for "Four Last" read "Last Four." 2nd S. vi. p. 302. col. li. l. 8. for "from Earth and Heaven" read "from Earth to Heaven."

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THE LIBRARY of the late JOHN FREDERICK COURTENAY, Esq., late of Ramsgate.

Library of the late Admiral Sir FRANCIS BEAUFORT, K.C.B.

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THE CURIOUS COLLECTIONS of the late SAMUEL GREGORY, Esq.,

of the Lord Mayor's Court Office, consisting of Prints, Autographs, Portraits, Pageants, and Biographical Memoranda relating to the Corporation of the City of London. Among the Collection will be found Autographs and Portraits of many of the Lord Mayors, Recorders, Chamberlains, Sheriffs, Aldermen, &c., of the City of London; together with Drawings of their Armorial Bearings, and certified copies of Monumental Inscriptions, Extracts from Parish Registers, Pedigrees, &c.

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Catalogues are in a forward state of preparation.



LONDON, SATURDAY, NOVEMBER 13. 1858.

**Notes.**

RICHARD SAVAGE.

*(Continued from p. 365.)*

What became of the child Richard Smith, son of Lady Macclesfield and Lord Rivers, who was taken away from his nurse at Hampstead by Mrs. Portlock, the baker's wife, in the summer of 1697? If we are to believe Savage's story, the Countess from that hour—nay, from the hour of his birth—"discovered a resolution of disowning him," and would never see her child again; suffered a legacy left to him by his godmother to be embezzled for want of some one "to prosecute his claim;" told the Earl Rivers, his father, on his death-bed that his child was dead, with the express object of depriving him of another legacy of 6000*l.*; endeavoured to have him kidnapped and transported; and, finally, interfered to the utmost of her power, and by means of an "atrocious calumny," to prevent his being saved from the hangman. Such a story is in itself improbable enough, as even Johnson admits:—

"It is not indeed easy," he says, "to discover what motives could be found to overbalance that natural affection of a parent, or what interest could be promoted by neglect or cruelty."

And he adds that it was—

"Not likely that she would be wicked without temptation; that she would look upon her son from his birth with a kind of resentment and abhorrence; and instead of supporting, assisting, and defending him, delight to see him struggling with misery, or that she would take every opportunity of aggravating his misfortunes and obstructing his resources; and with an implacable and restless cruelty continue her persecution from the first hour of his life to the last."

It does not appear to have occurred to Johnson that wickedness where there is no temptation, neglect and cruelty which is unnatural, which serves no interest, and for which it is not easy to discover motives, ought not to be accepted as truth without good evidence. The statements of the witnesses on the trial as to the Countess's behaviour to her illegitimate children render such charges at all events more improbable, and it should not be forgotten that the facts thus disclosed are in formal and sworn depositions; whilst we have on the other side nothing but the statements of Savage and his friends. Neither on the part of the mother, nor of Lord Rivers, the father, does there appear throughout the whole period deposed to—nearly three years—to have been the slightest disposition to abandon the children, or to neglect the duties of parents towards them. This is evident, in the case of the first child, from the fact of its being baptized with the Christian name of the mother, and the surname of the father. It should be remembered that the Countess had the strongest

possible motives for caution and secrecy: her dread of discovery is everywhere visible in the evidence. She spoke with her nurse in a mask; and during her confinement is described as having "kept her face covered as long she could," and until "her mask fell off or was taken off." In the hope of concealing her condition, she removed from her sister's house but a few hours before her confinement, and although supposed, during her delivery, to be so near death that her mercenary attendant begged her to leave her the "sprigg'd Indian pettycoat which the lady had," the Countess returned within six days to her home, by which haste she suffered a long and dangerous illness. Notwithstanding this secrecy, however, and the danger of her being seen with the child, her attention to it appears to have been constant. Her anxiety about it, and her tenderness, of which the depositions of the witnesses contain such abundant proofs; her instant determination to remove it from Walthamstow on learning that it was not well nursed; her seeking Mrs. Pheasant after her own illness to thank her for her kindness to it; her imprudent visits to it at Chelsea; her bribes to the nurse for extra care, and injunctions concerning it; and, finally, her sending privately after its death for a lock of its hair, were among the strongest points in the husband's case.

On the birth of the second child, still greater caution had become necessary. The Countess, rendered desperate by the information that a rumour of her first confinement had reached the ears of Lord Macclesfield, had again fled from her sister's house for some months, and now trusted to nothing but her chances of temporary concealment in Fox Court; after which, the husband having discovered the midwife, and being in active search for the Countess, and urgently pressing her family to reveal her hiding-place, she fled to the house of a Mr. Montague in the city, where she remained for some time concealed. During this period of trouble and confusion, the second child is for a time naturally lost sight of, and we have therefore no evidence of the mother's feeling towards it. On its birth, however, we are told by Sarah Redhead that she had often "wished the child to be a boy, and was mightily pleased when she heard it was a boy." The child, moreover, was baptized with the Christian name of the father, whose friends, the Ousleys, were also at the ceremony, as before, and were godfather and godmother. Even in baptizing the children, or at least in baptizing them so early, and having a formal registry made in the presence of new witnesses, the Countess was greatly increasing the risk of detection, for what she doubtless considered a duty. The clergymen and their assistants in both cases were in fact witnesses against her. How, then, are we to believe that, when she at length found rest from her hus-



band's pursuit—when the utmost exposure was past, and all farther danger at an end—she suddenly lost every instinct of affection, and sense of duty towards this her only child? If she had had a germ of that malignant cruelty and unnatural indifference towards her offspring with which she is charged, it was surely in the time of her trouble and danger that it would have developed itself. She would at least not have voluntarily exposed herself on their account to disgrace and ruin. Indeed, if, during the period when she was compelled to place them with a nurse, she had wholly refrained from seeing or inquiring after her children, trusting to the constant attention of the Ousleys, it could hardly be said that she had done more than exercise a self-restraint which she might have considered necessary and prudent for the children's sake as well as her own.

The Countess of Macclesfield's divorce created much gossip at the time, and no exact report having been published led to a variety of mistatements, as may be seen by comparing Luttrell and other contemporaries with the facts established by the hitherto unpublished depositions from which I have quoted. These false accusations are traceable in the reported "public confession of adultery," and other melodramatic villanies, alleged by Savage or his friends. The Countess married within two years after her divorce Colonel Henry Brett. The Bretts were an old and respectable family in Gloucestershire. Soon after the marriage, her sister Lady Brownlowe having died, Sir William Brownlowe, the Countess's brother-in-law, married into the same family, his second wife being Henrietta, own sister to Colonel Brett. From this I infer that the friends of the late Countess of Macclesfield were not dissatisfied with her marriage. She afterwards lived a respectable and retired life; and it is said by Boswell that her taste and judgment were much esteemed by Cibber, who submitted every scene of his *Careless Husband* to her revision and correction. Her husband died, I believe, in 1714, and was at all events dead before 1719, when Savage's claim to be the son of the Countess was first put forth in Jacob's *Lives*.

Whatever errors there might be in the common tradition of the Countess of Macclesfield's story, it was at least well known that she had a male child whose father was Lord Rivers, and which child had disappeared. Speculation and gossip on the fate of this child were sure to be rife, and were not unlikely to produce a pretender, who, if he could not convince the mother of his claims, might at least find some sympathy and support in the public, who were not so well informed. A romantic story, a noble birth discovered by accident, an unnatural mother, and a neglected child, could not fail to captivate some persons; and experience shows that the partisans of such claim-

ants are not scrupulous about proof, and that even the claimants themselves, if not checked by exposure, grow at length into a kind of faith in their story, which helps them to sustain their part. I am on the whole, and notwithstanding some circumstances in his favour, to which I would allow due weight, strongly of opinion that this was Savage's case.

He had at least assumed the name of Savage as early as 1717, when he published his poem on the Bangorian Controversy, with the following title:

"The Convocation, or a Battle of Pamphlets; a Poem. Written by Mr. Richard Savage. London: printed for E. Young, at the Angel, near Lincoln's Inn Back Gate, and sold by J. Morphew, near Stationers' Hall, 1717."

This is the earliest indication of Savage's existence. Here he does not describe himself as a "son of the late Lord Rivers," as was for long afterwards his invariable custom; or allude, in poem or any preface, to his mother or his case; but in the following year his story advanced another step. His *Love in a Veil*, acted for the first time 17th of June, 1718, was published by Curll, and stated on the title-page to be "written by Richard Savage, Gent., son of the late Earl Rivers." In the dedication to Lord Lansdowne, Savage says:

"It is my misfortune to stand in such a relationship to the late Earl of Rivers by the Countess of ———, as neither of us can be proud of owning. I am one of those sons of sorrow to whom he left nothing to alleviate the sin of my birth."

The amours of Lord Rivers had long been a subject of common gossip. His "sons of sorrow" were supposed to be pretty numerous; and there was nothing in "the Countess of ———," pointing particularly to any one. Soon after this, in 1719, Curll published his *Poetical Register, or Lives of the Poets*. Pope taxed Dennis with writing his own memoir for this collection, and Dennis replied with a *tu quoque*. That the memoirs of living persons were, in fact, contributed by the persons themselves—as is the case with almost all such publications—was no secret. The editor, G. J. [Giles Jacob], professes himself "obliged to Mr. Congreve for his free and early communication of what relates to himself, as well as his kind directions for the composing of this work;" and adds, "I forbear to mention the names of other gentlemen who have transmitted their accounts to me." The facts in the memoir of Savage, although the responsibility of publishing them was laid upon the unscrupulous Curll, were such as could have come from no other person than Savage himself, and they were afterwards repeated by him. Here we find his story, for the first time, almost complete:—

"This gentleman [says the *Poetical Register*] is a natural son of the late Earl Rivers by the Countess of Macclesfield (now widow of the late Colonel Brett), she being divorced by the House of Lords from the Earl of



Macclesfield on account of his birth. Earl Rivers himself stood godfather, gave him his own name, and saw it entered accordingly in the Register Book of St. Andrew's Holborn; and for whom, no doubt, he would have liberally provided, had not some unfair methods been put in practice to deceive him by a false report of his son's death. To his own mother he has not been the least obliged for his education, but to her mother, the Lady Mason: she committed him to the care of Mrs. Lloyd, his godmother, who dying before he was ten years old, out of her tender regard, left him a legacy of 300*l.*, which was embezzled by her executors."

Savage henceforth continued to announce himself as "son of the late Earl Rivers;" and, in 1724, the foolish goodnatured Aaron Hill inserted letters concerning his case, and finally published a brief outline of his story, avowedly from papers "prepared" and forwarded by Savage himself. In these the mother is depicted, not as a wretch without a spark of goodness, but as one who "in direct opposition to the impulse of her natural compassion, upon mistaken motives of a false delicacy, shut her memory against *his wants*." In some verses by Savage, inserted at the same time, but not to be found in his works, he thus mentions her:—

"Yet has this sweet neglecter of my woes  
The softest, tenderest Breast that pity knows!  
Her eyes shed mercy wheresoever they shine,  
And her soul melts at every woe—but mine."

Savage afterwards denied to Johnson the authorship of this poem, declaring that it was written for him by Aaron Hill. Motives for such a denial are obvious. In the number of *The Plain Dealer* in which they appear it is directly stated that Savage "writ the following copy of verses;" and five months after, in the same publication, Savage publicly refers to them as "a few ineffectual lines which I had written," &c., "to which your humanity was pleased to add certain reflections in my favor." Savage, as his correspondence with Hill at this period shows, had too much vanity to permit another to write verses as his; and the lines are at all events, in spirit, strictly consistent with his prose statement at the same period: for in his letter to *The Plain Dealer* he speaks of Mrs. Brett as "a mother whose fine qualities make it impossible to me not to forgive her, even while I am miserable by her means only." There are also scattered over the several communications frequent hints of his pecuniary distress, and of the desirableness of "a competency,"—threats from Savage himself of complaining "in a more public manner than I have yet allowed myself to resolve on," and expressions of a confident hope of "being shortly less oppressed than I have been." In all this, however, there is no mention of the name either of the Countess of Macclesfield, Mrs. Brett, or Lord Rivers. *The Plain Dealer* was not so bold as Mr. Curll, and Savage for some reason was more moderate. While whining in this fashion, he appears to have forgotten that he had already put forth, or allowed to be put forth,

in the *Poetical Register* the story of his being deliberately deprived, by the false statement of somebody, of Lord Rivers's legacy. This he shortly afterwards told us alluded to his mother, "the sweet neglecter of his woes," with "the softest, tenderest breast," who, we are informed, and as he must all along have known if his story were true, was the diabolical author of this unparalleled act of cruelty.

Savage now published his *Miscellanies*, and the appeals in *The Plain Dealer* brought him many subscribers, and put him in possession of funds. According to his *Life*, published in the following year (1727), he had prepared a long preface to it, giving some account of his mother's unparalleled ill-treatment of him. But the alleged preface, though made the authority for statements in the *Life*, did not appear till 1728; having, according to the writer of the *Life*, been cancelled "at the instigation of some very considerable persons." In this "Preface" (that is, in 1728), Savage for the first time in his own person attacked Mrs. Brett, in a strain of bitter railleury—repeated the story of the legacy from Lord Rivers, and added another item of cruelty in the alleged attempt of his mother to have him kidnapped and transported, —a fact which certainly had not occurred since 1724, when he described her as a "sweet neglecter of my woes."

*The Life of Savage*, published in 1727, was said by Johnson to have been written by Mr. Beckingham and another gentleman. Savage was then in prison under sentence of death for the murder of Sinclair; and the *Life* was clearly intended to increase, as it certainly did, the public interest in his behalf. Though Savage had no doubt denied the authorship to Johnson; and though in Savage's letter to Mrs. Carter he affected to repudiate the story of the "mean nurse," and to modify other statements, there can be no doubt that this pamphlet, so well adapted to serve his interests, was written by him, or at least from his instructions. How else could the writer quote statements from Savage's "suppressed" preface? Here we find a few new facts, and the old accusations against Mrs. Brett more fully and artistically developed. Here, too, we find the "public confession of adultery," and most of the other allegations which are now proved to be false, although incorporated in Johnson's memoir.

It was now ten years since Savage had first put himself forward as the son of Lord Rivers; and it does not appear that Mrs. Brett or her family had taken any notice of his claims. It is indeed stated in the *Memoir* of 1727 that in the South Sea year "a lady whose duty it seemed to have been to take some care of him," through the agency of Wilks, the manager, sent him 50*l.* as a present. This sum, the *Memoir* says, was promised to—

"Be made up Two hundred; but it being in the height



of the South Sea infatuation, by which this lady was one of the imaginary gainers, when that grand bubble broke the other hundred and fifty pounds evaporated with it."

This statement, after the fashion of Savage's facts, is vague; but no doubt was intended to refer to his mother. Why then should not the fact have been openly and directly stated? No allusion at all events is made to it in the communications to *The Plain Dealer* in 1724. In the same publication, however, the *Life* of 1727, we have another fact of the kind. After alluding to the alleged cancelling of the "Preface" to the *Miscellanies*, the writer says that Savage "about this time" had "a pension of 50*l.* a year settled on him;" and he adds, "I will not venture to say whether this allowance came directly from her." This story, though plainly pointing to Mrs. Brett, was left sufficiently vague for escape if necessary; but the writer does not appear to have considered its inconsistency with the renewed personal attacks upon the supposed wicked mother in his own *Memoir*; and it does not well accord with the fact that immediately upon Savage's release these attacks and his complaints of neglect and penury became louder and more frequent than ever. Besides three editions of his *Life*, with all its scandal and exposure, there appeared, in folio, within a few months, a poem entitled:—

"Nature in Perfection; or, the Mother Unveiled. Being a congratulatory Poem to Mrs. Brett, upon His Majesty's most Gracious Pardon granted to Mr. Richard Savage, Son of the late Earl Rivers, &c. London. Printed for T. Green near Charing Cross, and sold by J. Roberts at the Oxford Arms in Warwick Lane, 1728."

In this, Savage [for no other could be the writer] attacks Mrs. Brett in a strain of irony and insult. No attack of Savage at this period was ever without an appeal for pecuniary aid; and, accordingly, we have such lines as:—

"Accused, forlorn, the much-loved youth behold,  
Deprived of freedom, destitute of gold."

In this poem Savage also attacks the daughter of Mrs. Brett. After ironical allusions to his mother's tenderness, he continues:—

"Your Anna dear, taught by your matchless mind,  
Copies that glorious frailty of her kind.  
The sister's love in time of danger shown,  
Can only be transcended by your own."

This was followed, in the very next month, by his poem of "*The Bastard*," inscribed with all due Reverence to Mrs. Brett, once Countess of Macclesfield," in which he loads her with still greater insults. Johnson tells us, on the authority of Savage, that the publication of this poem (of which there were four editions in as many months) had the effect of driving her from Bath, "to shelter herself among the crowds of London." The attacks, however, did not cease. Immediately afterwards appeared the second edition of

Savage's *Miscellany*, in which he published for the first time the Preface which he had hinted at in his *Life*, and to which I have already alluded. In this the "amour," "adultery," and "divorce" of "the late Countess of Macclesfield, now widow of Colonel Henry Brett," are again dragged forward, with the old complaint of being "friendless on the world," and "without the means of supporting myself."

Notwithstanding this long and relentless persecution, and all the threats "to harass her with lampoons," the coaxings and insults which Savage had alternately employed, his own account is that his alleged mother would never see him, or acknowledge his claims; and Johnson says that "she avoided him with the most vigilant precaution; and ordered him to be excluded from her house by whomsoever he might be introduced, and what reason soever he might give for entering;" and that on his forcing his way in, on one occasion, she "alarmed the family with the most distressful outcries," called Savage "a villain," and ordered them to drive him out of the house. This, it must be confessed, is precisely what she might be expected to do if she had known that her child was really dead, and Savage an impostor.

If this were indeed the case, it would not be difficult to imagine a reason for her silence and long and patient endurance of Savage's persecution. To enter into an altercation with a man whom she must have regarded as the vilest scoundrel concerning the details of her adultery; to come forward to acknowledge her crime, which, although it was proved, she had never admitted; and to meet again all the scandal and the shame which she might reasonably have hoped would be allowed to rest after thirty years of respectable life, in which she had had a daughter now grown up to womanhood, would naturally be repugnant to her, and calculated to lead to no good result. The death of her illegitimate child—if it were dead—would necessarily be very difficult to prove. It had no name but Richard Smith, although we know that when removed by the nurse to Hampstead, it passed by the name of "Richard Lee;" and that when claimed by the Portlocks, and taken away as their son, it must of course have passed by their name. Supposing it to be the "Richard Portlock" mentioned in the register of St. Paul's, Covent Garden, as buried in 1698, proof that it was the child of the Countess of Macclesfield would be almost impossible. If, as I think more probable, the child was taken away by Elizabeth Ousley and her brother Newdigate Ousley, the agents of Lord Rivers, when they fled to escape giving evidence, in 1697, and supposing it to have died while in their charge, it would be equally incapable of proof; and I may here mention incidentally that in the register of burials of St. Martin's, the parish in which the Ousleys resided, I



find an entry of a Richard Smith about two years after the divorce :—

"1699-1700—30 Jan., Richard Smith, C."

"C." in the register indicates a child. The Ousleys were both dead before Savage appeared on the scene.

In any of these cases, Mrs. Brett must have found herself wholly at the mercy of Savage,—a fact which Savage, feeling his way, and putting forth his story, as he did, by degrees, must at last have become convinced of, as he no doubt was, after the publication of the anonymous *Life* in 1727. Mrs. Brett's principle, or her pride, may have prevented her yielding to Savage's annoyance, and bribing him to silence; but with her relations the case would stand otherwise. They must have been scandalised by the exposure that had now been going on almost incessantly for ten years; and they may well have felt alarmed at the number of Savage's converts, and at the public feeling aroused against Mrs. Brett and her family by the *Memoirs* of Savage, which were largely circulated while he lay under sentence of death. Savage, in his satire on "Fulvia," a lady who appears to have remonstrated with him upon his attacks on his supposed mother, says :—

"The verse now flows . . .

'Tis famed. The fame each curious fair inflames;

The wildfire runs; from copy, copy grows;

*The Bretts alarmed, a separate peace propose."*

What members of the Brett family are here referred to does not appear. The interference of Lord Tyrconnel, Mrs. Brett's nephew, however, is proved by the dedication to the *Wanderer*, and other circumstances. Lord Tyrconnel was himself but a child at the time of his aunt's divorce—could know personally little of the facts, and probably knew nothing whatever of the fate of the child, and he may naturally have grown impatient at his aunt's inability to silence Savage, or refute his allegations, and have shrunk from the outburst which would certainly have followed his public execution. It would in such case be not surprising that he privately endeavoured, as I understand from his letter to Viscountess Sundon, to procure Savage's pardon; and that afterwards, when the persecution of his aunt, who was now getting in years, had reached its climax in the publication of the *Bastard*, and the Preface to the *Miscellanies*, he should endeavour to silence him by sheltering and giving him a pension. The date of this is evidently between the appearance of the Preface (June, 1728) and that of the *Wanderer* in January, 1728, which is dedicated to Tyrconnel; but Savage had no doubt previously obtained a hint of the disposition of Tyrconnel to purchase peace, for in the poem of *Nature in Perfection*, published in March, 1728, he pays Tyrconnel a compliment while attacking his aunt.

After ironically describing the "raptures" of his mother at his escape from hanging, he says :—

"Not so Tyrconnel welcomed the relief,

Inferior in his joy as in his grief;

Stranger to motions of a mother's mind;

In manners different as in kindred joined."

The patronage of Lord Tyrconnel, who was a son of Sir William Brownlow by his first wife, the sister of Mrs. Brett, is undoubtedly a fact of importance in Savage's favour; but while susceptible of any explanation, I can hold it of but little weight against the inherent improbabilities, the cautious vagueness, the inconsistencies, and proved falsehoods of Savage's story.

Some of these points I must reserve for consideration in another paper. W. MOX THOMAS.

#### A LIST OF BOOKS AND ARTICLES

*Printed for Sir Thomas Phillipps, Bart., and chiefly at the private press at Middle Hill, Worcestershire, between 1817 and Sept. 1858.*

1. Knights made by Chas. I., fol. and 12mo. M. H.
2. Index of Names in the Inquisitions post Mortem in the MSS. called Cole's Escheats, 12mo. M. H.
3. The Heralds' Visitation of Middlesex, 1663, fol. Salisbury.
4. Deeds relating to Shaftesbury Abbey, Co. Dorset., and Pershore Abbey, and Broadway, Co. Worc., 4to. Evesham.
5. Catalogue of Knights made between 1660 and 1760, fol. and 12mo. London.
6. Disclaimers at Heralds' Visitations, fol. zincograph. M. H.
7. Wilts. Institutions of Clergy, 2 vols. fol. M. H.
8. Wilts. Pipe Rolls temp. Hen. 2., fol. zincograph.
9. Wilts. Pedes Finium temp. Geo. 1. to 11 Geo. 2., fol. zincograph.
10. Wilts. Visitation, 1677, fol. M. H.
11. Wilts. Musters temp. Hen. 8., fol.
12. Aubrey's Wilts. with Plates, 2 parts, 4to. London.
13. Winchcomb Cartulary abridged, fol. lithograph. M. H.
14. Index to Worcestershire Pedes Finium, t. Car. 2. ad 13 Annæ, fol. zincograph.
15. Wilts. Pedes Finium abridged à 7 Ric. 1. ad 11 Hen. 3.—Wilts. Inquis. post Mortem, abridged 27 H. 3. to 12 E. 1.—Index of Wilts. Fines, 1 to 10 Edw. 3., fol. M. H.
16. Numismata Vetera, with Plates of Antiquities at St. Bernard, fol. M. H.
17. Epwell, Raby, and Melton, Hunts, 12mo. M. H.



18. Visitation of Gloucestershire, 1569, Ex MSS. Ph., fol. *M. H.*
19. Visitation of Somerset, 1623. 2 Parts, fol. *London and M. H.*
20. Do of Hants. Part 1. fol. *M. H.*
21. Visitation of Staffordshire, 1662, abridged, fol. *M. H.*
22. Do of Derbyshire, 1663, abridged, fol. *M. H.*
23. Do of Sussex, 1570, fol. *M. H.*
24. Do of Oxfordshire, 1574, and 1634, fol. *M. H.*
25. Gough's History of Myddle, fol. *London.*
26. Index to Part 1. of the Catalogue of MSS. at Middle Hill, fol. *M. H.*
27. Miscellaneous Pedigrees, fol. *M. H.*
28. Conclave at the Election of Pope Pius 2., fol.
29. Bigland's Gloucestershire, continued, O. to P., fol. *Gloucester.*
30. Index Heredum in Inq. post Mort. 1 Edw. 1. to 1 Hen. 6. A. to C. inclusive, fol. *M. H.*
31. Kemeys Deeds for Pembrokehire, fol. *M. H.*
32. Catalogue of Printed Books, Part 1., fol. *M. H.*
33. Neri's Art of Glass (for imitating Jewels), fol. *M. H.*
34. Catalogue of MSS. at Lille, 12mo. *Paris.*
35. Do of MSS. at Arras, 12mo. *M. H.*
36. Do of MSS. at St. Omer, 12mo. *St. Omer.*
37. The first known Map of Australia, drawn in 1547. In Chromo-lithograph, large folio Sheet.
38. Countess of Coningsby's Letters from France, 18mo. *M. H.*
39. Topographer. Vol. 5. Part 1., 8vo. *M. H.*
40. Grants, and Leases, temp. Edw. 6., fol. *London.*
41. Catalogue of Antony à Wood's MSS. at the Ashmolean, by Huddesford, fol. *M. H.*
42. Catalogus Manuscriptorum Angliæ. Part 1. fol. Part 2. in the Press. *M. H.*
43. Hinton's and Antony à Wood's Oxfordshire Monumental Inscriptions, with lithographic Plates, fol., Part 1. *Evesham.*
44. Pedes Finium. Index pro Com. Glouc. temp. Geo. 1., fol. *zincograph.*
45. Extracts from Gloucestershire Parochial Registers, fol. *lithograph. M. H.*
46. Autobiography of James Fitz-James, son of the Duke of Berwick, a fragment, fol. *M. H.*
47. Petri de Suchen Itinerarium ad Terram Sanctam. In ancient German, a fragment, 12mo. *M. H.*
48. Catalogue of Printed Books at Middle Hill, Part 2. fol. *M. H.*
49. Catalogus Incunabulorum at Middle Hill (A separate Catalogue), fol. *M. H.*
50. Cambridgeshire Visitation, 1619, fol. *M. H.*
51. Berkshire Visitations, 1566, 1623, and 1664, Part 1. *Lithograph, l. fol.*
52. Catalogue of Corbie Abbey MSS. — Do. of MSS. of President de Mesmes. — Do. of MSS. at Constantinople, fol. *M. H.*
53. Numeration Tables on a new and extended plan, 18mo. *M. H.*
54. Malsbury Saxon Cartulary, fol. *M. H.*
55. Ælfrie's Glossary and Dialogue of the Soul and Body, *Saxonicè, fol. London.*
56. The Wallop Latch, or Haunted House, fol. *lithograph. M. H.*
57. Grants and Leases, temp. Mar. and Eliz., fol. *M. H.*
58. Miscellanea. Index Cartularii Cathedralis Sarum. — Figure of a Cross found in a Tree, fol. *M. H.*
59. Durnford Register, 8vo. *Salisbury.*
60. Bretforton Register Extracts, 8vo. *M. H.*
61. Phillipps Records, fol. *M. H., &c.*
62. Wanborough Court Rolls, 2 parts, fol. *M. H.*
63. Catalogue of MSS. at Middle Hill, Part 1., fol. *M. H.*
64. Catalogue of MSS. at Middle Hill, Part 2., in Press, fol. *M. H.*
65. Index of Inquisitions post Mortem, temp. Hen. 7., fol. *M. H.*
66. Do. do. temp. Hen. 8., Part 1., fol. *M. H.*
67. Do. do. temp. Edw. 6. & M. 1. fol. *M. H.*
68. Do. do. temp. Eliz. Part 1., fol. *M. H.*
69. Pythagoræ Aurea Carmina. *Græcè, from Simonides MS., fol. lithograph.*
70. London Visitation, in Press, fol. *M. H.*
71. Index to Articles printed from Cotton MSS., fol. *M. H.*
72. Do. 2nd Edition, fol. in Press. *M. H.*
73. Index to Monastic Cartularies, 18mo. *M. H.*
74. Juan de Tovar's History of Mexico, fol. in Press. *M. H.*
75. Tizon de Espana, fol.
76. Northumberland Visitation, fol. *M. H.*
77. Pedigrees of Pembrokeshire, Carmarthen-shire, and Cardiganshire, fol. *M. H.*
78. Revenues of Leinster, fol. *M. H.*
79. Poetry by C. P., 18mo. *M. H.*
80. Wilts. Subsidy Roll. Part 1. fol. *zincograph.*
81. Catalogue of Wigan's Library at Bewdley, fol. in Press. *M. H.*
82. Molyneux's House of Molyneux, 4to. *Evesham.*
83. Sermon by the Rev. J. Walcot, 4to. *M. H.*
84. Do. Rev. D. Perkins, 4to.
85. Sir Dudley Carleton's Letters, 4to.
86. Index to Gloucestershire Wills, 12mo. in Press. *M. H.*
87. Glamorganshire Pedigrees, fol. *Worcester.*
88. Meyrick's Glamorgan, fol. *M. H.*



89. Wilts. Parish Register Extracts, 8vo.
90. Views of Seats and Churches in Gloucestershire, Berkshire, &c., fol. lithograph. M. H.
91. Chronicon Sti Nicholai de Exonia, fol. lithograph. M. H.
92. Miscellanea, containing, among others, The Song of the Trees, The Lawyer's Ass, &c., &c., fol., 4to. and 12mo. M. H.
93. Dos Elizabethæ Comitissæ de Ferrers, fol. lithograph.
94. Duke of Somerset's Deeds. Part 1. fol. M. H.
95. Pedigrees of Ancient Wiltshire Gentry before the Visitations, fol. in the Press. (*This work is stopped in consequence of the refusal of the Wilts Modern Gentry to encourage it.*) M. H.
96. Twici's or Twiti's Art of Venerie, 4to. M. H.
97. Warton's Corrections and Additions to his History of Winchester, 12mo. M. H.
98. Wilts Visitation, 1623, fol. M. H.
99. Worcestershire Visitation, fol. in the Press. M. H.
100. Grafton's Extracts from the Close Rolls, fol. in the Press. M. H.
101. Sir Wm. Pole's Copies and Extracts from Ancient Deeds, fol. in the Press. M. H.
102. Wilts Monumental Inscriptions, fol. M. H.
103. North Wilts do. 2 parts, 8vo. A separate work. Part 2. at M. H.
104. Register of Somerset House Chapel, 8vo. London. (*The claim to a Peerage depends on the original MS. of this work.*)
105. Lord Scudamore's Correspondence, fol. in the Press. M. H.
106. Sir Paul Rycaut's Do., fol. in the Press. M. H.
107. Indexes to the County Visitations at Middle Hill, &c., fol. M. H.
108. Index to the Cartæ Antiquæ in the Tower, and where printed, fol. M. H.

The above list (which does not include many single sheets of Pedigrees and other valuable matter printed at the Middle Hill press), may serve to give the readers of "N. & Q." an idea of what may be accomplished by the liberality and energy of one individual; and it would be much to the honour of the wealthy county gentry if they would imitate the noble example of Sir Thomas Phillipps, and cause to be printed some of the numerous valuable documents which still remain hidden from the light in their muniment rooms. Such a mode of employing a portion of their incomes, although perhaps not appreciated at the time, would do more to perpetuate their names hereafter, than any other scheme, however popular, of pecuniary contributions. F.

## SCENE OF THE DEATH OF RICHARD III.

Many of the readers of "N. & Q." are no doubt aware that the precise spot on which Richard III. met with his death, during the famous battle of Bosworth Fields, is pointed out by the following passage contained in a proclamation sent by Henry VII. almost immediately after his victory to the municipality of York, and which will be found in Drake's *Eboracum*\*:—

"Moreover the King ascertaineth you that Richard Duke of Gloucester, lately called King Richard, was slain at a place called SANDEFORD, in the County of Leicester, and brought dead off the field," &c.

Up to the present time no attempt appears to have been made, either by Hutton or by any other writer, to identify this interesting locality. I therefore take the liberty of forwarding a few Notes upon the subject, taken in the course of a series of inquiries recently instituted for the purpose of ascertaining, as far as possible, the exact positions and movement of the contending armies on the memorable 22nd of August, 1485.

The field of battle, as it is well known, lies about three miles south of the town of Market Bosworth, and nearly equidistant from the villages of Shenton, Sutton Chainell, and Dadlington. And it is clear from direct historical testimony, which is in this instance fully corroborated by local traditions, that the principal encounter between the forces of Richard and Richmond took place on the ascent and summit of an elevated ridge known by the name of Ambien Hill, on the southern slope of which rises the well or spring still called "Richard's Well," from which the king is traditionally reported to have drank during the engagement. The plain of Redmoor, also partly comprehended in the movements of the two armies, and across which there cannot be a doubt that the flight of the vanquished royalists was afterwards directed towards Dadlington, Stoke Golding, and Crown Hill, bounds the strong position of Ambien Hill on the south and west. It is therefore evident that the place where the king fell must be looked for in the immediate vicinity of these two well-ascertained sites of conflict. That it may yet be identified will, I think, appear from the following considerations.

We may readily assume that the place called *Sandeford*, or *Sandford*, in the proclamation of Henry VII., is not a hamlet or village, since none so called is known to have existed in the county of Leicester from the compilation of Doomsday Book until the present day. We must therefore come to the conclusion that the name under consideration should be taken, according to its natural sense, to imply an ancient road or passage over some fordable stream or watercourse. And the

\* See also Nichols's *History of Leicestershire, Spokenhoe Hundred*, p. 551.



next question which arises is, whether any ford either bearing the name of Sandford, or to which that appellation could reasonably be given, can be proved to have ever been situated either upon or in the neighbourhood of Bosworth Field. Now I find from inquiries made of Mr. Brickwell of Sutton Hall, and Mr. Abell of Sutton Chainell, that the old road leading from Leicester to Atherstone, through the villages of Peckleton and Kirkby Mallory, which has long since been diverted from its course, but along which there is every reason to believe that Richard advanced, when on his march from the first-mentioned town upon Sunday, August 21, to meet his antagonist, used formerly, after skirting and partially traversing the field of battle, to cross a *ford* still existing in the memory of the present generation, and situated at but a short distance from the north-western slope of Ambien Hill. I find, too, that a part of the comparatively modern highway between Sutton Chainell and Shenton, which now passes over the site of the same ford, and before reaching it becomes absolutely identical with the old Leicester and Atherstone road, is called the *Sandroad* at the present time. And lastly, I have been able to ascertain that before the enclosure of the lordship of Sutton, some sixty or seventy years ago, the inhabitants of Shenton had possessed, from time immemorial, the privilege of drawing sand free of expense from the north side of Ambien Hill: and that, in order to do this, they were necessarily compelled frequently to pass and repass the ford referred to. Mr. Rubley of Daddlington Fields informs me that there is at least one person still living in Shenton who well remembers that his father was in the habit of largely availing himself of the privilege attached to his place of residence, and of crossing the neighbouring ford for the purpose. I may add that the place is precisely where we should expect to find it, on a consideration of the relative positions occupied by the rival armies. I think it would be difficult to obtain more satisfactory evidence than this, although it is possible that additional light may be thrown upon the subject by farther investigation. Modern industry has materially altered the original features of this memorable and interesting spot. The stream, which once flooded the highway, is now carried through a vaulted tunnel beneath it. The ford has consequently disappeared, and its ancient name has perhaps faded from the memory of the existing generation. But any visitor to Bosworth Field, who inquires for the *Water Gate*, may yet stand on the ground pointed out as the scene of the death of Richard III. by the words of his rival Henry VII.

While on this subject I may state that the Ordnance Map is not altogether to be relied upon as a guide to the various localities connected with the battle of Bosworth. The place called "Dickon's

Nook," for example, is laid down on the wrong side of the road between Sutton Chainell and Daddlington, and at some distance from its real position. It is also all but demonstrable that the site not far from the village of Stapleton, marked as the "Encampment of Richard III. on the eve of Bosworth Field," was never occupied by the army of that monarch. The latter error has, no doubt, arisen from a too ready acceptance of a statement in Mr. Hutton's work, that Richard left Leicester on the 17th August, and was subsequently entrenched for three days at the *Bradshaws*, near Stapleton\*; whereas it is certain, both from the *Croyland Historian* and from the *Act of Attainder* passed in 1485, that the king was in Leicester on the morning of the day preceeding the battle. If any part of the royal force encamped on or near the *Bradshaws*, it was in all probability the division under the separate command of Lord Stanley. JAMES F. HOLLINGS.

Leicester.

#### CARLETON'S MEMOIRS OF AN ENGLISH OFFICER.

Whilst these valuable *Memoirs* afford the best exemplification of the vulgar adage, "Truth is stranger than fiction," their author's unaffected style of composition is scarcely less captivating than his narrative. Boswell relates that Lord Elliot once sent a copy of the work to Dr. Johnson, "who told Sir Joshua Reynolds that he was going to bed when it came, but was so pleased with it, that he sat up till he read it through, and found in it such an air of truth, that he could not doubt its authenticity." The *Memoirs* profess to be written by an English officer who accompanied the Earl of Peterborough in his romantic expedition to Spain, in 1705, for the purpose of placing the Archduke Charles of Austria on the vacant throne of that monarchy. They undoubtedly contain the best contemporary account of that eccentric nobleman's military achievements; and the modern historian of the War of Succession in Spain, as well as the earl's most accomplished biographer, have not scrupled, therefore, to borrow largely from their pages, thereby confirming the judgment of the great oracle of Bolt Court. Sir Walter Scott, too, in reprinting them in 1808, together with an original introduction and notes, tacitly admits them to be the genuine production of one who really participated both in the dangers and glory of Lord Peterborough's extraordinary campaign. Indeed, it is difficult to conceive how a diligent student of the *Memoirs* could arrive at any other conclusion; for they

\* The plan of the battle published in Nichols's *Leicestershire*, and no doubt suggested by Mr. Hutton's *Bosworth Field*, also erroneously fixes the king's head-quarters near Stapleton on the evening of the 21st of August.



not only bear on their title-page imprescriptible personality, but their contents are indisputably such as no unprofessional narrator could well conceive, much less fabricate. The book, at all events, must have been composed by somebody who had been long and intimately acquainted with every phase of camp-life. Our bibliographers, however, are of a contrary opinion, attributing it, but without either authority or apology, sometimes to Dean Swift, and sometimes to Defoe.

Scott, in his very beautiful edition of the *Memoirs*, says that "they were first printed in 1743," with "a very comprehensive title," which he repeats at large. Both Lowndes and Watt likewise refer to an edition of the same date; but neither editor nor bibliographers happen to be correct. The work originally appeared as *The Memoirs of an English Officer, who served in the Dutch War in 1672 to the Peace of Utrecht, in 1713*, &c. (8vo. London, pp. 352.) in the year 1728, and was reprinted in 1741 as *A true and genuine History of the two last Wars against France and Spain . . . By Captain George Carleton, present in the Engagements both in the Fleet and the Army*. The work is dedicated to the Right Hon. Spencer Lord Compton, Baron of Wilmington, &c. In his Dedication the author observes:—

"They (i.e. the *Memoirs*) are not set forth by any fictitious stories, nor embellished with rhetorical flourishes; plain truth is certainly most becoming the character of an old soldier. Yet let them be never so meritorious, if not protected by some noble patron, some persons may think them to be of no value. To you, therefore, my lord, I present them," &c.

This style of address is little suited either to an imaginary or anonymous hero. It is, as before remarked, too personal to be questioned.

I have not yet been fortunate enough to meet with the original, or 1728, edition of the *Memoirs*. That of 1741 appears to be an exact reprint of it (the title only excepted), and contains precisely the same number of pages. It possesses, moreover, a biographical sketch of the author, but which is so manifestly erroneous as to force the conclusion that the writer of it was either grossly ignorant of his subject, or wilfully false. According to his account, the Captain was born at Ewelme, in Oxfordshire, and was descended from an ancient and honourable family. He then goes on to relate, that—

"Lord Dudley Carleton, who died Secretary of State to King Charles I., was his great-uncle, and, in the same reign, his father was envoy to the Court of Madrid, whilst his uncle, Sir Dudley Carleton, was Ambassador to the States of Holland."

Now the Lord Dudley Carleton above referred to, who was knighted by James I. in 1610, and created by Charles I. Baron Carleton and Viscount Dorchester in 1628, never was a secretary of state to the last-mentioned monarch, but was employed as ambassador, first to Venice, and subsequently

to Savoy. At the time of his decease (1632) he filled no higher office than that of Vice-Chamberlain in the Court of Charles; and all his honours expired with him (*vide* Collins' *Peerage*). With respect to the alleged position of our author's father, no evidence whatever exists of a British envoy named Carleton having been resident at the Spanish Court, either during the reign of James I., or that of his successor. Of the last Sir Dudley alluded to (the only party who is correctly described) nothing is recorded either of himself or any branch of his family, which connects one or the other with their namesake, the author of the *Military Memoirs*. Genealogists, as well as historians, are obstinately mute on the point.

In the seventeenth century there were two totally distinct families bearing the name of Carleton in England; the one was established in the North, and the other in Oxfordshire. The latter, or rather a collateral branch of it, still occupies the same position. The former emigrated to Ireland, and settled in Fermanagh. It is now, I believe, extinct. Perhaps no family in the United Kingdom gave so many of its members to the military profession as this. From the time that its head transported himself to the sister isle, to the period when his successor, Gen. Carleton, of North American notoriety, was ennobled (selecting, strange to say, the long dormant title of Dorchester), parents and children in succession manifested the same ardent love for the "tented field." In such a family we might not unreasonably expect to discover the professional author of the *Military Memoirs*; and, I think, with the assistance more particularly of your Irish correspondents, we shall succeed in rescuing him from partial oblivion, and bringing him permanently into the light.

Closely adhering to the text of his book, the writer of the *Memoirs* rarely indulges his readers with any facts of his private history. He informs us, however, that his military career commenced in 1672, "when he was about twenty." He was born, therefore, in 1652, and had seen fifty-three summers when (in 1705) he accompanied Lord Peterborough to Spain. That he was then only in his prime may be concluded, as well from the part he played in that nobleman's memorable campaign, as from the fact that he had attained the patriarchal age of seventy-six when he gave (in 1728) his valuable and interesting *Memoirs* to the world. Well might he describe himself to Lord Compton as "an old soldier."

That he was a native of Ireland, and a member of the Carleton family, which removed from this country to that early in the seventeenth century, may not be unfairly inferred from the incidental notices of Irish officials and localities contained in his *Memoirs*. For instance: when "the warlike Clatts" (he who inspired in turn the muses of



Dryden and Addison) was appointed General of the Forces in Ireland, our author states, that "he went to congratulate him;" and he adds:—

"He was pleased to enquire of me several things relating to that country, and particularly in what part of Dublin I would recommend his residence; offering at the same time, if I would go with him, all the services that should fall in his way. . . . After I had, as decently as I could, declined the latter part, I told his lordship, that as to a place of residence, I was master of a house in Dublin, large enough, and suitable to his great quality, which should be at his service."

The above passage makes it, I think, highly probable that the writer of it was naturally connected with Ireland. He was intimately acquainted with, and had property in, that country; but he was a *non-resident*. In connection with the latter circumstance, I must revert once more to his "Dedication," in which he says:—

"An old soldier I may truly call myself, and my family allows me the title of a gentleman, yet I have seen many favourites of fortune, without being able to discern why they should be so happy, and myself so unfortunate."

In order to distinguish the individual who wrote those several passages, it is required (1.) that he should be an Irish gentleman, (2.) residing out of his native country, and (3.) but inadequately provided for, after his long military career was brought to a close.

At the period when the *Military Memoirs* originally appeared, there resided upon the poor rectory of Padworth, in Berkshire (on the borders of Oxon), a military chaplain, who was not only a member of the family of Carleton in Ireland, but had served with a regiment of dragoons in Spain. That gentleman died, and was buried at Padworth, in the month of October, 1730. To him, therefore, I am inclined to attribute the authorship of the work in question. There is nothing in its composition to militate against such a supposition; on the contrary, there are interspersed throughout the volume many admirable reflections upon Divine Providence, predestination, religious errors, the folly of duelling; in short, such reflections as would naturally suggest themselves to the pious mind of a regimental chaplain. Above all, the *Memoirs* are emphatically the work of a gentleman, and therefore less likely to be the production of either Dean Swift or Defoe. Doubtless either of the last-mentioned, in his endeavour to make the story more real, would have disfigured its pages with a profusion of expletives, no less easy of expression than conception. As it is, the work is singularly free from such blemishes.

I am desirous of knowing, in conclusion, first, whether the original edition of the *Memoirs* bore on its title-page the name of the author? and, second, whether any farther record is extant of the Rev. Lancelot Carleton, A.M., rector of Padworth? If, as I believe, no author's name was inscribed upon the work until it was reprinted

in 1741, there is, in that case, little difficulty in accounting for the confusion of the names of the poor neglected regimental chaplain located on the borders of Berkshire, and his more affluent neighbours the Carletons of Brightwell, Oxon. β.

### Minor Notes.

*Charles the First.*—The following lines by that learned and amusing writer James Howell, the author of *Familiar Letters*, on the martyrdom of Charles the First, were composed a few weeks after that event:—

"So fell the Royal Oak by a wild crew  
Of mongrel shrubs, which underneath him grew;  
So fell the Lion by a pack of curs,  
So the Rose wither'd 'twixt a knot of burrs;  
So fell the Eagle by a swarm of gnats,  
So the Whale perish'd by a shoal of sprats."

"In the prison of the Fleet,  
Feb. 25, 1648."

J. Y.

*An Honest Quack.*—The following singular advertisement appeared in the *London Gazette*, Oct. 26, 1745:—

"*Notice to the Publick.*—As we daily see many Persons of Distinction die of the Gout in the Stomach, who are always in a bad state of Health for Want of a Fit, 'tis evident that the Faculty of Physicians are not possessed of a sure Remedy to bring down a Fit, which would save the Person's Life; since the late Emperor did, and many great Gentlemen daily die of it.

"All Persons who are thus afflicted, if they apply to Joseph Galindo, Chymist, in Duke Street, St. James's, may depend upon a sure Relief; that they shall have a compleat Fit within twenty Days, by a most agreeable Liquid, not exceeding two Ounces, to be taken but once a Day; its Operation is insensible in all Respects. . . .

"N.B. As the Author is certain of the Infallibility of his Remedy, he makes no previous Demands for his daily Attendance and Remedy, till he has brought on a thorough Fit of the Gout."\*

T. B.

*Ranelagh, Vauxhall, and Marylebone.*—In the curious *Mémoires pour servir à la Vie de Jean Monnet*, who was the manager of the French Company of Comedians put down here by the mob in 1749, we have (tom. ii. p. 60.) the following characteristic description of the three public gardens then existing in this metropolis. I preserve M. Monnet's orthography:—

"*Ranelagh, Vaux-hall, et Mariborne.*

"On s'ennuie dans le premier, avec de la mauvaise musique, du thé et du beure. Dans le second on s'enrhume; dans le dernier, on s'enivre et on s'endoit."

Monnet's *Memoirs* give a very curious picture

[\* This advertisement reminds us of the following work which turned up at the sale of Dr. Bliss's library: "The Honour of the Gout, plainly demonstrating that the Gout is one of the greatest Blessings that can befall Mortal Man," 8vo. 1699. A crumb of comfort for some of our afflicted brethren.]



of this theatrical riot, which Walpole only alludes to in his Letter to Mann of 11 Nov. 1749, but unfortunately does not describe. W. J. T.

### Queries.

#### LITERARY FORGERIES.

I see, by the French papers, that an extensive manufactory of forged coins has been detected. When one reflects on the fictitious Etruscan vases made at Naples—the objects lately fabricated in flint, and called British—the sham Hollar engravings—the daubs sold as Guidos, Rubens, Linnells, Rosa Bonheurs, at huge prices—and a number of other cheats of this description—the matter becomes serious to the artist and antiquary. The best check to this system would of course be the press; but any individual must naturally feel himself in an awkward position when he reflects on the result of an action for libel: whether successful or not, he is obliged to pay his own extra costs, which must inevitably be heavy on a trial of this character. The most effectual check would be, the formation of a “Society for the Prevention and Detection of Literary and Artistic Forgeries.” A small subscription would soon raise a fund that would make them a formidable body against cheats and impostors, and would increase the value of all genuine articles of *virtù*. Every collector, artist, and antiquary ought to join as a matter of self-protection. A person has a unique medal that he prizes excessively. He is surprised to hear half a dozen have lately made their appearance at Paris. An artist paints a picture for which he expects 200 guineas; he is amazed to be told a gentleman in Yorkshire has just bought one from his easel of a dealer at scarce half that price. We cannot run into everybody's gallery or cabinet, and examine what they have. Single-handed we can do little; but it is an old and true saying, “when bad men conspire, good men must combine.” I hope, Sir, you will draw attention to this as early as is convenient. A. A.

Poets' Corner.

### Minor Queries.

*Sir George Carew.*—I shall be obliged by any information respecting this person, and especially as to what antiquarian collections he made for Devonshire. I have seen a scroll of arms (about 700 in number) taken from churches, &c. in that county in the year 1588 by him, and he appears to have been on intimate terms with Richmond and Somerset Heralds; with Andrew Holland, Esq., of Weare; and also Mr. Hooker, the antiquary of Exeter, all of whom assisted him in this labour. He was brother to Richard Carew of Anthony (author of the *Survey of Cornwall*), was

bred to the law, and afterwards secretary to Lord Chancellor Hatton, a Prothonotary in Chancery, knighted in 1585. In 1597 he was sent ambassador to Poland, and in 1605 to France, where he resided till 1609. He was then made Master of the Court of Wards, and died 1612 or 1613. He married Thomazine, daughter of Sir Francis Godolphin, and had two sons and three daughters. Query, Where was he buried, and the names of his children? The eldest was Sir Francis Carew, K.B., born 1601, died 1628. JOHN TUCKETT.

*“John Jones, Esq., of Middle Temple, Barrister-at-Law.”*—This appears in subscribers' names to Rhys Jones's *Gorchestion Beirad Cymru*, published at Shrewsbury in 1773. 1. What place was the above John Jones a native of? 2. When did he die? 3. What works was he the author of? 4. Is there any account of him to be found in any published book? LLALLAWG.

*The Regent Murray.*—Is there any good authority for Thomas Randolph, Earl of Murray and Regent of Scotland, being styled *Sir*? P. C.

*Family of Weld.*—Information relative to the Welds of Herts would much oblige. In Sir H. Chauncy's History of that county he mentions the Manor of Grumbalds, and mansion of Widbury Hill, were sold by Thomas Stanley to Alexander Weld, who died in 1670, leaving issue by Rose his wife, Alexander. I am anxious to ascertain whether either of these gentlemen could have been a Mr. Weld, who married, (as her second husband,) Mary, daughter of — Short, and relict of James Ethender?

Sir James Ethender, Kt., a son of this lady by her first husband, born in the parish of St. Gregory, 9th February, 1657, mentions his removal to “Widborne Hill,” in Hertfordshire, in the year 1665, upon his mother's second marriage. He also mentions the birth of his eldest son, Sir Charles Ethender, in the “great chamber” at Widborne Hill, the 3rd September, 1684.

Mrs. Weld had by her second husband a daughter, married to George Bruere; and their son George Bruere, M.P. for Great Marlow, appears to have been a father in 1701. C. S.

*Court.*—What is the origin of the word “Court” attached to the names of the principal farms in some of the villages of Kent, as Langdon Court, Sutton Court, Ripple Court, Guston Court, &c.? It is principally confined to the district round Dover. INQUISITOR.

*Standish Family.*—Can any of your readers inform me if the Standish family, mentioned by Longfellow in his lately published poem as a Lancashire one, is at all connected with a family of that name now residing at Cocken Hall, situated about four miles from Durham? J. P. C.



*P. Feldencaldus.*—I shall be much obliged by an account of P. Feldencaldus, or a reference to his works. He wrote *Judicium Cælorum et Terræ*, Hamburg, 1642; and from the Preface it appears that he had lived in Holland, and visited London. He speaks of his other writings as offensive to the ignorant and powerful, but does not give their names.

E. A. C.

Paris.

*Fire-Bell.*—There is in the abbey church at Sherborne in Dorsetshire a fire-bell, confined exclusively to giving the alarm in case of a fire breaking out in that town. The motto round the rim or carrel runs thus:—

"J. W. I. C. 1652.

"Lord, quench this furious flame;  
Arise, run, help, put out the same."

Query,—Are such *special* bells for the extinction of fire to be found in other old towns; and if so, the date and origin of the same? R. C.

*Anonymous Work.*—Who is the author of an old theological work, entitled:

"A Few Notices on Predestination and Election, composed for the Edification of a Gentleman, friend to the Author, published to prevent Calumny; again published to stop its mouth; and now a third time published because its mouth will not be stopped?"

J. Y.

*Comet of 1401.*—

"[In this same yere [A.D. 1401] appered a sterre, which thei clepe comata, betwix the west and the north, in the month of March, with a hie bem, which bem bowed into the north."

So says Capgrave, in his *Chronicle of England*, p. 278. What comet was this? Has it reappeared? S. W. Rix.

*Francis Lord Lovel.*—Gough, in his edition of Camden, says that—

"The body of a man in very rich clothing was found seated in a chair with a table and mass-book before him in a vault at Minster Lovel, in Oxfordshire, when that house was being pulled down not many years since: that the body was entire when the workmen discovered it, but soon fell to dust."

This story has been pronounced a fiction. Perhaps some correspondent can give the true history to which it is supposed to refer, viz. Francis Lord Lovel, the Yorkist, defeated by Henry VII. at Stokefield, near Newark, and reported to have been drowned in the Trent in his flight. He was said, however, to have escaped, and taken refuge at Minster Lovel, and concealed in a secret hiding-place known only to one or two persons.

SIMON WARD.

*Elia Amos Russell.*—Not long since I met with a very well-preserved parchment, exhibiting in an extremely beautiful drawing the well-known coat of arms of Russell (Dukes and Earls of Bedford). Instead of the motto—"Che sara sara"—stands

the name "Elia Amos Russell." According to tradition, this Elia Amos emigrated from England to Holland, and was father (or grandfather) to Anna Petronella Russell, who was born 12 August, 1756, and deceased in the beginning of this century; she had neither brethren nor sisters.

For a merely genealogical interest, I should be much obliged to know more particulars about Elia Amos: the place he occupies in the Russell pedigree, the motives of his departure from England, &c.

J. G. DE HOOF SCHEFFER.

From the *Navorscher*, July, 1858.

*James Hepburn, Earl of Bothwell.*—If any of your readers can give a full and particular description of the personal appearance, features, &c., of James Hepburn, Earl of Bothwell, husband of Mary Queen of Scots, they would much oblige

DRACHSHOLM.

"It is thine, oh Neptune!"—"It is thine, oh Neptune," said the pilot, "to save or destroy; but ever while I live will I hold my rudder straight."

H. J.

*Cabry Family.*—Wanted pedigrees, or any particulars, of Joseph the father, and Joseph the son. They were both miniature portrait-painters, and supposed to have come from Cumberland or Northumberland. Joseph, the younger, was a soldier in the 5th Regiment, when it was disbanded on account of defection in Ireland in 1798; he afterwards was allowed a pension, and was in some way employed in the Duke of York's School at Chelsea. He married, in 1792, Miss Ann Halcrow at Islington church; he died in 1816; they were in some way related to the noble families of Radcliff and Petre. The Miss Halcrow was related to the Halcrows of Orkney and Shetland. Any certain account of either of the Cabry or Halcrow families would be kindly acknowledged by

J. F. C.

*Don Carlos.*—In Motley's *History of the Rise of the Dutch Republic*, a reference is made to the death of Don Carlos of Spain as follows:—

"As to the process and the death of the Prince, the mystery has not been removed, and the field is still open to conjecture. It seems a thankless task to grope in the dark after the truth at a variety of sources, when the truth really exists in tangible shape, if profane hands could be laid upon it. The secret is buried in the bosom of the Vatican. Philip (Don Carlos's Father) wrote two letters on the subject to Pius V. The contents of the first (21st Jan. 1568) are known. He informed the pontiff that he had been obliged to imprison his son, and promised that he would, in the conduct of the affair, omit nothing which could be expected of a Father, and of a just and prudent King. The second letter, in which he narrated, or is supposed to have narrated, the whole course of the tragic proceedings down to the death and burial of the Prince, has never yet been made public. There are hopes that this secret missive, after three centuries of darkness, may soon see the light."—Routledge's edition of *Dutch Rep.*, vol. ii. 196-7.



In a note Mr. Motley adds that he is assured by M. Gachard (author of *Correspondance de Guillaume le Tacit*), that a copy of this important letter is confidently expected by the Commission Royale d'Histoire.

Can you, or any of your correspondents, inform me if this second letter has yet been made public, or if it is likely it will appear soon? The fact that the contents of one letter have been made known, and not of both, is suggestive of grave reflections.

R. J. R.

Everton.

*Palms of the Hands and Soles of the Feet.*—A traveller in India, some years ago, stated that he saw a number of human skeletons, the remains of persons who had been drowned by means of a ferry-boat sinking with them; and on his approach, he perceived that the flesh had been completely devoured from the bones by dogs, vultures, and other animals, with the exception of the bottoms of the feet and the insides of the hands; bringing immediately to mind the remarkable passage recorded in the Second Book of Kings relating to Jezebel. Has this antipathy of the dog been, or can it be, accounted for?

S. O.

### Minor Queries with Answers.

*Le Stue.*—Who is the author of a parody on Garrick's Ode on Shakspeare's statue, entitled *The Ode on dedicating a Building and erecting a Statue to Le Stue, Cook to the Duke of Newcastle at Clermont*, by Martinus Scriblerus, 4to., 1769; and reprinted in *The Repository*, by Dilly? X.

[We are inclined to attribute this parody to George Stevens, "the Puck of commentators," who at this time was employing himself in throwing out abusive strictures, sarcasms, and witticisms on the Stratford jubilee. Consult Davies's *Life of Garrick*, ii. 226—228., edit. 1808. When are we to have a good Life of George Stevens, and a collection of his *jeux d'esprit*, so far as they can be identified?]

"*Vease.*"—What means this word in the proverb, "Every pea hath its vease, and a bean fifteen"? *Vease*, as a verb, I am told, signifies hunt or drive in Somersetshire. BRYAN RHAGED.

[If this proverb occurs in *print*, before attempting an explanation, one would wish to see the context; or if it was heard in *conversation*, it would be satisfactory to know how it was brought in. In the absence of all such guiding lights, nothing can now be offered beyond simple suggestion and conjecture. "*Use*," in old English, was often written *use*; and "*vysses*" is explained by Jamieson to signify *uses*: "That *vysses* of armys be not abusit [disused], nor foryett in tyme of pece": i.e. that, in time of peace, martial *uses* (or exercises) be not neglected. If *vease*, in like manner, be taken as equivalent to *use*, the proverb will be "Every pea hath its *use*, and a bean hath fifteen,"—a maxim of rural thrift, warning us not to waste a bean, or even a pea; and belonging to the same category as "Many a little makes a mickle," and "A pin

a day is a groat a year." In thus viewing "*vyse*" and "*vease*" as equivalent to *use*, we must bear in mind not only that *use*, as already stated, was in old English written *use*, *v* for *u*, but that in mediæval times the sound of the letter *v* often found its way to the beginning of words commencing with *u*, *eu*, *ew*. Thus, *uscenium*, a ship for conveying horses, became *vysserium*; just as we suppose *use*, or *use*, to have become *vyse* or *vease*. In like manner the *yew* (formerly *ewe*, *ugh*, &c.), in Cheshire is called the *veue* (Halliwell). So *use*=*vse*=*vease*. The manner in which a *v* has introduced itself in various words is among the curiosities of etymology, and has not escaped the notice of philologists. Thus we have *vinum* from *ovos*, *virtus* from *aperi*, *vis* from *is*. We have heard a modern Greek pronounce the words Παῖλος, αὐτός, Παῖλος, αὐτός. But this is a subject more worthy of an essay, than of a cursory note.]

*Heraldic Query.*—I am desirous of learning to whom a certain coat of arms belongs, which is much defaced, so that I cannot make out the colours with certainty. My knowledge of heraldic terms, too, is so very limited that I fear I can hardly make myself understood by those of whom I seek information. They will excuse my ignorant attempt at description. The right half of the shield has quarterly (1.) Above, two griffins arg., below, a field arg. is engrailed (I believe that is the term), and bears a griffin sa.

(2.) Sa. on a chevron arg. three leopards' heads, all between three scallop-shells arg.

The left half of the shield bears (3.) sa. a chevron arg. between three pheons arg.

*Crest.*—A dove arg. holding in its beak a scallop-shell. I am told that (1.) is the arms of the Knight family. J.

[Michael Knight of Westerham, co. Kent, son of Christopher Knight of Cudham, co. Kent, by Mary, daughter and heir of John Platt of Wigan, co. Lancaster, had the following arms granted to him by Byshe in 1662. Quarterly, 1 and 4. Per chevron engrailed sable and argent three griffins passant counterchanged, for *Knight*. 2. and 3. Azure on a chevron between three escallops argent as many leopards' faces gules, for *Platt*. The crest of *Knight*, a stork argent, wings expanded, sable, holding in his beak an escallop of the first.

This family entered a short pedigree at the Visitation of Kent, A. D. 1663.

The other coat mentioned, viz., sable a chevron between three escallops argent, belongs to a family of Egerton, of Egerton, co. Dorset, who entered a pedigree at the Visitation of that county, A. D. 1677.]

"*Essays on the Formation and Publication of Opinions.*"—Who was the author of this work? The first edition was published in 1821; the third in 1837. Q.

[By Samuel Bailey, of Sheffield.]

*Sèvres Porcelain.*—What is the date of a white plate—rich arabesque border, dotted ground and flowers in gold, marked G. C. (engraved); and L (cursive capital in gold) as the painter's mark, (Leve, père)?

Am I correct in interpreting L. L. (cursive capitals) and V. in blue with 73 7 (engraved)—the subject, a light frieze border with sprigs and



bouquets in medallion, as Lecot, painter, July, 1773?

Where can a *dated* list of painters' monograms be referred to? Huc. Ho.

[Our correspondent will find a very copious List of Sèvres Marks and Monograms at pp. 421. to 429. of Mr. Marryat's valuable *History of Pottery and Porcelain, Medieval and Modern*. From that list it would seem that the marks of LEVE Sen. are *L* cursive and *L* Roman, and of Lecot *LL* cursive and *LL* roman.]

*John Collinges, D. D.*—He published a book entitled *The Intercourses of Divine Love betwixt Christ and his Church*, 1683. Who was he? Q.

[Dr. John Collinges was an eminent Nonconformist divine and voluminous writer, born at Boxstead in Essex in 1623; educated at Emmanuel College, Cambridge. He had the living of St. Stephen's, Norwich, from which he was ejected in 1662. He was one of the commissioners at the Savoy Conference, and particularly excelled as a textuary and critic. In Poole's *Annotations*, he wrote those on the last six chapters of Isaiah, the whole of Jeremiah, Lamentations, the four Evangelists, Corinthians, Galatians, Timothy, Philemon, and the Revelation. He died at Norwich, Jan. 17, 1690. Calamy has given a list of his publications: see also Darling's *Cyclo. Bibliographica*.]

### Replies.

ROAMER, SAUNTERER.

(2<sup>nd</sup> S. vi. 268. 314.)

The derivation of our English word *roamer* from the Latin *Roma*, through such intermediate words as the Sp. *romero*, which properly signifies a pilgrim to Rome, and in a secondary sense any pilgrim, has been advocated in a recent number of "N. & Q." (p. 268.), but is strenuously impugned by your correspondent J. A. PICTON (p. 314.), who is disposed to trace "roamer" to a different source. I have no wish to cavil at the derivation which your correspondent prefers; but on his objections to the derivation proposed in "N. & Q." I venture to offer a few remarks.

1. "All the quotations," says your correspondent, "prove that 'Romero, Romeria,' never signified anything else than a pilgrimage." As *romero* never signified a pilgrimage at all, but a *pilgrim*, probably what your correspondent means to say is, that *romero* never signified a *roamer*. *Romero*, however, is certainly used occasionally in Spanish, rather in the more extended sense of a *roamer*, than in that of a *bonâ fide* pilgrim. "Gran obrero, gran *romero*" (the great workman is a great *romero*); not that he is a *pilgrim*, but because he is sent for from place to place ("because he is sent for to all parts"), and therefore is a great *roamer*. And if it be meant to call him a pilgrim at all, it can only be in a secondary or figurative sense.

So also in the "*romero pece*," a fabulous fish which is facetiously called *romero*, a *roamer*, be-

cause, though possessing no locomotive power of its own, it goes about in company with the shark, to which it adheres. "Se ase fuertamente a los que llaman tiburones, *caminando siempre con ellos*." (It fastens on the sharks, so as *always to go where they go*.) Sharks visit no shrines. This then is evidently not, in the strict sense of the word, a pilgrimage, but a roving about as sharks rove, a *roaming*. And I think, too, when the Duke tells Sancho Panza that he might possibly come back from Candaya "*hecho romero*," he means, not strictly that he might come back a pilgrim, but a rambler or *roamer*;—"romero de meson en meson, y de venta en venta" (a *romero* from tavern to tavern, and from inn to inn). To such a ramble honest S. P. would have no objection; but the Duke would hardly think of recommending the Candayan expedition, by merely intimating to so shrewd a man that he might possibly come back as a poor *pilgrim*.

2. Your correspondent next asserts that in the English and cognate languages the word *roam* and its derivatives cannot be shown to have ever been used as referring to pilgrimage or pilgrims. Indeed they can. First, in English:—

"Tyl clerken covetis be to clothe the poore and fede,  
And religious *romers* recordarie in cloistures."

Pierce Ploughman, ed. 1550, fo. 19.

Where religious *romers* are evidently *pilgrims*, belonging to the same class as the "*Rome renners*" mentioned a few lines after, i. e. "Rome runners," or *pilgrims to Rome*. (And "Rome," be it observed, appears also in other old English words; such as *romist*, *romepenny*, and *romescot*).

Next, some farther light is thrown upon this subject in the Scottish language. Those whom our English forefathers called "Rome-runners," the Scotch called "*Rome-rakaris*" (Raik, v. To wander, to rove. Isl. *rakka*, to run hither and thither). Still the idea of *rambling to Rome*, or *roaming*.

3. Your correspondent also alleges that "no corresponding word" [to the Sp. *romero* or to the Eng. *roam*] "exists in the French or Italian languages as applied to Roman pilgrimages."

As far as the derivation of "*roam*" is concerned, the question is not so much what words "*exist*" in French or Italian, but what words in former times *existed*. However, to begin with French: in that language we have not only the old word *roumieux*, a pilgrim, which, says your correspondent, "if once so applied, must have had a very limited range and short existence," yet which as signifying a pilgrim, *pêlerin*, is given by Du Cange and by Raynouard under the various forms of *roumieux*, *romieux*, and *romeu*;—we have also the corresponding noun, *romipète* ("S'est dit en général des pèlerins qui allaient à Rome"), and the derivative verb, *romipéter*, to go on pilgrimage to Rome. With these should be mentioned the old



Fr. word *remysage*, a pilgrimage, together with the several Romance terms, *romovage*, *romavatge*, *romavia*, all signifying a pilgrimage, and *romeu*, *romoneou*, a pilgrim, specially to Rome.

But, at any rate, "no corresponding word" exists in Italian.—Let us see.

Ital. *roméo*, a pilgrim; *romeaggio*, a pilgrimage. In old Italian, as was long ago laid down by DANTE, *roméo* was, strictly, a pilgrim to Rome, *pellegrino* a pilgrim to Compostella, *palmiere* a pilgrim beyond sea (to the East, whence he brought home palms). Subsequently, the three terms became convertible. It is difficult to understand with what aim your correspondent asserts that, in Italian, *pellegrino* is the ordinary word for pilgrim. The question is, what were the words used formerly? *roméo* was used? Of *roméo*, as employed by Italian writers in the sense of a pilgrim, the *Vocab. degli Accad. della Crusca* gives six instances, and of *pellegrino* in that sense only two.

*Roméo*, then, has long been an established word in Italian, like *romero* in Spanish, signifying a pilgrim, specially a pilgrim to Rome;—though Mr. Picrox may think there is no such "corresponding" word in the Italian language. It corresponds to *romero* in Spanish, and to *romeiro* in Portuguese. It corresponds to *roumieux* in old French, and to *romeus* in mediæval Latin. *Romero*, in particular, is also applied, as we have seen, in a more extended sense, to a *roamer* or *rambler*. Through *romero*, then, and the cognate terms *romeiro*, *roumieux*, *roméo*, &c., we may fairly trace our English "roam" and "roamer" to *Roma*.

It has also been proposed in "N. & Q." (2<sup>nd</sup> S. vi. 269.) to derive "*saunterer*" from the Spanish *santero*, a person who went about begging for a hermitage or for the Church. Your correspondent calls for some evidence of the "connexion." I think the *connexion* is plain enough. If, however, by *connexion* he means intermediate and cognate words in the French language, we have them. We have them in "*saintir*" (se sanctifier, devenir saint), and in the "*sainteurs*," serfs of a church to which they owed feudal labour, or payment in lieu. It is not to be supposed that these compelled labourers went to their work very briskly; and therefore some persons may think that the true derivation of *saunterer* is *sainteur*. This is possible. But the two words, Fr. *sainteur* and Sp. *santero*, are evidently of the same family; and if we derive *roamer* from *romero*, analogy seems to require that we should derive *saunterer* from *santero*.

It is my firm belief that many words have come into our language direct from the Spanish, and not only from the Spanish but from the Italian and Portuguese, from med.-Latin and from the old Romance, without ever having passed to us through the French language at all. How this took place

—but I have already trespassed too far, and must conclude.

THOMAS BOYS.

#### ATTORNEY-GENERAL NOYE.

(2<sup>nd</sup> S. vi. 309. 358.)

GENEALOGUS inquires "whether any representative of the family of Noye still exists?" The late Davies Gilbert, Esquire, sometime President of the Royal Society, was descended from Catharine Noye, daughter and coheir of Colonel Humphry Noye, the son of the attorney-general, by Hester Sandys, a coheir of the barony of Sandys of the Vine. I believe that the fullest memoirs of Attorney-General Noye, hitherto published, are those given by Mr. Davies Gilbert himself in the third volume of his *Parochial History of Cornwall*, 1838, 8vo. In vol. ii. p. 339. he styles himself the attorney-general's "descendant and heir-at-law." In an earlier *History of Cornwall*, that by Polwhele, 4to. 1806, there is a portrait of the attorney-general, from the original, by Cornelius Jansen, in the possession of Mr. Davies Gilbert, and engraved at his expense. Of the same picture Mr. Davies Gilbert presented a copy to Exeter College, Oxford. See also in Mr. Polwhele's *Works*, vol. iv. p. 94., a united pedigree of Noye and Sandys, brought down to Davies Giddy (afterwards Gilbert). John Davies Gilbert, Esquire, the only son of the President of the Royal Society, died on April 16, 1854, leaving an infant son and heir of the same name, who is the present representative of Attorney-General Noye, as well as eldest coheir of the barony of Sandys of the Vine. Polwhele (iv. 94.) styles the attorney-general Sir William, but that is an error; as shown by his own note in the next page, in which the epitaph at Mawgan is cited, which commemorates "Collonell Humphry Noye, son and heir of William Noye of Carnanton, Esq., Attorney General," &c., of which the words *son and heir of William Noye* are omitted in the copy in "N. & Q.," p. 309. (See the copy in D. Gilbert's *Cornwall*, iii. 151.) Lysons, under "Isleworth," and Augier, in his History of that parish, have fallen into the same error of terming him Sir William Noye; but in the register of the chapel of New Brentford his name is thus entered:—"Mr. William Noy, the King's attorney, buried the 11th of Aug. 1634." His residence was called "The Sprots" at Isleworth, and had previously been occupied by Thomas Viscount Savage. JOHN GOUGH NICHOLS.

#### LITTLE EASE DUNGEON.

(2<sup>nd</sup> S. vi. 345.)

Randle Holme was not the first or the only writer who has described the horrors of the "Little



Ease" at Chester. In *An Abstract of the Sufferings of the People called Quakers for the Testimony of a good Conscience*, published in 2 vols. 8vo. in 1733, the author tells us that

"Richard Sale, for speaking to a priest in the street, at Chester, on the 4th of the 11th month, 1556, was, by the mayor's orders, put into *Little Ease*, and kept there about eight hours. And, on the 8th of the first month following, for preaching in the streets, was kept in *Little Ease* aforesaid four hours. This poor man, being pretty corpulent, could not be put into that narrow hole without much violence, so that four men had much ado to thrust him in, and at several times, by the crushing of him, the blood gushed out of his mouth and nose. His health, by this frequent barbarity, was much impaired, and his body and legs swelled, so that he languished about two months after this last time of his being put there, and then died in the sixth month, 1557, imputing the cause of his death to the cruelty of his persecutors."

The writer, in a note, says:—

"This *Little Ease* was a hole hewed out in a rock; the breadth and cross from side to side is 17 inches, from the back to the inside of the great door; at the top, 7 inches; at the shoulders, 8 inches; and the breast, 9½ inches; from the top to the bottom, 1 yard and a half, with a device to lessen the height as they are minded to torment the person put in, by drawboards which shoot over across the two sides, to a yard in height, or thereabouts."

To this account I may myself add, that this horrible chamber of torture was situate under the old Northgate Prison at Chester, which no longer disgraces the neighbourhood. But, some three or four years ago, a drain was being constructed across the site of the old prison; and, while the work was in progress, I myself saw an ancient excavation in the rock, answering the description given by Randle Holme and the Quaker author, and which I have no doubt whatever was the identical *Little Ease* in which George Marsh, the Protestant martyr, was confined in 1555, and which afterwards received the nonjuring bodies of the unfortunate Quakers during the Interregnum.

J. HUGHES.

Chester.

I can tell your correspondent DAVID GAM of a *Little Ease*, which was found in the old gaol at Boston in Lincolnshire, in 1635, when it was repaired; and it is again mentioned in the *Corporation Records* in 1665, when a pair of "stocks" was directed to be made "for the place called *Little Ease* in the gaol," for the punishment of prisoners convicted, whilst in prison, "on the information of the gaoler, of swearing, cursing, debauchery, drunkenness, or other misdemeanours whatever." This was placing a very vague and ill-defined power in the hands of the gaoler; but had the power been ever so well defined, it is one which he ought not to have possessed. In 1670, the instruments of punishment in the gaol are enumerated as being, "10 horse locks, 4 pairs of cross fetters, 2 chains, one being long, 3 pairs of hand-cuffs, a pair of pothooks (?) with two rivets

and shackles, 5 pairs of iron fetters and shackles, and a brand to burn persons in the hand." To this pleasant list of articles, "another burning iron" was added in 1703, and, in 1722, "a pair of thumb-screws." The "chamber of *Little Ease*, and the brands and thumb-screws," are occasionally mentioned in the *Annual Inventory*, until 1765, after which they are not alluded to. There are no means of knowing when they were last used.

PISHEY THOMPSON.

Stoke Newington.

#### ETYMOLOGY OF "COCKSHUT" AND "COCKSHOOT."

(2nd S. vi. 345.)

Your correspondent JAYDEE may be assured that these words are not only "allied," but identical. The following extracts will clearly show that it is a mere variation of orthography, arising probably from local pronunciation.

The Resolute John Florio, whom there is good reason for believing to have been an intimate acquaintance of our great poet, as Lord Southampton was his patron, thus explains *Cockshut* in his *World of Wordes*, 1598:—

"Cane e lupo, tra cane e lupo, *cock-shut* or *twilight*, as when a man cannot discern a dog from a wolfe."

This is repeated with slight variation in his second edition in 1611, but it is remarkable that the word is there *Cock-shute*.

Then comes the worthy Rundle Cotgrave, often an excellent expositor of the meaning of Shakspeare, and under the word "Chien" in his *Dictionary*, we have—

"Entre chien et loup. In *twilight* or *cock-shoot* time (when a man can hardly discern a Dog from a Wolfe.)"

Torriano, who amplified his ancestor Florio's *Dictionary*, has the word also *Cock-shoote*.

*Woodcocks* were commonly designated by old sportsmen *Cocks*, and the *Cockshut* or *Cock-net* was a net contrived for taking them; a description and figure of which contrivance will be found under the word "Cock-roads" in the *Dictionary Rusticum*, 1704; probably copied from *The Gentleman's Recreation*. The reason why *Cockshut* time designated *Twilight* is clearly there accounted for thus:—

"The nature of the Woodcock is to lie close all day under some hedge, or near the roots of old trees, picking for worms under dry leaves, and will not stir without being disturbed; neither does he see his way well before him in the morning early; but towards evening he takes wing to go and get water, flying generally low; and when they find any thoroughfare through any wood or range of trees, they use to venture through, and therefore the *Cock-roads* ought to be made in such places, and your *Cock-nets* planted according to the following figure."

Then follows a description of the mode of forming the *Cock-road* and placing the *Cock-shut*, and a place of concealment for the fowler to watch



the snare in the evening twilight. This will explain the cockshoot of the wood in the quotation from Blount, and I trust all the difficulties of your correspondent. I have not Dr. Richardson's Dictionary at hand, or Nares, but I have a brief note to this purpose on the passage in K. Richard III. in my late edition of Shakspeare.

S. W. SINGER.

Mickleham.

In the *Herefordshire Glossary* the word *cockshut* is explained to be "a contrivance for catching woodcocks in an open glade or drive of a wood, by means of a suspended net. In some places, *cockshut*, from being an appellative, has become a proper name, the meaning being extinct." In Halliwell's *Dictionary of Archaic and Provincial Words*, the following article occurs:—"*Cockshut*, a large net, suspended between two poles, employed to catch, or *shut* in, woodcocks, and used chiefly in the twilight. Hence perhaps it came to be used for *twilight*; but Kennett says, 'when the woodcocks shoot or take their flight in woods.' Florio has the latter sense exclusively, in p. 79., ed. 1611."

The history of this word seems to be, that it originally meant a folding net which was spread across an opening in a wood, and was used for enclosing or *shutting* in woodcocks. The places where these nets were used sometimes acquired the name of Cockshut; whence such proper names as that of Cockshut Hill, near Reigate, mentioned by JAYDEE; and as woodcocks were thus caught in the evening, "cockshut time," or "cockshut light," meant *twilight*. L.

Mr. E. Smirke, in the 5th volume of the *Journal of the Archaeological Institute*, pp. 118—120., has clearly shown that a *cockshute*, *cokshot*, or *cock-roade* (Lat. "volatile woodcoecorum!") was "a contrivance for catching woodcocks in a glade by a suspended net," and that the word was applied indifferently to the net or to the place where it was used. He says that—

"Serjeant Manning, who was the first to suggest a satisfactory explanation of the word, considers that it owes its last syllable to the bird's habit of lying 'concealed or shut during the day,' or of taking 'their flight or shoot at twilight.' Chas. Knight, in his recent edition of Shakspeare, 'inclines to think it equivalent to cockroost time, the hour at which the cock goes to rest.' Unfortunately for this last conjecture, the cock referred to is a bird of crepuscular habits, that sleeps by day and flies by night. My friend the learned serjeant is more correct in his natural history of the bird, but I doubt whether he can show any warrant for the use of the word 'shut' or 'shoot' in the sense he assigns to them, and I suspect the woodcock is a fowl more shot at than shooting."

So far Mr. Smirke. I can, however, supply the required warrant for the serjeant's second meaning, *i. e.* *flight*. The gunners on the river

Ouse and the West Norfolk fens call the time when wildfowl take their evening flight "*shut-sele*" or "*shotsle*." Sele is the A.-S. sæl, season; and wheat-sowing, barley-sowing, hay-harvest, &c. are called in Norfolk "wheatsele," "barleysele," "haysele," &c. The flight of the woodcock I have frequently heard gamekeepers describe as "scudding." I once heard this term in Pembrokeshire and several times in Norfolk.

Without doubt the surname Cockshott or Cockshut came from the first of the name living near or keeping a "volatile woodcoecorum" for catching "gallos silvestres." E. G. R.

The following extracts from Allies' *Antiquities and Folk-Lore of Worcestershire* (2nd ed. pp. 283—4.) will probably be interesting to JAYDEE:—

"In the parish of Great Malvern there are. . . Cockshoot, Cockshute, or Cockshut Orchard, Lane, and Farm, at the Link. . . It is said that the name 'Cock-shoot' probably designates the place where springs or nets were set to catch woodcocks\*; and that the syllable 'shoot' means the hole or gap in the bank or hedge through which the woodcocks either ran or fled into the spring or net. Now it must be observed that the springs of water from North Malvern Hill run by the spot in question, and it was a very likely place in days of yore to be frequented by woodcocks. Still, however, spouts or cocks for water-shoots, *vulgo* shuts†, at the bottom of hills, banks, or slopes, may possibly have given rise to some of the names in question; for instance, there is Cockshute, by Dormston Hill; Cockshoot Hill, in Hadsor, near Droitwich; Cockshut‡ Hill, in Lulsley; and Cockshoot Hill, at Shelsley Beauchamp. But, as these localities, even if they have or had spouts, would be equally favourable for woodcocks, it is probable that the first-mentioned derivation is, in some such cases, the primary one; and, when Shakspeare speaks of a 'Cockshut time'§, he probably refers to the twilight, when woodcocks|| run or fly out of the covers, and were caught at the shoots in the springs or nets."

The "Cockshoot Hill" (and wood) at Shelsley Beauchamp, Worcestershire, is on the boundary of Lord Ward's Witely estate; and, curiously enough, on the boundary of his Himley estate (Staffordshire), there is a second Cockshoot Hill, and wood, distant twenty miles from the former.

Near to Ellesmere, in Shropshire, is a chapelry, called Cockshut. CUTHBERT BEDE.

\* See the *Journal of the Archaeological Institute*, vol. v. pp. 118. to 121.

† The peasantry call those channels made to carry rain-water off ploughed lands "land shuts," and natural rills "water-shuts." Thus a spring with a spout at the foot of a hill or slope would, in common language, be a "cockshut." There is one on the side of the Malvern road, just above Cockshut Farm.

‡ Cockshut is also a personal name. See Nichols's *History of Leicestershire*, vol. iv. part 2., p. 524.

§ Richard III., Act V., Scene 3.

|| Almost all classes in the country, when speaking of woodcocks, scarcely ever use the prefix.



### Replies to Minor Queries.

*Cawood's Bible* (2<sup>nd</sup> S. vi. 30. 380.) — The title-page to my copy of Cawood's Bible, small 4to., 1561, has a border with Cawood's mark, the same as to the third part and to the Apocrypha. The date is also at the end of the table. Mr. Harris called on me some years ago with the first sheets of a Bible which he was anxious to identify. The Bible was I believe imperfect, and the property of a nobleman, sent to him to be completed for the binder; but we were unable to identify the edition. I hope that our friend FRANCIS FRY will carry his researches much farther than "in unravelling mixed editions," and enlighten the public by tracing the progressive improvements in the translation of the inspired volume into English.

GEORGE OFFOR.

Hackney.

*Remains of Wimbledon and the Story of a Romaner* (2<sup>nd</sup> S. v. 235.) — I cannot at present say who was the person satirised, or what gave rise to the publication, but I may be permitted to state that the author of the same was Benjamin Bell, surgeon in this city, and that the etchings which embellish the volume were done by himself. Mr. C. K. Sharpe had no hand in the matter. Dr. Bell, if I mistake not, died many years ago.

T. G. S.

Edinburgh.

*Wesley's Hymns set to Music by Handel* (2<sup>nd</sup> S. vi. 373.) — I have a copy of the music referred to in this Query. It was published in 1826 by Samuel Wesley, the great organist, son of the Rev. Charles Wesley. The title-page is as follows: —

"*The Fitzwilliam Music never published. Three Hymns, the words by the late Rev. Charles Wesley, A.M., of Christ Church College, Oxon., and set to music by George Frederick Handel, faithfully transcribed from his autograph in the Library of the Fitzwilliam Museum, Cambridge, by Samuel Wesley, and now very respectfully presented to the Wesleyan Society at Large.* [Signed] S. Wesley. Ent. at Sta. Hall, Price 1s. 6d. To be had of Mr. S. Wesley, No. 16. Euston Street, Euston Square, and at the Royal Harmonic Institution, Regent Street."

In the *Wesleyan Magazine* for 1826, p. 817. there is a letter from Mr. Samuel Wesley containing an account of the discovery of the MS., and there is also given the substance of a note from Miss Wesley as to the intimacy between Handel and Mr. and Mrs. Rich, and between the latter and Mr. and Mrs. Charles Wesley.

The hymns set are "Sinners obey the gospel word," "O Love divine, how sweet thou art," and "Rejoice, the Lord is King;" and the form of the music is that of an air with accompaniment for the pianoforte or organ. The first and third will be found in *Mercer's Hymn Book*, arranged in short-score for four voices; the one being called *Cantons*, and the other *Handel's 148th*. The harmonics

of both, and the melody of the latter, are slightly altered. Mr. Mercer appears to have got them from Havergal's *Collection*. DAVID GAM.

### *Plato on Spirits* (2<sup>nd</sup> S. v. 148.) —

"Βέλτιον οὖν οἱ τὰ περὶ τὸν Τυφῶνα καὶ Ὅσιριν καὶ Ἰσιν ἱστοροῦμενα, μᾶτε θεῶν παθήματα, μᾶτε ἀνθρώπων, ἀλλὰ δαιμόνων μεγάλων εἶναι νομίζοντες, οὓς καὶ Πλάτων καὶ Πυθαγόρας, καὶ Ξενοκράτης καὶ Χρυσίππος, ἐπόμενοι τοῖς παλαιοῖς θεολόγοις, ἐρρωμενεστέροις μὲν ἀνθρώπων γεγονέναι λέγουσι, καὶ πολλὰ τῇ δυνάμει τὴν φύσιν ὑπερφόρητοις ἡμῶν, τὸ δὲ θεῶν οὐκ ἀμύγες οὐδ' ἀκρατον ἔχοντας, ἀλλὰ καὶ ψυχῆς φύσει καὶ σώματος αἰσθήσει συνεκλιχῶς ἡδὸν δεχομένην, καὶ πόνον καὶ ὅσα ταῦται ἐγγεγόμενα ταῖς μεταβολαῖς πάθῃ, τοὺς μὲν μᾶλλον, τοὺς δὲ ἥττον ἐπιταράττει· γίνονται γὰρ ὡς ἐν ἀνθρώποις, καὶ δαίμοσιν, ἀρετῇ διαφορά καὶ κακίας," — Plutarchus, *De Iside et Osiride*, c. xv., ed. Wyttienbach, Oxon, 1796, iii. 478. See also xiii. 205. n. D., and 208. n. B.

Garrick Club.

FITZTHOPKINS.

*Guercino's Aurora* (2<sup>nd</sup> S. vi. 287.) — about the original of which Mr. GUTHCH would be glad to know, is not an oil-painting, but a large fresco, at Rome, done on the ceiling of one of the halls in the casino standing in the Villa Ludovisi. The owners of this beautiful place, the Princes of Piombino, have for many years formed the unenviable sole exception to that Roman, or, to speak more truly, that Italian kindness which, with such graceful readiness, throws wide open to all comers the door of every room or garden that holds a work of art: thousands have there been, as well inhabitants of Rome as travellers thither, who never could catch a glimpse of any of those many art-treasures churlishly imprisoned within the gates of the ungenial Piombino Villa Ludovisi. D. ROCK.

*Perham, Sussex* (2<sup>nd</sup> S. vi. 69.) — No doubt this is Parham, near Arundel. R. C. W.

*Age of Tropical Trees* (2<sup>nd</sup> S. vi. 325.) — Only one ring of ligneous matter is deposited each year, even in tropical climates, there being only one period of rest analogous to our winter. The number of concentric rings which appear when the tree is cut across is not a sure criterion of age under all circumstances. In endogens the rings are altogether wanting. J. M. B.

"*Gallows taken down about London, 1554.*" (2<sup>nd</sup> S. vi. 314. 465.) — Verily "N. & Q." not only furnish much valuable information in answer to literary inquiries, but revive reminiscences of "auld lang syne," and bring together forgotten friends. A gentleman at Cork, who, forty years ago, was on pleasant friendly terms with me, has sent a satisfactory answer to the Query, Why, on "the iiij daie of June, 1554, was taken downe all the Gallows that were aboute London?" He refers me to the *Diary of Henry Machin*, printed for the Camden Society, who states that forty-six poor creatures implicated in Wyatt's rebellion were hanged upon twenty-four gallows; ten upon the gates, and fourteen in the city and borough.



"1554. The iiij day of Junii wasse all the galoes in London plokýd donè on all places." The same day preparations commenced to receive "the prynce of Spayne commyng in." Mary, who anticipated hanging round the neck of her husband Philip II., did not consider twenty-four gallows a pleasing addition to the wedding procession.

GEORGE OFFOR.

*John Lackland.*—Your correspondent, T. A. PICTON, says (2nd S. vi. 314.): "We know that King John, after his defeat and humiliation, acquired the sobriquet of 'Sans-terre' or 'Lackland.'" On what authority does this statement rest? I have not Matthew Paris to refer to; but, if I am not mistaken, he gives a very different account. At all events, Sandford, in his *Genealogical History* (p. 81.), tells us that John's father, Henry II., was wont jestingly to call him "Sans-terre," or "Lack-land;" large provisions having been made for his brethren, and nothing seeming to be left for him.

MELETES.

*Pillory* (2nd S. vi. 245.)—I saw the pillory at Colleshill, Warwickshire, about three years ago. It was then entire, but a good deal out of repair; but I am informed by an inhabitant that, upon the occasion of a man being put in the stocks, which are attached to the bottom of the pillory, about two years ago the whole was repaired by the authorities. It stands at the back of the market-house in the little square between that building and the church. Although acquainted with a large number of English towns and villages this is the only pillory I remember ever to have seen.

N. J. A.

*Forty Days' Rain* (2nd S. vi. 328.)—The saying is applied at Rome to any day within the octave of the Feast (Aug. 24) of St. Bartholomew the Apostle.

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### Notices to Correspondents.

In consequence of the length of some of the articles in the present number we have been compelled to omit Mr. Foss New Chancellor of the Reiga of Henry II.: Mr. P. Thompson on Feuchan's Complete Gentleman; Dr. Rock on Separation of Sexes in Churches, and other papers of interest, together with our usual NOTES ON BOOKS.

CENTURION will find what he desires in Sandys's Christmas Carols, and Chappell's Music of the Olden Time.

H. A.'s article has been unavoidably postponed until next week.

H. S. L. Gorton's Biographical Dictionary in four vols., or the Biographie Universelle.

W. D. (Oxford.) Is thanked. We hope to effect the desired change.

ANON. Froissart's Chronicles, 4 vols. 8vo. 1814-1816, is simply a reprint of the translation by John Boucher, Lord Berners, with the obsolete words modernised. There is no Index to it.

ALFRED T. LEE. The literary blunder has been already noticed in "N. & Q." 1st S. x. 459.; xi. 410.

H. S. BLINK. The contrivance for ascertaining the orientation of churches is noticed in 2nd S. v. 378. 500.

T. MORING. It is quite true that Dr. John Barkham, or Barcham, Dean of Bocking, was the author of Guilliam's Heraldry. Consult Nicol-son's Historical Libraries; Wood's Athenæ Oxon., by Bliss, ii. 297-299., iii. 361.; Moule's Biblioth. Herald., and Eryng's Consular Literaria.

ERRATA.—2nd S. vi. 373. col. i. l. 35. "desirable" read "durable." 2nd S. vi. p. 337. col. i. l. 14. for "moss" read "mope."

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LONDON, SATURDAY, NOVEMBER 20. 1858.

## Notes.

## INEDITED LETTERS OF SHELLEY.

The subjoined letters of the Poet Shelley may not be unacceptable to you, copied from the originals in my possession; they appear to have been unknown to his biographers.

PHILIP H. HOWARD.

Corby Castle, 6th Nov. 1858.

*Percy Bysshe Shelley, Esq., to Charles Duke of Norfolk.*

"York, October 28, 1811.

"Mr. Stickland's, Blake Street.

"My Lord Duke,

"As I experienced from you such an undeserved instance of friendly interposition in the Spring, as I am well aware how much my Father is influenced by the mediation of a third person, and as I know none to whom I could apply with greater hopes of success than to yourself, I take the liberty of soliciting the interference of your Grace with my father in my behalf. You have probably heard of my marriage. I am sorry to say that it has exasperated my Father to a great degree, surely greater than is consistent with justice, for he has not only withheld the means of subsistence which his former conduct and my habits of life taught me to expect as reasonable and proper, but has even refused to render me any, the slightest assistance. He referred me on application to a Mr. Whitton, whose answer to my letter vaguely complained of the disrespectfulness of mine to my father. These letters were calculated to make his considerations of my proceedings less severe. My situation is consequently most unpleasant: under these circumstances I request your Grace to convince my father of the severity of his conduct, to persuade him that my offence is not of the heinous nature that he considers it, to induce him to allow me a sufficient income to live with tolerable comfort. I am also particularly anxious to defend Mr. Medwin from any accusations of aiding and assisting me, which my father may bring against him. I am convinced that a statement of plain truth on this head will remove any prejudice against Mr. M. from the mind of your Grace. That he did lend me £25 when I left Field Place is most true. But it is equally true that he was ignorant of my intentions; that he was ignorant of the purposes to which I was about to apply the money; that he expressed his regret that he had unknowingly been instrumental in my schemes, and that he declined lending me an additional sum when he was aware of them. I apologize for thus trespassing upon your goodness, and conclude by expressing my hopes of your

compliance with my request, of the consequent success, and of subscribing myself

"Your Grace"

"Very obliged hum. Ser<sup>t</sup>."

"PERCY BYSSHE SHELLEY.

"His Grace the Duke of Norfolk,

"St. James's Square, London."

[Post mark, Oct. 30, 1811.]

*Sir Timothy Shelley, Bart. to his Son.*

"Miller's Hotel, 26th May, 1813.

"My dear Boy,

"I am sorry to find by the contents of your letter of yesterday that I was mistaken in the conclusion I drew from your former letter, in which you assur'd me a change had taken place in some of the most unfavorable Traits of your Character, as what regards your avow'd opinions are in my Judgment the most material parts of Character requiring amendment; and as you now avow there is no change effected in them, I must decline all further Communication, or any Personal Interview, untill that shall be Effected, and I desire you will consider this as my final answer to any thing you may have to offer.

"If that Conclusion had not operated on my mind to give this answer, I desire you also to understand that I should not have received any Communication but through His Grace the Duke of Norfolk, as I know his exalted mind will protect me at the moment and with the World.

"I beg to return all usual remembrance.

"I am y<sup>r</sup> Affect<sup>o</sup> Father,

"T. SHELLEY."

[No endorsement.]

The above seems to have been enclosed in the following:—

*Percy Bysshe Shelley, Esq., to Charles Duke of Norfolk.*

"My Lord Duke,

"I sincerely regret that any part of your valuable time should have been occupied in the vain and impossible task of reconciling myself and my father. Allow me however to express my warmest gratitude for the interest you have so kindly taken in my concerns, which have thus unexpectedly terminated in disunion and disappointment.

"I was prepared to make to my father every reasonable concession, but I am not so degraded and miserable a slave, as publicly to disavow an opinion which I believe to be true. Every man of common sense must plainly see that a sudden renunciation of sentiments seriously taken up is as unfortunate a test of intellectual uprightness as can possibly be devised. I take the liberty of enclosing my father's letter for your Grace's inspection. I repeat what I have said from the commencement of this negociation, in which private communications from my father first induced



me to engage, that I am willing to concede anything that is reasonable, anything that does not involve a compromise of that self-esteem without which life would be a burthen and disgrace.

"Permit me to repeat the unalterable recollection I cherish of your kindness, and to remain,

"My Lord Duke,  
"Your very faithful ob<sup>t</sup> Serv<sup>t</sup>,  
"PERCY BYSSHE SHELLEY.

"Coke's Hotel, Albemarle Street,  
"Friday Morning.

[No other date; not sent  
through the post.]

"His Grace the Duke of Norfolk,  
"Norfolk House."

#### SUMMARY OF THE DECALOGUE.

The following Latin summary of the Decalogue comprised in three distichs will probably interest biblical readers. It is appended to a *Paraphrase of the Psalms* by Arthur Johnston, a Scotch physician of the sixteenth century. The annotator of his sacred poems remarks that, though the author's writings were distinguished for perspicuous brevity, he seems here, in a manner, to have excelled himself, and adds, "*Nec satis mirandum quâ arte, quove ingenii acumine summam Decalogi, in tribus hisce distichis, complecti potuit.*" If in the English version subjoined I have succeeded in showing that the merit of compression claimed for our author is not altogether unattainable in our own language, and in terms proximate to Bible phraseology, it is all I have attempted: the stern oracular character of the matter scarcely admits of poetic beauty or the indulgence of fancy.

#### "Decalogus.

- "1. Me solum venerare Deum; 2. nec sculpe quod oras:
3. Impia nec vox sit; 4. Luce quiesce sacrâ:
5. Majores reverenter habe; 6. nec sanguine dextram infice;
7. nec sancti pollue jura tori;
8. Pura manus furti sit; 9. falsi nescia lingua;
10. Nullius optetur, verna, marita, pecus.

A. J."

#### "The Ten Commandments.

- "1. Have thou no Gods but me; 2. Nor graven type adore:
3. Take not my name in vain; 'twere guilt most sore:
4. Hallow the seventh day; 5. Thy parents honour—love:
6. No murder do; 7. Nor thou adulterer prove:
8. From theft be pure thy hands; 9. No witness false, thy word:
10. Covet of none his house, wife, maid, or herd."

J. L.

P. S. Johnston's translation of the Psalms in alternate hexameter and pentameter verse, with other sacred poems, is now rather scarce. Strahan's edition in octavo, dated 1741, beautifully printed, is now before me, nor have I ever met with one of later date; the earliest was that of 1637.

#### A NEW CHANCELLOR OF THE REIGN OF HENRY II.

Deeming it the duty of an author to communicate at the earliest period to the purchasers of his work any important addition to the facts he has stated, or any correction of an error into which he has fallen, allow me to take advantage of the useful pages of "N. & Q." to add one more name, hitherto unnoticed, to the incomplete list of Chancellors of King Henry II.

It appears from the undoubted authority of the contemporaneous writer, Benedict of Peterborough, that Geoffrey, Provost of Beverley, who, according to Leland, was Chancellor to the king's son when joined with his father in the government, became also Chancellor of England, and that the office was purchased for him by his uncle Roger, Archbishop of York, for the sum of 11,000 marks of silver.

The following is the passage of the annalist. Speaking of Adam de Chircheduna under the year 1176, he calls him—

"Clericus Rogeri Eboracensis Archiepiscopi, qui vicem Cancellarii in curia juvenis regis gerebat, loco Gaufridi, Præpositi Beverlaci (ad cujus opus predictus Eboracensis Archiepiscopus cancellariam Angliæ emerat pro undecim millibus marcis argenti.)"

No account is given of the receiver of the money, whether by Geoffrey's predecessor for his retirement, or by the King himself for the place.

I have not met with any record that bears the name of Geoffrey as Chancellor: but this may be accounted for by the fact, related by Leland, that he perished by shipwreck between England and Normandy in the same year. (See *Benedict of Peterborough*, i. 149., ed. Hearne, 1735, and *Leland's Collect.* i. 162. 288.)

The possessors of my volumes will therefore be good enough to insert Geoffrey, Provost of Beverley, as Chancellor between Ralph de Warneville and Geoffrey Plantagenet, in p. 164. of my first volume: and I shall feel particularly grateful to any of your correspondents who will be kind enough to give me farther particulars relative to this newly-discovered Chancellor. EDWARD FOSS.

Churchill House, Dover.

#### HENRY PEACHAM'S "COMPLETE GENTLEMAN."

In turning over the third edition of this work (London, 1661, 4to.), I find the following passages; of some of which I should be glad to receive an explanation, and the others may perhaps interest a portion of your readers.

In the first page the author alludes to the "whale" and "wirl-pool" as being first among fishes, and the "pomroy" and "queen-apple" as most admired and esteemed among fruits. What fish was known at that time as the *wirl-pool*, and what fruits as the *pomroy* and *queen-apple*?



At p. 54. the author says: "if our common writers have any wit at all, they set it like velvet before; though the back (like a bankrupt's doublet) be but of buckram or *poldavy*." What was *poldavy*?

*Seneca an English Landholder*.—At p. 52. the author says:

"Some state that about the beginning of Nero's reign, SENECA came over here into Britain; but most certain it is, he had divers lands bestowed on him here in England, and those supposed to have lain in Essex, near to Camalodunum, now Maldon."

What authority is there for these assertions?

*Drawing Materials 200 Years ago*.—There were then no pencils of black lead encased in wood; but instead thereof, lead in long round slips, which were used by being "sharpened finely, and put fast into quills." "Sallow coals" were "sharpened upon the ends, being more blew and finely grained than the other coals, and smooth, being broken, like satten," were also used as pencils. Was this charcoal made from the wood of the willow, or *Salix cinerea*?

The "crumbs of fine manchet, or white bread," were used "to rub out the marks of lead or coal."

Brushes (for water-colour drawing) appear to have been unknown, and pupils are directed—

"to take a broom stalk about the bignesse of a spoon-handle, and cut it even at the end; when you have done, chew it between your teeth, till it be fine and grow hairy at the end like a pencil: but I care not how little you use them, because your pen shall do better, and show more art."

"About twenty or thirty drawing pens should always be kept, made of Raven's or Goose quills. Your raven quills are the best of all, to write fair or shadow fine; your goose quills for the bigger or ruder lines."

The dry colours were made up into pastils like the modern crayons. The colours were "ground with strong wort, and rowled up into long rowls like pencils, and dried in the sun; some put hereto a little new milk." Such were Henry Peacham's directions to his pupils circa 1660.

*Arms of the Kingdoms of Christendom in 1661*.—Peacham enumerates the following:—

"Those of the Emperor of Germany, the Kings of the Romans, and of Hungary, Polonia, and Bohemia, and of the kingdoms of Arragon, Slavonia, Suevia, Dalmatia, Moravia, Castile, France, England, Navarre, Scotland, Sicily, Denmark, Portugal, Leon, Ireland, Toledo, Naples, Galicia, Grenada, and Norway."

It would appear from this list, that the names of half the present kingdoms of Europe were either then unknown, had not any arms assigned, or were not considered to be within the pale of Christendom. The author says:—

"The Armes of every kingdom in Christendome are about five-and-twenty in number, if you count those kingdomes in SPAIN, Leon, Arragon, Castile, and the rest."

The inference from this is, that *Spain* had not

at that time any national coat of arms as one united kingdom.

*A Tapster's Dress in 1661*.—

"I have myself met an ordinary tapster in his silk stockings, garters deep fringed with gold lace, the rest of his apparell suteable. With cloak lined with velvet, and who took it in some scorn I should take the wall of him as I went along the street."—See p. 428.

PISHEY THOMPSON.

Stoke Newington.

#### BACON'S ESSAYS.

(Continued from 2nd S. v. 421.)

I send a few additional Notes:—

I. "A mixture of a *Lie* doth ever add Pleasure. Doth any man doubt, that if there were taken out of Men's minds vain Opinions, flattering Hopes, false Valuations, Imaginations as one would, and the like; but it would leave the Minds of a number of Men poor shrunken things, full of Melancholy and Indisposition, and unpleasing to themselves? One of the Fathers, in great severity, called Poesy, *Vinum Demonum*; because it filleth the Imagination, and yet it is but with the Shadow of a *Lie*."—Essay I. p. 2.

The above reminds one of Touchstone's account of "the truest Poetry," which he declares to be "the most feigning." Poetry seems to have been formerly synonymous with Fable and Invention. Thus Plutarch, in his treatise on reading the Poets, says that while the young are not to be debarred from them, they are to be cautioned against such parts as may have bad effects; and are first to be prepossessed with this leading principle, that Poetry is false and fabulous. We sometimes find in old writers a confusion (if not in thought, at least in word) between Fiction and Falsehood, Lies and Delusions. The following lines on the Pleasures of Fancy and Fiction are "imitated from Voltaire":—

"O the happy, happy season,  
Ere bright Fancy bent to Reason;  
When the spirit of our Stories  
Filled the mind with unseen glories;  
Told of Creatures of the Air,  
Spirits, Fairies, Goblins rare,  
Guarding Man with tenderest care;  
When before the blazing hearth,  
Listening to the tale of mirth,  
Sons and daughters, mother, sire,  
Neighbours all drew round the fire;  
Lending open ear and faith  
To what some learned gossip saith!  
But the Fays and all are gone,  
Reason, Reason, reigns alone;  
Every grace and charm is fled,  
All by dulness banished;  
Thus we ponder slow and sad;  
After Truth the world is mad;  
Ah! believe me, Error too  
Hath its charms, nor small, nor few."

The Pleasures of Delusion are often dwelt

\* *German Popular Stories*, Lond., 1826, vol. ii. p. iv.

[\* See "N. & Q." 1st S. xi. 266. 333. 475.]



on by Norris of Bemerton. Thus, in his poem called *The Grant* :—

"What bliss do we oft to Delusion owe?  
What would not still be cheated so?  
Opinion 's an ingredient  
That goes so far to make up true Content,  
That even a Dream of Happiness  
With real Joy the Soul does bless;  
Let me but always dream of this,  
And I will envy none their waking Bliss."

Again, in his poem *Against Knowledge* :—

"Our Joys, like Tricks, do all on Cheats depend,  
And when once known, are at an end.  
Happy and Wise, two blessings are  
Which meet not in this mortal sphere;  
Let me be ignorant below,  
And when I've solid good, then let me know."

See also his "Idea of Happiness;" and cf. Pascal's *Thoughts on the Vanity, Weakness, and Misery of Man*.

II. "Æsop's Damsel, turned from a Cat to a Woman."  
—xxxviii. 148.

In the Rev. Thos. James's charming edition of *Æsop's Fables* (London, 1852), the above is given at p. 139. under the title of "Venus and the Cat." See also L'Estrange's *Æsop*, p. 61. Fab. 61.

III. "He that builds a fair House upon an ill Seat committeth himself to Prison. . . . Neither is it ill *Air* only that maketh an ill Seat; but ill Ways, ill Markets; and, if you will consult with *Momus*, ill *Neighbours*."—xliv. 167.

As Lord Bacon's allusion here has been misunderstood by some editors, and as he refers to the same Fable in his *Advancement of Learning*, it may be well to subjoin it. The Fable of "Jupiter, Neptune, Minerva, and Momus," is as follows :—

"Jupiter, Neptune, and Minerva (as the story goes) once contended which of them should make the most perfect thing. Jupiter made a Man; Pallas made a House; and Neptune made a Bull; and Momus—for he had not yet been turned out of Olympus—was chosen judge to decide which production had the greatest merit. He began by finding fault with the Bull, because his horns were not below his eyes, so that he might see when he butted with them. Next he found fault with the Man, because there was no *Window in his breast*, that all might see his inward thoughts and feelings. And lastly he found fault with the House, because it had no wheels to enable its inhabitants to remove from bad Neighbours. But Jupiter forthwith drove the critic out of Heaven, telling him that a fault-finder could never be pleased, and that it was time to criticise the works of others when he had done some good thing himself."

In the *Advancement of Learning*, Bacon advises :—

"That we procure to ourselves, as far as possible, the *Window* once required by Momus, who, seeing so many corners and recesses in the structure of the Human Heart, found fault that it should want a Window, through which those dark and crooked turnings might be viewed."—B. viii. ch. ii. § xxxiv., Devey's edit., p. 320.

IV. "Like the dust of a *Bent*."—xlvi. 175.

In the 8th edition of Johnson's *Dict.* (London,

1799), "*BENT*" is defined as "a stalk of grass, called *bent-grass*." Bacon and Peacham are quoted, also the following lines of Drayton :—

"His spear, a *Bent* both stiff and strong,  
And well near of two inches long"

But *bent* not only signifies "a stalk of grass," as Bacon uses it, but also *wild fields where bents and long grass grow*. Thus in the ballad of *Chevy Chase*, stan. 28., in the line—

"Yet bides Erle Douglas on the *bent*,"

"the bent" may either mean the long grass or the field itself.

V. "It is not good to look too long upon these turning Wheels of Vicissitude, lest we become giddy. As for the Philology of them, that is but a Circle of Tales, and therefore not fit for this writing."—lviii. 219.

There is a Revolution and Ananthesis of History as of Knowledge, and this truth is well expressed by Dr. Newman in a poem in the *Lyra Apostolica*, entitled "Faith against Sight," with the motto, "As it was in the days of Lot, so shall it be also in the days of the Son of Man :"—

"The World has Cycles in its course, when all  
That once has been, is acted o'er again :—  
Not by some fated law which need appal  
Our faith, or binds our deeds as with a chain;  
But by men's separate sins, which blended still  
The same bad round fulfil."—cxxxviii.

In one of Howell's *Familiar Letters*, addressed to Sir Kenelm Digby at Rome, and dated "Fleet, 3 March, 1646," occurs an illustrative passage (11th edit., p. 406.) :—

"There have been (since you shook hands with England) many strange things happened here, which Posterity must have a strong faith to believe; but for my part I wonder not at anything, I have seen such monstrous things. You know there is nothing that can be casual, there is no success good or bad, but is contingent to Man some time or other; nor are there any Contingencies, Present or Future, but they have their Parallels from time Past. For the great Wheel of Fortune, upon whose Rim (as the twelve Signs upon the Zodiac) all worldly Chances are embossed, turned round perpetually; and the Spokes of that Wheel, which point of all Human Actions, return exactly to the same place after such a time of Revolution: which makes me little marvel at any of the strange traverses of these distracted times, in regard there hath been the like, or such like, formerly. If the Liturgy is now suppressed, the Missal and the Roman Breviary were used so a hundred years since. If Crosses, Church-windows, Organs and Fonts, are now battered down, I little wonder at it; for Chapels, Monasteries, Hermitages, Nunneries, and other Religious Houses, were used so in the time of old King Henry. If Bishops and Deans are now in danger to be demolished, I little wonder at it; for Abbots, Priors, and the Pope himself had that fortune here an age since. . . . You know better than I, that all Events, good or bad, come from the all-disposing high Deity of Heaven: *If good, He produceth them; if bad, He permits them*. He is the Pilot that sits at the stern, and steers the great Vessel of the World, and we must not presume to direct Him in His Course, for He understands the use of the Compass better than we. He commands also the Winds and the Weather; and after a Storm He never fails to send us a Calm,



and to recompense ill times with better, if we can live to see them; which I pray you may do, whatsoever becomes of  
Your still most faithful  
humble Servitor, J. H.

"Fleet, 8 Mar. 1646."

My query still remains unanswered: What is "the Philology of the Wheels of Vicissitude that is but a Circle of Tales?" EIRIONNACH.

### Minor Notes.

*Arms of Isle of Man on Etruscan Vase.*—You may find space in "N. & Q.," perhaps, for the stray fact that, in the Museum of Antiquities at Rouen, there is an Etruscan vase on which occurs a device curiously resembling the armorial bearings of the Isle of Man, which are "Gules, three armed legs, proper." It occurs on the shield of the principal figure, which is that of a warrior stricken down by an armed divinity. There are some Greek and other characters about it, among which I could only decypher the word AOENAIΛ.

I was informed that the vase is genuine, but upon that point can express no opinion.

The legs on the base are not *armed*, but otherwise there is, I think, no sensible difference from the Manx type. TOURIST.

*Confessor of the Royal Household.*—A question has been raised in *The Globe* newspaper respecting this office, which was held, when Geo. III. was king, by a Dr. David W. Morgan. (*Globe*, Nov. 10, 1858, p. 3. col. 1.) Information on this subject will be found in "N. & Q." 1<sup>st</sup> S. x. 9. (No. for July 1, 1854.) T. B.

*Pope and Francis Quarles.*—Pope was the author of the well-known couplet:

"Know then thyself, presume not God to scan;  
The proper study of mankind is man."

In reading Francis Quarles's *Hieroglyphics of the Life of Man*, I was struck with the remarkable similarity of the ideas expressed in its first two lines and those embodied by Pope in the words I have quoted above. Quarles says:

"Man is man's A, B, C. There's none that can  
Read God aright, unless he first spell man."

Of course I would not presume to accuse Pope of plagiarism, but I think the coincidence of ideas in two so different works by two so different men is curious, and worthy of a corner in "N. & Q."

G. M. G.

*A Suggestion to Dr. Gauntlett.*—Will you allow me to suggest to Dr. GAUNTLETT that he would confer a favour upon musicians in general, if he would undertake to publish those parts of the compositions of Padre Uria, Stradella, and Erba, &c., from which it appears that Handel has so largely borrowed in the construction of the

oratorio of "Israel in Egypt." (2<sup>nd</sup> S. v. 184.) If the Doctor would print them as hand-books to accompany the oratorio published by Messrs. Novello & Cocks, I have little doubt but that the reading musical public would gladly and generally avail itself of such means of judging in what instances, and how far, Handel has borrowed and worked out another man's ideas, and where he has *unceremoniously appropriated*. If the work could be brought out at as low a price as the *Hand-books*, I trust the demand would fully cover the expenses of publication. N. S. HEINEKEN.

Sidmouth.

*Poets, true Poets, are Prophets.*—Even in our own days, Coleridge prophesied of the atmospheric railroad in the *Ancient Mariner*:—

"For why drives on that ship so fast,  
Without or wave or wind?  
The air is cut away before,  
And closes from behind," &c.

Webster, rather earlier, prophesied most clearly of the present "Great Eastern," and her mishaps, in *The Devil's Law Case*:—

"Ariosto. Come, come, come,  
You gave these ships most strange, most dreadful,  
And unfortunate names, I never look'd they'd prosper.  
"Romelio. Is there any ill omen in giving names to ships?

"Ariosto. Did you not call one *The Storm's Defiance*, Another *The Scourge of the Sea*, and the third *The Great Leviathan*?

"Romelio. Very right, sir.

"Ariosto. Very devilish names  
All three of them; and surely I think  
They were cursed in their very cradles, I do mean,  
When they were upon their stocks."

Can anything be plainer? What were J. P. COLLIER and Mr. DYCE about, to let the shareholders be so cozened? Why did not the *Record* quote the passage, to bolster up its argument? What! read stage plays? Horror! and profanation! E. H. K.

### Squeries.

CANN FAMILY.

At 1<sup>st</sup> S. vii. 330. of "N. & Q.," I endeavoured, under an assumed name, to obtain some particulars of the history of this family, but without success. I now venture, in my own name, to ask the assistance of your genealogical correspondents in the solution of the following Queries, which have arisen in the course of my researches on the subject. The answers may probably not possess interest enough for the pages of "N. & Q.;" it would therefore be advisable that communications be forwarded to my private address.

The Canns were seated at Bridgnorth, county Salop, in the thirteenth century. Can anybody supply me with a pedigree of the family at or



after that period? Is Cann Hall, in the town of Bridgnorth, still existing? One or two individuals of the name represented Bridgnorth and Leominster in parliament about this time. Henry Canne was Provost of Bridgnorth in 1322.

Of what family was Thomas Canne, who was appointed by a Royal Commission, 34 Edward III., 1360, to deliver up fortresses in France? (Rymer's *Fœdera*.)

In a paper on Cheyne or Cheney family, printed in the British Archaeological Institute's *Journal*, vol. x. p. 49., the name of Cheyne is stated to have been anciently spelt De Caneto, and De Kan. What is the authority for this statement?

At Wymondham, in Norfolk, there is a family of Cann, of long continuance there. Will any friend oblige me with a pedigree of that family from its earliest known representative?

In the parish of Tamerton Foliot, Devon, there is a manor or barton called Cann barton, and a large quarry and wood, the property of Lord Morley, respectively known as Cann Quarry and Cann Wood. Whence do these places derive their names?

The Canns of Compton Greenfield, Gloucestershire, extinct baronets, derive from William Cann, Esq., Mayor of Bristol in 1648. When did he or his ancestors first settle in that city?

The Canns of Fuidge House, county Devon, signed themselves of that place early in the sixteenth century. Can they be traced in that county earlier than this date? Edmondson states in his *Heraldry* that their arms were registered in the College of Arms. If such be the case, probably their pedigree may have been entered there likewise.

The Hon. George Lionel Massey, third son of Nathaniel William, second Baron Clarina, of Elm Park, county Limerick, married on Nov. 17, 1832, Rebecca Anne, widow of John Cann, Esq. Who was this John Cann?

There is a family of McCann in Ireland. Is that a branch of the English family of Cann? and if so, when did it leave the parent stem?

Information on any of the foregoing heads will be very acceptable to  
T. HUGHES.

4. Paradise Row, Chester.

### Minor Queries.

*Cathedral Manuscripts and Records, temp. Jac. I.*—By letters of Privy Seal, dated the 30th July, 1622, King James I. directed the sum of 100l. to be paid by way of imprest towards the charges of Patrick Young, Keeper of his Majesty's Library, who was "appointed by his Majesty to make search in all his Majesty's Cathedral churches within his realme of England, for all old manuscripts and ancient recordes, and bring an inven-

torie of them to his Majestie." Is it known what was the result of this commission? Did it lead to any books or manuscripts being transferred from the cathedral libraries to the royal collection? Or is there any trace of the "inventorie" which Patrick Young was to prepare? J. G. N.

*Anointing at Coronations.*—Gwillim, in his *Display of Heraldry*, speaks of the anointing and crowning of the kings of England, as being rites bestowed upon them, and also on the kings of France, Sicily, and Jerusalem, to the exclusion of the sovereigns of Spain, Portugal, Arragon, Navarre, and many others.

The first occasion on which mention is made of the use of oil for a sacred purpose occurs Gen. xxviii. 13., when Jacob, after the vision of angels, &c., "Set up a pillar, and poured oil on the top of it, and called the name of the place Beth-el." The very particular directions given for the composition of the consecrated oil to be used in anointing the sacred vessels, as well as Aaron and his sons, may lead us to suppose that this rite was not an established usage before the time of Moses (Exod. xlvi. 41.); but that the anointing of kings was a custom prior to the time of Saul appears probable from the way in which he is always spoken of as "the Lord's anointed" as an understood thing, and, therefore, probably in use among the heathen nations. To this day the kings of Siam and Ava have lustral water poured on their heads at their enthronisation; but I do not know whether this is a universal oriental custom, and I shall feel obliged by any information on the subject; and also, whether any ceremony of the sort, either with oil or water, is performed upon any Christian priests, abbots, or bishops? And whether the consecrated oil is poured on the heads of the Emperors of Russia and Austria? M. G.

Warwickshire.

*Dr. Percy, Bishop of Dromore.*—In a note at p. 219., in his *Feudal and Military Antiquities of Northumberland*, recently published, Mr. Hartsborne states positively that the Bp. of Dromore "was in no way allied to the noble family of the Percies, having been born of low parentage in the Cartway at Bridgenorth." Is this statement correct? I have a pedigree (said to be copied from one in the collections of Sir Thomas Banks, author of the *Dormant Peerage*), tracing the bishop's descent from Sir Ralph Percy (younger son of Henry, the second Earl of Northumberland, by the Lady Eleanor Neville), who was slain at Hedgeley Moor, 25 April, 1464.

I have also a note to the effect that in a sheet pedigree of the Earls of Northumberland, which he printed about 1795, Dr. Percy inserted that descent, which he had previously suggested in Nash's *History of Worcestershire*, vol. ii. p. 318.

E. H. A.



*Woodhouse Family of Aymstrey and Aramston (King's Cople), Herefordshire.*—Note from *Gentleman's Mag.*, Aug. 1792:—John Woodhouse died at Yatton Court; he left a brother and two or three sons. The name of his brother, who was a barrister-at-law (as he himself was for more than thirty years, and particularly engaged in the London Hospital affairs). A pedigree of the whole or any part of his family, would much oblige.

J. F. C.

*Spynie Palace.*—Can any of your readers give me any particulars regarding Spynie Palace, in Morayshire? The derivation of the name Spynie, and also of Lossie, the name of the river which runs past Elgin? I am also desirous of information as to the founding and founders of the palace. Whether it was originally founded by the Celts or Picts? and if so, what the evidences? Whether there was a village on the southern shore of the Loch? and if so, what the character of the houses, and when did it fall into decay? and whether the Danes had a settlement there?

There is a belief in the neighbourhood that Queen Mary slept a night in the palace. Is there any ground for such belief? And, generally, where can I find the best description of, and the most minute details regarding this ancient stronghold of the Moriffs?

ALBYN.

Edinburgh.

*"Ancient Devotional Poetry."*—About twelve years ago an interesting volume with this title was published by the Religious Tract Society, being the reprint of a small vellum manuscript of the sixteenth or seventeenth centuries. It stood No. 186. in the Sale Catalogue of Mr. Bright's MSS.; and at the period above named was in the possession of the late George Stokes, Esq., who sought the assistance of various literary gentlemen to ascertain the name of the author or authors of the short poems which formed the collection. No one, however, at that time could suggest this, or recognise the poems as having before appeared in print. Have the researches of the last few years thrown any light upon this subject?

S. M. S.

*Was there an Irish Alphabet antè St. Patrick?*—This is an interesting question, which probably some of the Irish readers of "N. & Q." will answer.

The Ogham character, which is of very great antiquity, may afford a presumption that another system of letters coexisted with it; or it may itself have developed into another system of greater facility and expansion: and the Roman cursive hand, which is the alphabet used in all existing Irish MSS. (as it is in the Anglo-Saxon MSS.), may, for all that is known, have been introduced into Ireland through its continental relations antè St. Patrick.

Mr. Webb, in his *Antiquities of Ireland* (p. 104.), observes:—

"The old Irish character may have been superseded through the influence of the clergy, to whom that used by the Romans would have been more acceptable. But the general use of these foreign elements is no sufficient proof that characters peculiar to the Irish never existed."

Irish poems and records of great antiquity are averred to exist;—in fact, their contents are published, as we know. But their authenticity and their date are conditioned upon the existence of a contemporaneous alphabet that would fix and detain their evanescence. For a perpetuation of such compositions *ex ore* is simply impossible, and the assertion is ridiculous.

It is, however, highly probable, *à priori*, that such a native alphabet did exist; and was the means, as of fixing, so of transmitting, the events of an early age, and the beautiful thoughts of its poets. For none now contests that Ireland enjoyed, even in its primæval period, a state of native and unborrowed art and civilisation which Rome never gave by reflection or contact, and never enforced by her arms, but which was the developed product of Ireland's own Indo-Germanic traditions, brought by her from the original seat (wheresoever that was) of the greatest of the human families.

H. C. C.

*Cooté Family.*—Blomefield says (*Norfolk*, 1739, vol. i. fo. 163. n. i), "Mr. Martin of Palgrave hath the most beautiful pedigree of this family that I ever saw. Mr. Neve's Collections relating to it are very large." Where, and how, may either of these be seen? I should like to see a reply to a former Query respecting this family (1<sup>st</sup> S. xii. 185.).

ACHE.

*Coleridge on "Hooker's Definition of Law."*—

"That which doth assign unto each thing the kind—that which doth moderate the force and power—that which doth appoint the form and measure of working—the same we term law."—*Eccles. Polity*, b. i. c. 2.

In the 3rd volume of Coleridge's *Literary Remains* (p. 29.), this definition of law is censured, and, I think, unjustly, as "asserting the antecedence of a thing to 'its kind,'—that is, to its essential characters." Coleridge affirms that, "literally and grammatically" interpreted, Hooker's words affirm this. With all respect for this great critic on the force and meaning of terms, and fully agreeing in all his subsequent argument—as to the order in which the "creative idea" and the "phenomenal product" lie to each other—I think that he mistakes Hooker's words: that Hooker's meaning is identical with his own, and that we owe a very interesting note of Coleridge's to a piece of *ultra-critical* nicety on his part. May I refer some of your acute readers to the passage in the *Literary Remains* for their judgment and opinion?

A. B. R.

Belmont.



*Rabbinical Query.*—In the *Travels of Benjamin of Tudela* (p. 82., Bohn's edit.) the author says,—

"The Samaritans do not possess the three letters He, Cheth, and Ain; the He of the name of our father Abraham; and they have no glory, the Cheth of the name of our father Isaac, in consequence of which they are devoid of piety; the Ain of the name of Jacob, for they want humility. Instead of these letters they always put an Aleph," &c.

In a note the editor says,—

"Modern critics and travellers appear to confirm this statement relating to the peculiar pronunciation of the three letters by the Samaritans."

I conjecture that Benjamin here refers to David Kimchi's note on Haggai i. 8., where the Chetibh has omitted the letter He in the word *אֶכְבֶּדָה*, "I will be glorified." As *He* is the Hebrew numeral letter for five, Kimchi says that this omission was to show that the second Temple would want five glorious things which were in the first, viz.: 1. the ark with the mercy seat; 2. the Shechinah; 3. Urim and Thummim; 4. Fire from Heaven; 5. The Spirit of Prophecy.

Can any similar Rabbinical notion explain Benjamin's statement of the dire consequences to the Samaritans of their want of the letters Cheth and Ain? I am aware that they are the initial letters of *חֶסֶד* (piety), and *עֲנוּיָה* (humility); but there is no He in *כְּבֹד* (glory). E. G. R.

*Pope and Dennis.*—Mr. Carruthers in his last edition of *Pope's Works* (ii. 289.), prints a letter of Dennis to Pope, of April 29, 1721, which Mr. Carruthers tells us "Pope printed in the editions of the *Dunciad* of 1729." Query, in what edition, and at what page? P. D.

*Miss Ranfang.*—

"There could be no deception in Miss Ranfang, who, being possessed of a devil, answered questions in Greek and other languages which she did not understand, and, being commanded to do an obeisance in a sentence half Latin and half Italian, obeyed the exorcists exactly. This too was done in the presence of Bishops, Lords, and Doctors of the University."

The above is from the preface to *An Account of Ghosts, Apparitions, and Possession of Devils*, Edinburgh, 1756. A very ordinary collection, but I do not know the case of Miss Ranfang. Can any of your correspondents supply it?

A. W.

*Pig-Iron.*—When was pig-iron first produced in England? Malleable iron alone was produced in all the old bloomeries, the remains of which are scattered over various parts of England. *Pig, or cast iron*, is a comparatively modern invention; and yet its history is involved in considerable obscurity. It is not unlikely that some of the readers of "N. & Q." may be able and willing to supply valuable information which would go far towards solving the question. J. PR.

*Parliament Joane.*—"31 Aug. 1654." In the Council's order-book under this date occurs the following entry:—

"That the sum of 10*l*. be given and paid out of the Council's contingences unto Elizabeth Atkins, comonly called Parlement Joane, for her relief and better maintenance."

Who was Mrs. Atkins, and why did she receive this *sobriquet*? CL. HOPPER.

*Sir J. Reynolds's Portrait of Fox.*—It is said by the ordinary authorities, that the last painting which Sir Josh. Reynolds executed was a portrait of Charles J. Fox. I want to know what has become of this, and what were its dimensions? and also whether Sir Joshua is known to have painted any quite small portraits? J. C. J.

*The Battle of Birmingham in the Civil War.*—Having lately met with three tracts relative to the above transaction, describing minutely the particulars which took place, one written by a Royalist, and the others by Parliamentarians, I am anxious to obtain farther information upon the subject, both antecedent to and after the transaction. I find it very slightly alluded to by the eminent historians of the day. Hume does not even mention it. The most detailed account is in Vickers's *Jehovah-Jireth, or Parliamentary Chronicle*, 1644. As I am preparing a paper upon the subject for an Archæological Society, I should feel obliged by any references. JOHN MAT. GUTCH.

Worcester.

*Swaine of Leverington.*—On the walls and floor of the parish church of Leverington, near Wisbeach, are many monuments and inscriptions to the Swaine family, which for some centuries flourished in that village: I am very desirous of having a *verbatim* copy of these inscriptions. And if a Wisbeach reader of "N. & Q." will take the trouble to send me one, I will gladly return the favour in kind, in any London or suburban church, or in any manner he may desire. E. J. SAGE.

16. Spenser Road, Newington Green, N.



*Meaning of "Likeiamme."*—In *Recorde's Path-way to Knowledge*, edit. 1551, and also 1602, is to be seen the word *likeiamme*, applied to two surfaces equal to each other. What can be the derivation of the word? Some of the other geometrical terms being evidently derived from the French, I presume this one is also from the same, but fail in finding a satisfactory solution. W. P.

*Peerage of Commerce.*—In a memoir of Captain Harrison in the *Illustrated London News* of this day (Nov. 6.), a passage is quoted from a recent work entitled *Peerage of Commerce*. Can you tell me in what year this book was published, and by whom it was written? VESPERTILIO.



## Minor Queries with Answers.

*Bible, 1551.*—I have got an old folio English Bible, unfortunately imperfect. It begins on \*1., with running title, "An Exhortacion to." It is printed in double columns: the first begins with "An exhortacion to the study of the holy Scripture, gathered out of the Byble;" the second col. begins "The Summe and Content of the holy Scripture, &c." Afterwards follow, "To the Christian reader;" "A description and Successe of the Kynges of Juda and Jerusalem," &c.; "A Table of the pryncipall matters," &c.; "A perfitt Supputation of the yeares," &c.; "A Prologue shewynge the vse of the Scripture," &c.; "The bokes of the Byble;" "A Register, or a briefe rehearsall," &c. Then comes Genesis, Ai, 112 folios, to end of Deuteronomy. There is after that a title-page, "The seconde parte of the Byble containynge these bokes" (Josh. to Hiob), 155 folios. Then "The thirde parte," foll. 190., to end of Malachi. Then "The volume of the bokes called Apocrypha," &c., foll. 102. Then "The newe Testament of oure Sauyoure Jesu Christ, newly and dilygently translated into English, with Annotations in the Mergēt, and other godlye Notes in the ende of the chapters, to helpe the Reader to y<sup>e</sup> vnderstandynge of the Texte . . . Imprynted at London in the yere of our Lorde God, 1551." The title-pages have woodcuts round the letterpress. Besides wanting the first title-page, this copy, tolerably fair in general, has three or four leaves in the Testament somewhat mutilated, and wants the last leaf; but on a leaf supplied is "Imprynted at London by Nicolas Hyl, for John Wyghte in Paules churchyarde, in the yere of our Lord God, 1551." Will Mr. G. Orror kindly tell me something of this Bible? Can he say what the title-page is? Whether the supplied colophon is accurate? and what the value may be? Q. Q. Q. Q.

[The title-page to this Bible is enclosed in a similar border to that of the New Testament:—"¶ The Byble, that is to saye, all the holye Scripture: In which are containyd the olde and new Testament, truly and purely translated into Englishe, & now lately with great industry & diligence recognysed,  Essay i.  Herken to ye heauens, & thou earth geue eare: For the Lorde speaketh. \* ¶ Imprynted at London by Thomas Petyt, dwelling in Paules church yearde, at the aygne of the Maydens heade. ¶ Cum gracia et Priuilegio ad Imprimendum solum. vi day of Maye, m.d.l.i. (1551) On the reverse an "Almanake for xxix yeares, m.d.xlix to m.d.lxxvii," followed by six leaves of Kalender. After which, "i," as described. On the reverse of the last leaf of table:—"¶ Here endeth the whole Byble after the translation of Thomas Mathew, with all hys Prologues, &c. Imprynted at London, by Nicolas Hyll, dwelling in Saynct Johns streate, at the coate and charges of certayne honest menne of the occupacyon whose names be upon their bokes." Copies are in St. Paul's, Lambeth, Bristol, &c., under name of "Jno Walley," "Robert Fry," "Jno Wight," "Abm Vele," and "Thos. Petyt." It is easily distinguished by an error in the Contents of Gen. xxxix.: "Pharaos wyfe tepteth him." Acts vi. D,

near the end, "whiche Jesus gaue," should be "whiche Moses gaue." The value of a perfect copy is about 25l. All depends upon its condition. GEORGE OTTOR.]

*Heraldic Queries.*—Can any readers of "N. & Q." inform me to whom the subjoined coats belong? I believe them to be of some monastic houses, but have not the means of searching:—

Erm. two bars wavy sa., over all a crozier in bend or.

Az. two arrows in saltire within [enfiled by] a coronet or. AN EAST SAXON.

[The first coat is that of the Augustinian Abbey at Missenden, co. Buckingham: the second that of St. Edmundsbury, co. Suffolk.]

The two following coats are from Shropshire or its vicinity:—

Or, two bars gu. on a chief az. an escutcheon erm.

Ar. on two bars gules, six martlets or 3 and 3, all within a bordure engr. sa. in chief a cross flory between two fleur-de-llys az.

I should be much obliged if your readers could inform me whose coats these are. SALOPIAN.

[The first is that of Norton of Stretton; the second of Warde, of Hinton and Newton, all in co. Salop.]

We take this opportunity of requesting our readers to remember our limited space, and to make some little search before they send such queries. It is not the trouble we regard. Just now we have such a pressure of matter, we are frequently obliged to omit or postpone many valuable articles. Now all the above four coats are easily to be found in Mr. Papworth's *Ordinary of British Armorial*, at a single inspection.

Perhaps it will not be out of place to explain shortly how to look up any coat in that very useful work. The directions are given at length in the beginning of the first number; but the following is an epitome of them:—Look first for the principal charge under its alphabetical order at the head of the page; if there be none, look for the divisions of the field thus: per pale, per bend, &c. under pale, bend, &c. Then consider whether there be one or more of such charges; thus in the second coat above an *arrow* is the charge, and there are two of them; we find two arrows at page 8. Then if there be no other charge, simply look down the column till you come to the tincture of the shield, and the coat is at once found. If there be any other charges, first look whether there be anything in chief, or in base, or a chief, or a base, thus, 3 annulets and in chief a greyhound courant or (page 5.), is the coat of *Rhodes*. Next, look whether there be any charges between or within which the main charges are placed, and whether there be also anything in or on a chief or a base. Thus qu. a Lochaber-axe between three boars' heads erased arg. (p. 10.) in *Rankin*, Scotland. Lastly, look whether there be any charge upon the principal charge. Thus, to search for the second coat given by SALOPIAN, we first [must look in the head line for two bars; this we find at page 14., and running along the head-line, we find first "2 bars in chief," "then 2 bars between or within." Then "on 2 bars between and within," &c. &c., till at last we find "on 2 bars between and within and in chief;" running down the column we find the tinctures, and the charge in chief a cross, and then follows the full blazon.

We are happy to hear that the second part for the first year's subscription will be delivered shortly.]



*Edmund John Eyre.*—A certain Edmund John Eyre, who, after being educated at Merchant Taylors' School, obtained, in the year 1785, a Parkin's Scholarship at Pemb. Coll., Camb., "left the University without taking a Degree for the Stage." Can any of your correspondents, learned in histrionic annals, tell me whether he acquired any distinction as an actor? I am interested in ascertaining his history, but do not know where to look for it. JAH.

[Edmund John Eyre was the son of the Rev. A. Eyre, late Rector of Leverington, in the Isle of Ely, and Outwell, Norfolk, ob. March 13, 1796. Edmund was educated at the Merchant Taylors' School, and obtained at Michaelmas, 1785, Mr. Parkin's exhibition to Pembroke College, Cambridge; at Christmas in the same year was promoted to Dr. Stuart's scholarship. Anxious to become a dramatic hero, he neglected his studies, left his friends, and joined a theatrical company near Windsor. His first attempt was Joseph Surface (*School for Scandal*), and as he then performed, not for emolument, but practice, was indulged in all the characters he desired. He took, however, a benefit; and while speaking an occasional address, was surprised at the appearance of some of his relatives. He performed one night at Covent Garden for a benefit, in his own farce, *The Dreamer Awake*, or *Pugilist Matched*, 8vo., 1791. He afterwards had engagements at Worcester and Bath. Geneste (*Hist. of the Stage*, viii. 202.) informs us, that "before he came to Bath he had married an actress; and that he went off from Bath with Miss Smith of that theatre, to whom he either gave his name, or was married, upon the frivolous pretence of some irregularity with which his first marriage was attended." This Miss Smith was the sister of Mrs. Knight the actress, the wife of "Little Knight." On Oct. 9, 1806, he made his first appearance at Drury Lane in the character of Jaques (*As You Like It*), and was for several years connected with that company. The editors of the *Biographia Dramatica* speak of him as "a respectable, rather than a great actor." He died at Edinburgh on April 11, 1816, leaving a family of seven helpless infants by Miss Smith in distressed circumstances. He was the author of several successful dramatic and literary productions, which discover evident marks of the scholar and the gentleman. For a list of his works, see Watt's *Bibliotheca Britannica*.]

*Chat.*—What is the meaning of this word? which occurs in the well-known Chat-Moss in Lancashire; also in Chat-hill in Northumberland, the latter being on the verge of an extensive peat-moss. I am told that in Persian *Chat* is a river. W. W.

[According to Grose (see his *Gloss*.) *Chat* is synonymous with *twig*, which is not unfrequently one of the principal constituents of peat.]

### Replies.

#### SEPARATION OF SEXES IN CHURCHES.

(2nd S. vi. 194., &c.)

F. S. A., thinking I have in some little degree misunderstood the drift of his Queries, sets them forth again in a twofold form, by asking:—

First. "Was it ever an universal custom of the

Western Church, that the sexes should be separated at the great public services, as high mass, &c.?"

I answer with an emphatic Yes. Though I had thought that, beyond the testimonies so widely gathered and stated before (2nd S. v. 361.), nothing farther could be needful to show that the separation of sexes in churches had been observed in the West as well as the Eastern portions of Christendom; yet, to a querist so courteous, though, I must say, loath to yield to evidence, as F. S. A., it would be high discourtesy not to afford additional authorities.

As every liturgical student knows, the "Ordines Romani" show what was the ceremonial followed at Rome at all public celebrations during the periods when those several "Ordines" were written. Now, in one of the very earliest of them—the second—the separation of the sexes at the great public service—high mass—is especially pointed out; for, of the deacon who was about to sing the gospel at the ambo, it is particularly said that he must turn himself to the men's side of the church: "Ipse vero diaconus stat versus ad meridiem, ad quam partem viri solent confluere," ed. Mabillon, *Museum Italicum*, ii. 46. Noticing this very "Ordo," a writer of the eleventh century, under the name of Micrologus, who, with good reason, is thought to have been Ivo of Chartres, lets us see that the practice of France was, like that of Italy, for the men to be separated from the women at high mass:—

"Diaconus cum legit evangelium, juxta Romanum Ordinem, in ambone vertitur ad meridiem, ubi et masculi conveniunt, non ad aquilonem, ubi feminae consistunt;" and a little farther on the same writer thus reproves those deacons who do not properly observe the rubric:—

"Hinc itaque illa usurpatio emersisse videtur, ut etiam diacones in ambone, contra Romanum ordinem, se vertant ad aquilonem, potiusque se ad partem feminarum quam masculorum vertere non vereantur." (Cap. ix.)

Surely F. S. A. must allow that here we have the important fact that the well-known and universally observed rule for men and women to pray apart, in all the great public services, was made the ground for settling one among the very rubrics of high mass itself.

The exception taken by F. S. A. to the passage from the "Mitrale" to me seems very hypercritical. Because Sicard, in his wish to give his readers all he knew about the separation of the sexes in church, told them that in some places such a separation was lengthwise, in others crosswise, therefore "is it not a fair deduction there was no separation in the time when such a writer does not even know how it should be?" is a process of reasoning I cannot understand. To my thinking, the writer who shows such a care to lay before us the several ways in which an ecclesiastical



tical observance is followed, becomes much more entitled to our belief that such an observance itself then existed. The question is, was there a separation of sexes at church? Whether that separation was this way or that is quite beside the inquiry. Over and above other passages from that truly valuable liturgic work, the "Mitræ," there is one which, I presume, will overcome the reluctance of even F. S. A., and compel him to allow that the Bishop of Cremona well knew what he was writing about, and that he tells us clearly that the men and women, in his days, were always separated at the great public services, such as high mass, &c. About the way of taking the "pax" or kiss of peace from the celebrating bishop to the people at solemn high mass, Sicard speaks thus:—

"Per hunc (archipresbyterum) descendit pax ad populum, sed primò ad viros, postea ad mulieres; quia vir est caput mulieris; verum viri et mulieres se non osculantur, propter lasciviam propter quam sequestrantur, non solum osculo carnali, sed etiam situ locali."—*Mitræ*, l. iii. c. viii. p. 140.

Durandus has words to the like effect, lib. iv. c. liii. n. 9. p. 202.

That the church of Pavia, "la cattedrale di S. Stefano," described by a writer of the fourteenth century, "was a Lombard church, and those people were wholly Greek as to their civilisation and most part as to their religion," is an assertion which must startle everybody who knows anything about the history or the liturgy of that period. Paulus Warnefridus, himself a Lombard by blood and place of birth, the historian of his people's rise and conquests, and living while they still ruled in Upper Italy, knew nothing about those incidents which F. S. A., more than a thousand years afterwards, has just told us concerning the learned Deacon of Aquileia's Lombard forefathers—incidents too which have escaped the wide researches of the laborious Ughelli, the author of the valuable *Italia Sacra*. The truth is, not till the Lombards had been full twenty years masters of such a great part of Italy did their third king, Autharis, cast aside his Scandinavian heathenism for an error-tainted Christianity; and not till five years later did his successor Ageluphus, at the persuasion of his queen, the gentle Theodolinda, become a Catholic. These same Lombards were a ruthless bloodthirsty horde, made up, not of one, but many tribes, taking their name, not from their home-land or kindred, but "ab intacta ferro barbæ longitudine," from a length of beard about which they prided themselves much. In one of their own documents, which is not in Greek but Latin, they speak of themselves thus: "Nos Longobardi scilicet Saxones, Franci, Lotharingi, Bajuarii, Suevi, Burgundiones." Whatever softening influences, by way of civilisation, crept over them, came from their contact, not with Greeks, but

with Italians, and the liturgy which they followed was not after any Greek, but a Latin form. At first their Christianity, such as it was, showed a deep stain of Arianism, a heresy as loudly anathematised by the Greek as by the Latin portion of the church. Wandering after plunder till at last they settled down in North Italy, their highest architectural achievement must have been the making of a tent. That the Lombards at any time had any style of building of their own is a great mistake, and the churches raised in North Italy during the short period of Lombard occupation—two hundred years—were designed by Italian architects, according to the then Italian taste, with the Italians' money, and to answer the requirements, not of the Greek, but the Latin liturgy. Those sacred edifices which arose from Lombard munificence sprang out of the piety, for the most part, of Lombard queens, themselves Franks by birth or blood; but even their angel-works were few and far between. On taking Pavia, or as it was then called Ticinum, the heathen Odoacer sacked that city, and burned its churches. Its then Bishop Epiphanius began, and his successors finished, the building of the cathedral described before (p. 361.) But all these good men, St. Epiphanius, St. Maximus, St. Ennodius, Damianus, &c., who succeeded each other in the see of Pavia, were distinguished bishops of the Latin church which they adorned, all by their holiness of life, and some by their writings; and each in his day lived in close communion with their then metropolitan see of Milan. The Latin, not the Greek, liturgy was followed in Pavia, and the arrangement of its churches were, at all times, not for Greek, but Latin usages.

But F. S. A. calls out, "Did any one ever hear in any Latin church of a wall separating men from women, or doors through which to regard the altar" (p. 195., *antè*)? Yes, surely. The cathedral of Pavia was built by Latin bishops at the end of the fifth and beginning of the sixth century, and for the celebration of the Latin liturgy; and a writer of the fourteenth century found such a wall separating men from women in that and all the other churches still standing, full five hundred years after the Lombard rule had faded away. Nay, more than this, if a modern Italian author may be believed, this building of S. Stefano is not of the Lombard era, but of the tenth century, perhaps even of the eleventh; for this gentleman, Sig. San Quintino, asserts in his book, *Dell' Italiana Architettura durante la Dominazione Longobarda*, that Pavia's and its churches were burned down A.D. 924: but let that pass. One of the most learned Italian writers on the liturgy, in the seventeenth century, Sarnelli, tells us expressly of such a wall:—

"L'uso però più comune, precisamente fra' Latini, è stato la divisione del sesso nella stessa nave della chiesa



con muro, ò tavolato; dove nella mano sinistra di que' chl' entravano in chiesa erano ammesse le donne dalla diaconessa e nella mano destra gli huomini dall' ostiario."—*Antica Basilicografia*, p. 42.

That such an old and praiseworthy liturgical usage was still followed in Italy up to the latter end of the seventeenth century, when this distinguished prelate lived, is clear from what he says a little farther on, p. 44.: "Anche à nostri di nelle chiese ben regolate si osserva questa divisione; se bene in diverse maniere, usando alcuni un riparo di legname," &c. Those "doors through which to regard the altar," and that seem to awaken so much surprise in F. S. A., were, I can assure him, very common at one time, and to be found, for the space of three hundred years, in all churches belonging to the Friars Preachers, as we learn from Cassitto, one of their body, in his valuable work on the Ritual of his Order:—

"Ho detto, che entravano gli uomini per la porta destra (della chiesa) e le donne per la sinistra, perchè tali porte corrispondevano alla nave destra e sinistra, nella prima delle quali rimanevano gli uomini, cioè nell' australe, e nell' altra ch' era la settentrionale, stavano le donne. — Per l'ordinazione fatta nel Capitolo Generale di Treveri del 1249—il Coro doveva esser in modo situato che i Frati in entrarvi non potessero esser veduti da secolari, e che nella divisione che li rendeva così invisibili, si adattassero alcune finestre che si aprissero in tempo dell' elezione del Corpo del Signore soltanto, perchè restasse adorato dai secolari.—*La Liturgia Domenicana*, da L. V. Cassitto, t. i. pp. 20, 21.

I need not point out that besides its mention of those openings or windows through which to regard the altar, may be seen how strongly the separation of the sexes at mass and other public services is marked in the above passage.

Whether Chaucer's Wife of Bath was or was not a widow at the time made no difference; for the rubric, as well in England as elsewhere in the Latin church, at the period when our poet wrote, required all women, as they sat, so to go up apart from the men at offering time.—Sicard says: "Et primò quidem offerant viri—deinde feminae," (*Mitrale*, p. 115.); and Durandus: "viri ante mulieres offerunt," (l. iv. c. xxx. n. 36. p. 145.) A remnant of this very usage is still kept up, as I shall have immediate occasion to notice, in at least one church of North Italy.

That St. Charles Borromeo sought, not to originate, but to bring back again the liturgical observance of a separation of the sexes, is clear from his own words. None knew better than himself that Milan owed its actual ritual, not to any fancied Oriental prototype, but to the modelling hand of the great St. Ambrose. Now the Ambrosian liturgy shaped, and yet shapes, its rubrics on the assumption that the men should be apart from the women at all the public services of religion. A functionary of the metropolitan church in the twelfth century, Beroldus, while noticing the solemn rites of the holy week, says:—

"Et stant ex unâ parte masculi et ex alterâ parte feminae, masculi a meridie et feminae ab aquilone."—*Ordo et Ceremonia Ecc. Ambrosiana Mediolanensis*, A.D. 1130, ed. Muratori; *Antiquitates Italicae Medii Ævi*, t. iv. p. 872. fol. Milan, 1741; Dissert. 57.

The old Ambrosian rite is still followed at Milan; and every Sunday, at the high mass in the cathedral, as I myself witnessed only three years ago, two from among a number of old men called "vegioni" go up at offertory-time and make an offering of bread and wine; and after them two old women, or "vegionæ," do the same: thus to this day showing what was the olden usage for men and women to go up separately, because they prayed separate at all the more solemn services.

Instead of being able to find anything which, according to F. S. A., "seems to have been a lurking feeling on the part of many (or any) of the old writers that some separation *ought* to exist," we read in their works the plainest proofs that it *did* exist: they speak not in the optative but in indicative mood; they tell us of it as a well-known fact, not give utterance to any wish or feeling of their own about the matter.

But F. S. A. asks (p. 195.), Second. "Is it the fact that the present custom of separating the sexes obtains now only among the Genevan or Dutch Calvinists; and where it has existed in other countries (as it did in our own in the seventeenth century), is it or is it not of Puritan origin?" To this I answer, No. There are several Catholic country congregations in England where the separation of the sexes is, and has been time out of mind, observed. There are, too, several parishes belonging to the Protestant Establishment in which this same apostolic, mediæval, old English ritual usage is yet followed; and by the kindness of Mr. F. A. Carrington I am enabled to state, that "In the church of Ogbourne St. George, Wiltshire, at present, of Burbage in the same county, till the new church was opened in 1855, and at Berkeley church in Gloucestershire at present, except the higher class of families who sit in separate pews, the male portion of the congregation occupied and occupy the pews at the east end of the nave, the females the pews at the west end of the nave. In most villages it is the same." This form of division is the one noticed by a rubric in the Pontifical bequeathed by Bishop Lacy to his cathedral of Exeter, about the middle of the fifteenth century. If the country readers of "N. & Q." would follow the good example of Mr. Carrington, and communicate what they know of the practice of their respective neighbourhoods, I make no doubt we should learn that the separation of the sexes still obtains in very many places, all through England. In one place at least, and perhaps we may learn in others, this same principle of division was made to reach even the dead; for we gather from a valuable contribution to "N.



& Q.," (p. 284. *anté*), at St. Blain's chapel, in the island of Bute, "the burying-places of the two sexes are separate."

With regard to the several "facts," so-called, which F. S. A. has heaped together (p. 195. *anté*), I must observe that as yet he has not given any better warrant for them than their mere assertion. If a separation of the sexes be observed at present among Genevan and Dutch Calvinists, I suspect it is not of any ancient date among, at least, one of them,—the Dutch,—and for this reason: last summer was exhibited at the British Institution, Pall Mall, a picture by Berkheyden, showing the interior of a Dutch church at service-time; no division between the sexes is discernible, though the men are all figured wearing their hats—an incident, by-the-way, which a correspondent of "N. & Q." may not be sorry to hear of. One among these asserted "facts" I can take upon myself to gainsay; and it is that "in Italy this practice (the separation) is stigmatised as a Puritan innovation." I have shown from the words themselves of some of the most trustworthy and best informed Italian writers, dead and living, that, so far from "stigmatising the separation of the sexes as Puritanical," they deem it most becoming, and declare it to be handed down to them by the highest antiquity. From my own knowledge of Italy, after a residence there of seven years, and visiting it thrice since—from an intimacy with many Italians—I can advisedly assert that but very few of them ever heard of the Puritans, or the very word itself, except perhaps in the opera of the *Puritani*.

The passage from Rabelais, as I read it even in F. S. A.'s way of quotation, "seemed a plain proof there was a separation in his days;" the higher part of the nave being the then place for the men, the lower portion for women. On looking into Rabelais, and seeing the first part of the passage left out by F. S. A., my impression was strengthened, for the words are these:—"Car jamais ne se mettoit au chœur au hault, mais toujours demouroit en la nef entre les femmes, tant à la messe, à vepres, comme au sermon,"—showing that, instead of going, as he ought, up into the higher part of the church, by the choir, among the male part of the congregation, the dirty buffoon stayed in the nave where the females were, at the great public services, at mass, vespers, and the sermon. The present French practice even yet is that in processions the men and women walk apart. In the *Manuel des Cérémonies selon le Rite de l'Eglise de Paris*, Paris, 1846, there is an article "De l'ordre et de la disposition des Processions," by which it is directed that—"Le peuple, les hommes en tête, puis les femmes, vont à la suite du Clergé," (p. 267.); still keeping up the same relative position pointed out by Rabelais of the male and female portions of a congregation.

In conclusion I will add that although F. S. A. started by asserting, and with strong emphasis too, that "there is not a tittle of evidence that such a practice ever obtained in the Western Churches," I think it has been abundantly shown that this separation of the sexes was liturgically insisted on, and strictly followed by the people, from the earliest times, and continued in general use up to the sixteenth century all through the Latin Church; and that a tithe of the documentary evidence brought forwards on the subject in these pages ought to be enough to satisfy anyone that the Puritans never had, either here or elsewhere, anything to do with originating such an observance, D. Rock.

Brook Green, Hammersmith.

LORD WILLIAM HOWARD.

(1<sup>st</sup> S. x. 341.; 2<sup>nd</sup> S. vi. 381.)

The tombstone found lately at Brampton Old Church in Cumberland, is in no way connected with Lord William Howard, being, both from appearance, and as proved by the facts, long anterior to his time. The arms of Howard therefore, as might be expected—he being the first of the family who became connected with the county—do not appear at all upon the stone. It is of an oblong shape, divided into three compartments or shields. In the first is "a bend chequy," which, if coloured, would be "argent, a bend chequy or and gules," for "De Vaux of Tryermaine." In the second are "three escallops," if coloured, "gules, three escallops, argent," for "Dacre;" and in the third is "a cross flory, in the dexter chief an escallop," if coloured, "gules, a cross flory, argent, in the dexter chief an escallop of the second," for "Delamore." The first shield, therefore, no doubt designates the stone as having belonged to the family of "De Vaux of Tryermaine." The death of the last male of this family, Roland, would take place not later than towards the middle of the reign of Edward IV. The exact date of it is not known, but the marriage of one of the younger of his granddaughters and coheresses (children of his daughter Jane and Sir Richard Salkeld of Corby) with my ancestor William Dykes took place 21 Edward IV., according to record of the Herald's College and settlement of that date; say, therefore, 1470 as the date of death. This at the latest places the date of the stone 170 years anterior to the death of Lord William Howard in 1640. It will most probably be much more.

The other quarterings will be alliances of the family of De Vaux of Tryermaine with the neighbouring ones of Dacre of Gillesland and Delamore. In the pedigree of De Vaux of Tryermaine the names of the wives are not given, with the exception of one "Joan," 36 Edward III. This (as far as such may go) is a "Dacre" name. An



alliance with Delamore is recorded in the pedigree of the kindred family of Vaux of Catterlen, 20 Edward IV., originating very probably from the previous one. The position of a family tomb at Brampton, Tryermaine being in the parish of Lanercost, and the manor of Brampton having for some time been the property of the Dacres, and after them of the Howards, may be accounted for by the fact of the Tryermaine family having also from an early period been in possession of it. Sir Roland de Vaux, *temp.* John, the first of the line, is recorded in the pedigree as being "Lord of the manors of Brampton and Tryermaine and the appurtenances, by gift of his brother Robert" (of Gillesland). FRECHEVILLE L. B. DYKES.

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P. M. A. C. F.

(2nd S. vi. 279.)

The paragraph in which these letters occur runs thus in the old broadside\* relative to the death of King Charles II. : —

"P. M. a C. F. came to the D. upon the Doctor's telling him of the state of the K., and told him that *now was the time for him to take care of his brother's soul*, and that it was his duty to tell him so. The D. with this admonishment went to the K." &c. &c.

A correspondent (F. C. H.), in 2nd S. i. 247., says that P. M. a C. F. stand for "Père Mansuete a Capuchin Friar," and quotes a passage from *Memoirs of the Rev. John Huddleston* in proof; but even if there were such a person as Père Mansuete about the court at the time, I cannot see how the statement can be reconciled with M. Barillon's dispatch† to the French King, written directly after Charles II. died, from which it appears that about noon on Thursday the 5th February [the day before the king's death], he was informed from a good quarter that there was no longer any hope, and that his physicians did not think he could survive the night. He immediately went to Whitehall and saw the Duke of York, with whom he seems to have been very intimate, and who had given orders to the officers who kept the door of the antechamber to allow him to pass at all hours. Barillon remained in the king's antechamber till five o'clock, the Duke of York inviting him several times into the room and conversing with him. Barillon retired for some time to the apartments of the Duchess of Portsmouth, and found her overwhelmed with grief, the physicians having deprived her of all hopes; but, instead of speaking to him of her sorrow and of the loss she was about to sustain, she led him into a closet,

and said to him: "Monsieur Ambassador, I am going to tell you one of the greatest secrets in the world, and if it were known, would deprive me of my head." She then told him that at the bottom of his heart the king of England was a Catholic, and conjured him to go to the Duke of York, and advise him to think on what could be done to save the king's soul; stating why she could not go herself. Barillon immediately returned to the Duke of York, and told him what the Duchess of Portsmouth had said to him. The Duke "seemed as if he had awaked from a dream, and said, 'You are right; there is no time to lose. I will sooner hazard everything than not do my duty on this occasion.'" Arrangements were then made for the admission of Hudelston, a Roman Catholic Priest (who happened to be in the palace) to administer to the king absolution, the communion, and extreme unction: Hudelston having been previously instructed by "a Portuguese bare-footed Carmelite" what to say to the king on such an occasion.

Barillon's account of the king's last illness and death, and the attendant circumstances, is very clear and particular, and therefore very interesting, but it is much too long for "N. & Q." It would certainly seem from Barillon's dispatch that he was the person who went to the Duke of York, and advised him about taking care of his brother's soul; but then the initials do not agree with those in the old broadside. I can, therefore, only suppose that, if the initials are intended for some person, the writer of the broadside must have been mistaken in the person. In the other particulars the accounts in the main agree.

I have searched the indexes at the British Museum, and inquired of several booksellers for *Huddleston's Memoirs*, but without effect; nor is the work mentioned in Lowndes. W. H. W. T.

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STANDARD SILVER.

(2nd S. vi. 373.)

The Act which regulates the proportion of 11 oz. 2 dwt. of fine, and 18 dwts. of alloy in the standard of silver, is 7 & 8 Will. III. c. 1. (A.D. 1695), and it is remarked by Ruding (*Annals of Coinage*, i. 17.) that "it is a striking circumstance in the history of our coinage, that the fineness of the silver money has preserved its integrity unbroken from the reign of Henry II. . . ., a period of more than 600 years;" from which, however, must be excepted the twenty years of Henry VIII., Edward VI., and Mary, till Elizabeth restored it; for the standard had been debased to 3 oz. fine and 9 oz. alloy by Edward VI. The second section of the above Act recognises the prerogative of the crown to determine the weight and fineness of coins; and the Master of the Mint is, therefore, the crown's constitutional adviser thereon (6 & 7 Will. III. c. 17. ss. 2—4.)

\* Reprinted in *The Phoenix*, vol. i. pp. 566-7., but it does not appear when or by whom written.

† A copy of the original dispatch, and a translation of it, are in the appendix to Fox's *Reign of James II.*



It is even probable that the present standard was used by the Anglo-Saxons and Anglo-Romans. In the reign of Edward I. (A.D. 1300), it was called "the old Standard of England."—Ruding, i. 11.

The alloy of gold and silver is needful for the preservation of coins (Ruding, i. 110.). The maximum hardness of silver is obtained by twenty per cent. of alloy of copper (*Penny Cyc.* xxii. 25.), but too much dross would be thereby mixed with coin, which, if practicable, should be perfectly pure. Centuries of practice have proved that seven and a half per cent. of alloy suffices for the preservation of our silver coins. An inspection of the shillings issued in 1817 by George III. will show that on the average they still retain distinct impressions; and before they are generally reduced to the same defaced condition as the coins called in in 1817, a century or more from that date will probably elapse. The coinage replaced in 1817 was that of William and Mary and William III., issued more than 120 years previous. (*Jacob's Precious Metals.*) T. J. BUCKTON.

Lichfield.

I send the following for the information of Mr. Eastwood, with reference to standard silver. Roger Ruding, in his *Annals of the Coinage of Great Britain*, says:—

"The Anglo-Saxon penny, as well as the Anglo-Norman, was eleven ounces of fine silver and eighteen dwts. of alloy. . . . The earliest accounts of this standard of fineness which can be found, even in the reign of Edward the First, always speak of it as of high antiquity, and distinguish it by the title of the Old Standard of England."

I have before this observed, that I consider that silver has fluctuated less in value than most commodities; for should this country adopt a silver standard, instead of a gold one, the standard of the reign of Elizabeth would be applicable to the present time; viz. 11 oz. of fine silver and 18 dwts. of alloy, and the pound of metal to be cut into sixty-three shillings. W. D. H.

Your correspondent will, I think, find the information he desires on this subject in an excellent little book written by Mr. Ryland of Birmingham, entitled *Essay on Gold and Silver Wares: an Account of the Laws relating to Standards, &c.*, London, Smith and Elder, 1852. J. PR.

WORDS ADAPTED TO BEATS OF THE DRUM.

(2<sup>nd</sup> S. i. 94.; ii. 339.; vi. 250. 336.)

I know, comparatively, but few drum-beats or calls, which have words adapted to them. CÆDO ILLUD evidently possesses a monopoly of this kind of information, which I should like to share with him. It would, I think, be an advantage, if a

corner were occasionally given in "N. & Q." to embody, in a permanent form, what now is simply lip-lore, depending for existence on imperfect memories, and consequently often altered to suit personal tastes, or to mend misty passages which tradition, in its own foggy way, has either obliterated or broken.

Different regiments, seemingly, have their own words for the calls; at least, they are variously constructed, though possessing links to connect them with the parent stanzas. I say this because the version I have of the "first bugle-call for dinner" differs from that which CÆDO ILLUD has supplied. My lines run thus:—

"Officers' wives get puddings and pies,  
And soldiers' wives get skilly;  
But skilly-go-lee  
Won't do for me;—  
So all the cold meat  
That you can't eat,  
Pray give to Little Kitty."

No doubt she wants it, poor girl; but there is too much reason to fear (although the soldier sings his wish with joyous fervour every time the call recurs), that Little Kitty is none the better for the importunity, unless, indeed, she has the *entrée* of the kitchen, and can pay, on delivery, the current price, in hard coppers, for "cold meat," to give diversity to her humble meal, and make palatable her cup of skilly.

The repeated line, "Rations and pies," in CÆDO ILLUD's stanza, does not correspond with the notes of the call. In the strain above given, the last three lines appear, from some default in traditional transmission, to have been tacked to the preceding lines, by some genius other than the original poetaster, with a view to complete the call, and, perhaps, avoid the repetitions so usual in military adaptations.

Here is an amusing verse, owing, no doubt, a drummer for its author. Its chief incident, very probably, was derived from his personally suffering the retribution said to follow the neglect he alludes to. It is just what might have been expected from a knowing parchment-thumper, with the rod always flickering in his eye, or on his quivering breech:—

*Drummer's Call.*

"The Drum-major calls me here,  
The Fife-major calls me there,  
And if I don't come,  
He'll tickle my b—m,  
And make me cry with fear."

To hear, when the call is clangouring in the square, and tearing gentle ears into shreds, some two or three dozen voices, shrill in youth and exuberant in spirit, singing, in chorus, this slightly indelicate effusion, is a scene as lively as laughable. That small monosyllable at the end of the fourth line, in which (not to outrage the sensibilities of your readers) one letter is suppressed,



is delivered, you may be sure, with uproarious emphasis. It is, in fact, the very word where all the fun centres.

Can any of your correspondents favour me with a transcript of the ditty, if any such there be, called the *Rogue's March*? I know an old officer, who would almost give the eyes out of his head for a copy of the curiosity. The versé commonly sung by soldiers (the only one I have ever heard) is subjoined:—

“Drum the rascal out of the town,  
Drum him out for desertion;  
If ever he lists for a soger again,  
May the d—l be his sergeant.”

The air of the march, of course, is well known. It is given in Chappell's *National Airs*, p. 15. A writer on the subject (“N. & Q.” 2<sup>nd</sup> S. ii. 36.) is astonished, that “so graceful and pastoral a melody should have been condemned to be the *cantio in exitu* of deserters and reprobates who are to be drummed out” of the service; but I will answer for it, if he had ever heard it played, in giving effect to this ultimate act of martial discipline, he would be struck with its appropriateness. As played by military buglers or fifers, who unquestionably improvise the accompaniments as wide of contrapuntal propriety as possible, to suit the ignominious ceremony, he would neither think it graceful nor pastoral, but swear, by Crotch or some other “divine composer,” it was just the thing for the occasion. M. S. R.

Brompton Barracks.

### Replies to Minor Queries.

*The Villa Ludovisi* (2<sup>nd</sup> S. vi. 402.)—Your number of last Saturday contains a very unfair and unfounded attack on a Roman nobleman, Prince Piombino, signed by Dr. Rock, and stating that the Villa Ludovisi and its artistic treasures have for many years been churlishly closed by their owner to the inhabitants of Rome and to travellers, and especially the frescoes by Guercino in the Casino.

I beg to inform Dr. Rock that nothing is more easy for foreigners than to obtain permission, and which is enjoyed every year by hundreds of our countrymen, by soliciting it from the noble owner. The gallery of statues with such permission is visited by hundreds every Thursday, as also the Casino, containing Guercino's frescoes, when not inhabited by the family (from April to June). If the Casino has not been open during the present year, it has arisen from its undergoing extensive repairs, by the addition of two wings for the residence of the younger members of the family.

As a friend of the Piombino family, and an habitual resident at Rome, I trust you will give insertion to this contradiction to Dr. Rock's assertion, than which nothing is so likely to shut the

Villa Ludovisi against all foreigners and travellers.

J. B. PENTLAND.

At Mr. Murray's,  
50, Albemarle Street.

“Come thou fount of every blessing” (2<sup>nd</sup> S. vi. 55.)—I have had the opportunity of looking at Mrs. Diana Binden's copy of the hymn—“Come thou fount of every blessing”—as sent by your correspondent Z., and send you the following particulars:—The hymn is copied with some others, e. g. Watts's hymn, “My God the spring of all my joys,” and one or two of Mrs. Binden's own, upon some blank leaves in *Wesley's Hymns and Sacred Poems*, Dublin, 1747. On the title-page is written, “Diana Binden, 1759.” The book is bound; and on the inside of the cover is some handwriting, evidently that of the name on the title-page and of the MS. Hymns. Upon part of this handwriting of the cover a Wesleyan Society's ticket is pasted,—the device, Christ washing the Disciples' feet. Upon this ticket is written Mrs. Binden's maiden name, Diana Vandeleur, she being a member of the Wesleyan Society. Mr. George Smith, in his *History of Wesleyan Methodism*, vol. i. p. 340., engraves facsimiles of some of the early tickets of the Society, and amongst them this, which he says was used circa 1763. The inference therefore seems to be inevitable, that the writing on the cover, over which this ticket was pasted, and the MS. Hymns, which are identical with it, are of a prior date to the period when this ticket was used.

The title of the hymn is, as given by your correspondent Z.: “Hymn by the Countess of Huntingdon.” Evidently, therefore, the hymn, when copied by Miss Vandeleur, was believed by her to be by the Countess, with whom she was on intimate terms. Nothing, however, is said by the biographer of the Countess about her being a writer of hymns, although traditions of the kind are I know preserved amongst members of the Countess's connexion. She is, for example, said to have written the hymn beginning:

“When thou my righteous Judge shalt come.”

Wherever Jay may have affirmed the Countess to have been “the author of some hymns,” it is not in his *Life*. The hymn in question is found in the earliest editions of the Countess's *Hymn Book*, e. g. the edition of 1764.

Robinson was born in January, 1734, and began to preach at Stoneyard, 1759. The popularity and excellence of the hymn have induced me to make these inquiries, and to trouble you with the evidence. I shall be glad if any of your correspondents can confirm, or otherwise, the presumptions of these data. H. A.

*Hudibrastic Couplet* (2<sup>nd</sup> S. vi. 191.)—Absent from London during the “Long Vacation,” I have not been within reach of “N. & Q.,” and I



did not till this week read my August and September numbers. But, *apropos* to the couplet in question, I remember, nearly now half a century ago, puzzling myself in vain to discover any paraphrase by *Hudibras* of Shakspeare's sentiment that discretion was the better part of valour. In the Second Part of *Hudibras*, Canto II., the context of the passage may be read; but not the lines, so often cited. In no edition of the poet's *Works*, or of *Butler's Remains*, could I, or afterwards any of the contributors to the old and goodly *Retrospective Review*, find the verse. The occasion of my research was the publication in the columns (I think) of the old *Morning Chronicle* of a very witty epigram on our General Sir John Murray commanding in the Peninsular war. It is worth record in your Notes. Sir John Murray had retreated at Tarragona with a British army, without battle, before an inferior French force. I give the *jeu d'esprit* from memory:—

"Two warriors said, and who'll gainsay,  
That he who fights and runs away  
May live to fight another day.  
But gallant MURRAY doth surpass  
That valiant hero *Hudibras*;  
For Sir John holds, that it is right  
To run away before you fight—  
Since, he who doth the battle stay,  
May never live to run away!"

I trust that Mr. YEOWELL, and your correspondent FISHEY THOMPSON, will not "give it up," but find out the "old original." H. S.  
Deal.

*Bishop Oglethorp's Monument at Hexham* (2<sup>nd</sup> S. vi. 261.)—Does this monument still exist? or is there any record of its existence, or a copy of the inscription? I should be very thankful for any information. Owen Oglethorp died in Chancery Lane, London, Dec. 31. 1559, and was privately buried at St. Dunstan's in the West on the 4th Jan. following. MAGDALENENSIS.

*Hewett of Amptill and Millbrooke* (3<sup>rd</sup> S. vi. 331.)—A typographical error exists in the 6th line of the 5th paragraph of this article. Instead of "Mary, daughter of Sir Edward Mowryngs," read "Mary, daughter of Sir Edward Monyngs;" and in continuation of the sentence I note a mistake of my own; for "Knight and Bart. of Waldershams or Waldershey," read "Knight (only) of Waldershare, Kent." This Sir Edward died in 1602, and consequently could not have been a baronet; nor would dates, or names of daughters, allow this Mary to have been the child of another Sir Edward Monyngs of Waldershare, the grandson, who was knight and baronet. And here I may correct a fault in Burke's *Extinct and Dormant Baronetries*, art. MONINS OF WALDERSHARE, p. 362.,—Mary, daughter of Sir Edward Monyngs, married Robert *Hurt*, which, as the pedigrees in the various Visitations of the two families, Huet

or Hewett, and Monyngs or Monins, corroborate one another, is a mistake; evidently a misreading of *Hurt* for Robert *Huet*, as the name was more generally spelt before 1650. J. F. N. H.

Quotation (2<sup>nd</sup> S. vi. 348.)—

"The solitary monk that shook the world."

The late Rev. Robert Montgomery said this of Luther, in his poem of that name. ACHE.

*Dwarfs* (2<sup>nd</sup> S. i. 154. 240. &c.)—The following extract from *The Times* of November 1, 1858, will perhaps be interesting to some of your readers, and is worthy, I think, of being embalmed in your pages:—

"*Death of a Dwarf*.—A dwarf named Richebourg, who was only 60 centimetres (23½ inches high), has just died in the Rue du Four St. Germain, aged 90. He was, when young, in the service of the Duchesse d'Orleans, mother of King Louis Philippe, with title of 'butler,' but he performed none of the duties of the office. After the first revolution broke out he was employed to convey despatches abroad, and, for that purpose, was dressed as a baby, the despatches being concealed in his cap, and a nurse being made to carry him. For the last 25 years he lived in the Rue du Four, and during all that time never went out. He had a great repugnance to strangers, and was alarmed when he heard the voice of one; but in his own family he was very lively and cheerful in his conversation. The Orleans family allowed him a pension of 8000f.—*Galignani's Messenger*."

It would be interesting to know what despatches Richebourg was employed in conveying in the manner above stated. ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

*What is a Spontoon* (2<sup>nd</sup> S. vi. 329.)—To the Query, "What is a spontoon?" and the Reply from Meyrick's *Ancient Armour*, may be added the following Note as to its derivation and etymology. *Spontoon* is a corruption of the French *Esponton*, through the German "Sponton eine Kurze Pike." The *Dictionary of the French Academy* (art. ESPONTON) describes it,—

"Un Arme d'hast (on pron. P.S. et le T.), sorte de demi-pique, que portaient autrefois les Officiers d'Infanterie. On s'en sert particulièrement sur les vaisseaux quand on en vient à l'abordage."

a boarding-pike. The word *hast*, says the same authority, is used only in the phrase "Arme d'hast," which the Germans call "Stoss-gewehr," a thrusting weapon, and applied to all weapons armed with a point at the end of a short staff, such as that in *Hudibras*:—

"Who bore a lance with iron pike,  
Th' one half would thrust, the other strike."

The pike, the half-pike, the partisan ("pertuisane," Fr.) of Shakspeare's *Hamlet*, the halbert, the *esponon* of the French, the *sponton* of the Germans, and the *spontoon* of Major Sturgeon, are all of the genus *Haste*. JAMES ELMES.

20. Burney Street, Greenwich.



*Silkworm Gut* (2<sup>nd</sup> S. vi. 373.)—Your Querist will find an account of the mode of preparing silk-worm gut in Ure's *Dictionary of Arts*. This work is so easily accessible that I do not think your valuable pages should be occupied by an extract from it. Wm. McCREE.

*Electric Telegraph foretold* (2<sup>nd</sup> S. vi. 359).—J. de L. asks "who performed the experiment with the wire four miles in length?" referred to in *Notes to Assist the Memory*, 1819. The allusion is probably to Dr. Watson's seventh experiment at Shooter's Hill, on August 5, 1748. See

"An Account of the Experiments made by some Gentlemen of the Royal Society in order to discover whether the Electrical Power would be sensible at great Distances," 8vo. London, 1748.

The longest wire, however, used by Dr. Watson was only 12,276 feet, so that the entire circuit was a little over 4½ miles. The celebrated experiment of Francis Ronalds made at Hammer-smith in 1816 was with a wire of rather more than eight miles. See *Descriptions of an Electric Telegraph, and of some other Electrical Apparatus*, 8vo. London, 1823. For a tolerably complete outline of the history of electric telegraphy, see an article in the *Saturday Review* for August 14 ultimo.

C. MANSFIELD INGLEBY.

Birmingham.

*La Martinière* (1<sup>st</sup> S. xii. 453.; 2<sup>nd</sup> S. v. 137.)—

"James and Mrs. Schilling walked to the Martinière this morning, Sir Colin's head-quarters for the day. They thought they might discover some *débris* of our property scattered about, but not a vestige of anything was to be seen, not even the leaf of a book lying about. The clearance has been most complete; there has been nothing left of the Martinière but the bare walls; every bit of woodwork, such as doors and window-frames, has been carried off. The beautiful marble pavement has all been dug up, and the place is quite a ruin; no trace of course of the dear horses, or carriage, or harp to be found. General Martin's tomb has been broken to fragments, and his old bones dug up and scattered to the winds."—*Lady's Diary of the Siege of Lucknow*, p. 169. Nov. 23, 1857.

E. H. A.

*Penhill* (2<sup>nd</sup> S. vi. 328.)—*Pen* or *Penn*, in the old British tongue meant "top of a mountain," as in *Pendle Hill*, *Penigent*, &c. *Penhill* is therefore in reality one of the numerous instances of names of places made up of two or more words, each signifying the same thing, but in the language of successive occupiers the latter syllable or syllables being added to explain the foregoing; e.g. a Saxon word added to a British, with perhaps a Danish or Norman termination to that. Your correspondent should have favoured us with his version of the story he wishes to have corrected. J. EASTWOOD.

*Millicent in Ireland* (2<sup>nd</sup> S. v. 170.)—Millicent is in the county Kildare. You will find mention made of it (1<sup>st</sup> S. i. 418.) in the note relative to Sterne's *Koran*. J. S. C.

*Parodies on Scott and Byron* (2<sup>nd</sup> S. vi. 206.)—Robert Orde Fenwick, author of *The Goblin Groom*, was eldest son of Richard Fenwick of Lemington, parish of Edlingham, Northumberland. He served in a cavalry regiment for some years, lived afterwards in France, subsequently at Bath, where he died some years ago, and is buried in Lansdown Cemetery, Bath. VRYAN RHEDD.

*Blondeau* (2<sup>nd</sup> S. vi. 346.)—I think I can mend H. C. H.'s genealogy of the Blondeau family, although I am unable to go farther into the subject.

"William Neville Blondeau, son of Lewis Augustus and Denise, was born in St. James's Palace, 27th Dec. 1741, and was baptized there 14 Jan. 1741-2."

Mr. Blondeau, the father, lived for some years after the birth of this son, and had farther issue, viz. :—

"Lewis George Blondeau, son of Lewis Augustus and Denise, born 5th April, 1744, baptized May 2nd;" and "Frederick Blondeau, son of Louis Augustus, Esq., and Denise, born in St. James's Palace, 17th March, 1746, baptized May 5th."

The eldest son, William Neville Blondeau, was married, 7th Jan. 1765, to Elizabeth, a daughter, under age, of Cæsar Hawkins, Esq.

The above information is taken from notes extracted a few years ago by a friend from the Registers of St. James's Church, Piccadilly.

PATONCE.

*Nursery Literature* (2<sup>nd</sup> S. vi. 373.)—In addition to the books on this interesting subject quoted by A SUBSCRIBER, I would refer him to the following, *An Essay on the Archaeology of our Popular Phrases and Nursery Rhymes*, by John Bellenden Ker, Esq., in 2 vols., published by Longmans at 12s. It is a book in which a great deal of interesting matter is mixed up with many imaginative derivations, but nevertheless contains much valuable information. There is also a very little work on the *Popular Rhymes of Scotland*, by Robert Chambers, Esq., which will afford A SUBSCRIBER much information. LLEWELLYN JEWITT, F.S.A. Derby.

*Volksreime und Volkslieder in Anhalt-Dessau*, von Eduard Fiedler, 8°, 208 pages, Dessau, 1847, 2s. 6d., contains a critical examination of the connexion of English and German nursery rhymes.

SEVEN SLEEPERS.

"*The Proposal*" (2<sup>nd</sup> S. iv. 473.; v. 38.)—Two only of the three young ladies whose portraits are painted in Harlow's picture bearing this name are the daughters of the late Wm. Pearce, Esq., of 10. Whitehall Place, viz. *Mrs. Blunt* (the one in profile to the right), and *Lady Dymoke* (the centre head); the third portrait being that of Mrs. Blomfield, the widow of the late Bishop of London, but who, at the time the picture was painted, was Miss Cox. W. M. T.



*Lord George Gordon's Riots* (2nd S. vi. 243. 315. 382.) — To correspondents who have noticed this subject I may mention the following rather curious work, entitled —

"The Fourth Book of the Chronicles, or the Second Book of Gordon, to which are added the Chapters of Donnellan, &c., written originally in *Arabic* by an *Oriental Sage* in the Time of the Jewish Captivity, and Translated literally into English as far as the Idiom of the Language would admit, with Notes *Critical* and *Explanatory*. London, printed for the Translator by J. Wade, No. 163. Fleet Street, MDCCCLXXXI., pp. 22., xx. chapters, large 4to. with oval portrait of Lord George Gordon, J. Lodge, *sculp.*"

What the contents are of the *three* preceding books I cannot say; but judging from this *fourth* book, which relates in *Scripture* style, with very considerable circumstantiality, the trial of Lord George Gordon, &c., I think it probable that the former will contain many details and incidents connected with the riots and their penal consequences; and from the date of the work the writer had likely been an eye-witness of the proceedings.

Who was the author of this *unique* narrative, and who appears also to have written the *Third Book of the Chronicles of London* for 1780?

G. N.

The rioter who suffered at Bethnal Green was *William Gamble*, a "cabinet maker by trade," between thirty and forty years of age, for "demolishing the house of Justice Willmot." (*Political Magazine*, vol. i. p. 501.)

R. W.

"*Cockshut*" and "*Cockshoot*" (2nd S. vi. 345.) — Whence the family of this name originally came I have never been able to learn with certainty; but I have some recollection of having heard that James Cockshut, who was in the last century manager of the iron works of the Hanbury family at Pontypool and its neighbourhood, and afterwards one of the founders of the Cyfarthfa Works, near Merthyr, and who is mentioned in the Introduction to the Reports of John Smeaton as one of the original members of the first Society of Civil Engineers, came into Monmouthshire from Yorkshire, and the name may possibly still be found or remembered in some of the Yorkshire valleys where the concurrence of charcoal and water-power, in the last century, determined the site of the iron forges of Britain.

VRYAN RHEGED.

"*Vease*" (2nd S. vi. 397.) — The proverb, "Every pea hath its *vease*, and a bean fifteen," is thus explained by Ray (Bohn's *Handbook of Proverbs*, p. 57.): —

"A *veaze*, in Italian *vescea*, is *crepitus ventris*. So it signifies peas are flatulent, but beans ten times more."

In the same collection (p. 181.) will be found the proverbial phrase —

"I'll *vease* thee;

i. e. Hunt or drive thee. Somerset."

ZEUS.

"*Court*" (2nd S. vi. 395.) — This term is not confined to the neighbourhood of Dover; it is universal. It always indicates the manor-house, where the lord of the manor or his tenant is resident; and therefore is probably so called because the Lord held his "*Court*" there. CANTIARIUS.

*Hope* (2nd S. vi. 372.) — The Essay on the "*Origin and Prospects of Man*" is reviewed in the *Monthly Review*, vol. cxxv. p. 390. 'Aliebs.

Dublin.

*Wake Family* (2nd S. vi. 354.) — In reply to MELETES, no mention whatever is made of any Geoffrey Wac in Abp. Wake's History of his family. Hugh took his name from Emma, his wife; who was the representative, through successive female heirs, of Herewardus Le Wake, mentioned by SILVERSTONE at p. 353., and who might much more properly be termed "the founder of the family" than Hugh. Of this Hugh the Archbishop writes (p. 24.): —

"Who this Hugh was, in whom our Name became first the Name of a Family, I have not found; and am apt to think, from his taking of his Wives Name, that he was not very considerable of himself, nor does it appear that he did any extraordinary matters after his coming to so high a Fortune."

The Archbishop is inclined to reject entirely the notion of a Norman origin, as he considers the authority of those copies of the Roll of Batell Abbey, in which the name is inserted, as well as of John Brompton's *Chronicle*, where it also appears amongst those who came over with William, to be of insufficient weight. And he concludes that "we must look for the first original of our Family among the Saxons" (p. 7.). He considers the name, Le Wake, or The Watchful, to have been a title given to Hereward, descriptive of his character as a military commander. With this view Mr. LOWER seems to coincide. (*English Surnames*, 3rd edit., 1849, vol. i. 143.)

Abp. Wake follows Dugdale in his dates, &c. respecting the three Baldwins; but without noticing the difficulty that MELETES has pointed out.

ACHE.

*Metropolitan Architects: South Sea House: Excise Office* (2nd S. vi. 326.) — The architect of the Excise Office was Mr. James Gandon. (See Knight's *London*, vol. v. p. 112.) S. O.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

The Camden Society is active in its work of usefulness. Two books for the subscription paid on the 1st May last are already in course of delivery to the Members. With respect to the first of these, *The Romance of Blonde of Oxford and Jehan of Damartin*, by Philippe de Reimes, edited by M. Le Roux de Lency, we must content ourselves with repeating the words of the editor, that "it is a simple narrative of familiar incidents, such as belonged



in the thirteenth century to every-day life: and it is this circumstance which imparts to it its great value, for it is a most interesting picture of mediæval manners, equally vivid and minute." The second is one of more general interest. It is derived from a MS. belonging to the Duke of Devonshire and materials in the State Paper Office, and is entitled *Savile Correspondence; Letters to and from Henry Savile, Esq., Envoy at Paris and Vice Chamberlain to Charles II. and James II., edited by W. Durrant Cooper, F.S.A.* The *Correspondence*, which extends from April, 1661, to August, 1687, illustrates in a more or less degree, not only the political history of the period, but incidentally its social condition. It has been edited with great industry by Mr. Cooper, whose well-written Introduction and carefully compiled Index add to the value of a work which is alike creditable to the editor and the Camden Society.

*Eric, or Little by Little*, by F. W. Farrar, Fellow of Trinity College, Cambridge, is a story of school-boy life, which narrates in a very natural manner the painful history of a lad of high promise who fell "by little and little," through false pride and false principles and a want of moral courage, into the grossest vices. The tone of the book is most healthy, and few boys, we think, could read it without being warned by Eric's fate to avoid those errors to which his fall may be distinctly traced.

Messrs. De La Rue have issued their *Improved Indelible Diary and Memorandum Book*, edited by Norman Pogson, First Assistant at the Radcliffe Observatory, Oxford, for the coming year, 1859. The useful information in this *Diary* is so extensive and complete, that it would not be easy to improve the *Diary* in this respect; but the taste and elegance with which it has been got up exceeds even the high standard for which all the productions of the firm of De La Rue & Co. are now distinguished.

Mr. Blades announces for early publication *A Treatise on the Typographical Works of William Caxton*. The volume will contain some new particulars in the Life of William Caxton, with extracts from original documents; an Essay on his Types and Typography; an exact Collation of every work at present known to have issued from Caxton's press; and an accurate transcript of all Caxton's Prologues and Epilogues in their original orthography, besides other literary and bibliographical illustrations.

**BOOKS RECEIVED.**—*The Song of Songs*, translated from the original Hebrew, with a Commentary, historical and critical, by Christian D. Ginsburg. Longmans. 1857. Mr. Ginsburg views the Song of Solomon in an aspect which will be new to many of our readers, as a drama of pastoral life, representing the loves of a shepherd and shepherdess of Judah, the solicitation to which the damsel was subjected by the great King at Jerusalem, the steadfastness with which she resisted his addresses, and her happy union with her own betrothed. This interpretation is by no means inconsistent with that higher sense in which St. Bernard and many other expositors of Scripture have taught us to regard this canticle, as expressive of the heavenly love between the Divine Bridegroom and his Bride the Church. Mr. Ginsburg has worked out his theory with a good deal of pains, and has prefixed a careful and candid conspectus of the various interpretations.

*A Vindication of the Hymn Te Deum Laudamus from Errors and Misrepresentations of a Thousand Years, &c., by Ebenezer Thomson.* J. K. Smith. 1858.—In this beautifully printed little volume upon the *Te Deum*, we have the result of Mr. Thomson's studies for more than thirty years. And we must confess to much gratification at one correction of the received reading which he has made known to us. The verse "make us to be numbered with thy Saints in glory everlasting," had always seemed to us wanting in point and vigour. But the true reading, Mr. Thomson shows, is, "Aeternâ fac cum sanctis tuis gloriâ munerari."—Make them to be *gifted*, together with thy Saints, with glory everlasting.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

LORD LINDSAY'S SKETCHES OF THE HISTORY OF CHRISTIAN ART. 3 Vols. 8vo. Murray.

Wanted by Rev. E. J. Selwyn, Blackheath Proprietary School.

SELF-FORMATION, OR THE HISTORY OF AN INDIVIDUAL MIND. By a Fellow of a College. London. 2 Vols. 12mo. 1837.

Wanted by Thompson Cooper, Jesus Lane, Cambridge.

DELL'E STATUE ANTICHE GRECHE E ROMANE nell' Antisala della Libreria di San Marco a Venezia. The 7th Plate in the 2nd Volume, supposed to represent Ganymede.

Wanted by Dr. Chambers, 1, Hill Street, Berkeley Square.

HOLBEIN, ICONES HISTORIARUM VETERIS TESTAMENTI. 4to. Lugduni. 1547.

HOLBEIN (HANS), IMAGES OF THE OLD TESTAMENT, with Descriptions in English and French. Lyons. 1649. Imperfect copies.

Wanted by J. D. Campbell, 20, Minerva Street, Glasgow.

## Notices to Correspondents.

We have been compelled to postpone until next week the continuation of Mr. May Thomas's paper on Richard Savage, and several other articles of interest, and also some Lists of Books Wanted.

VERAX. Klopstock, the author of the German Epic Poem the *Messiah*, died in 1803 at Hamburg. Handel, the composer of the Oratorio of the *Messiah*, died in 1759 at London.

VERPENTILLO. The best edition of Locke's Works is that in 10 vols. 8vo. (1819), the cheapest, that published by Bohn.

J. YN. will find the "Lony" at *Turnbridge* explained in our 1st S. iv. 291, 453.

KOSMAR (Cambridge, Mass., U. S.). *Neyland* or *Nayland* is in Suffolk. There is also a *Neyland* near Pembroke. See Sharpe's British Gazetteer.

ERRATA.—2nd S. vi. p. 309. col. i. l. 17. for "Volentes" read "Nolentes;" p. 315. col. ii. l. 44. for "bar" read "oar;" p. 325. col. ii. l. 8. from foot for "an intimation" read "no intimation;" p. 327. col. ii. l. 15. for "Brite" read "Britoi;" p. 332. col. i. l. 23. for "Leicester" read "Leicestershire;" p. 350. col. ii. l. 4. from foot for "inadequaque" read "indistinctaque;" p. 354. col. ii. l. 23. for "Gaul" read "Gant;" p. 368. col. i. l. 40. for "317" read "318."

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**COLEMAN'S GENEALOGICAL AND HERALDIC DIRECTORY for 1859.** (See Advertisement in the Times, page 6, Nov. 17th.) Gentlemen will please to send their Name, Address, and Profession as soon as possible direct to JAMES COLEMAN, Heraldic Bookseller, 22, High Street, Bloomsbury, London, W. C.

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LONDON, SATURDAY, NOVEMBER 27. 1858.

## Notes.

RICHARD SAVAGE.

(Continued from p. 389.)

Although Johnson was closely intimate with Savage, it is remarkable that he had no knowledge of the facts of Savage's childhood beyond what he obtained from Jacob's *Lives*, *The Plain Dealer*, the *Life of Mr. Richard Savage*, 1727, and Savage's Preface to the second edition of his *Miscellanies*. These publications are referred to by Johnson as his authorities: nor does he even correct the important statements in the *Life* which Savage himself acknowledged to be false in his private letter to Mrs. Carter in 1739. From this I infer that, even with his most intimate friends, Savage was not communicative on the subject of his early life. Johnson's authorities, however, may all, as I have shown, be satisfactorily traced to Savage himself; and it is therefore important to examine some of his statements by the light of such information as I have now obtained from other sources.

The evidence on the proceedings in the Arches Court and before the House of Lords, set forth in my first paper, was then unpublished, but it is quite certain that Savage might with a little trouble have obtained the particulars of his alleged mother's divorce. If he had really had faith in his own story, it would be naturally expected that he would have taken every accessible means of informing himself accurately upon the subject. Documents which could be found by a mere literary inquirer more than a century later, could surely have been found by him whose interest and whose business it was to find them, and who, for some time at least, was not wanting in wealthy, or even noble, friends. For every fact, however, he seems to have been content with such particulars as imperfect and incorrect tradition afforded. Hence probably the statement that "the Earl Rivers gave him his own name," &c. This statement appears in the *Life* of 1727, where it is asserted that the name of Savage's nurse

"was the only one for many years he knew he had any claim to, and [he] was called after it accordingly; although his real father, the late Earl Rivers, was himself one of his Godfathers, and had his right name regularly entered in the Parish Books, &c."

This could only mean that the child was christened with the surname of the father, "Savage;" and this was evidently Savage's belief, founded, no doubt, on a tradition which had confused the story of the first child (of whom Savage appears never to have heard) with the second. Hence probably also the erroneous statement that the Countess made "a public confession of adultery"

in order to obtain a separation from her husband; and, as stated in the *Life*, "declared that the child with which she was then great, was begotten by the Earl Rivers." Consistently enough with these errors, the date of Savage's birth is placed, not before the Earl's proceedings for divorce, but afterwards, viz. on the 10th of January, 1697. But we have seen by the evidence on the trial, that the date of the birth of the Countess's male child does not agree, either in day or year, with this statement. Yet if Savage and this child were one, it is hardly possible that he could have fallen into such mistatements. We are told that up to his tenth year Savage was tenderly protected by his "godmother" and by his grandmother, Lady Mason. These ladies must have known the day and year of his birth; and Lady Mason did not die, as appears by the register of Sutton, till July, 1717, when the Countess's child, if living, would have been in his twenty-first year. It is impossible, therefore, to believe that he would not have learnt, from one or other of these ladies, what was his true age, and what day of the month was the true anniversary of his birthday.

If Savage's godmother, indeed, had been really the godmother of the Countess's child, she must have been particularly well informed on these points. It will be remembered from the evidence, that the child, which was baptized almost as soon as born, had but one godmother, which was indeed all that a boy required. She was Dorothy Ousley, the agent of Lord Rivers, who had been actively employed in every stage of the matter. This fact is deposed to by several witnesses; among others, the clergyman who performed the ceremony at the house in Fox Court. Circumstances so strange and exciting must have left a deep impression on her mind. Mrs. Ousley was a lady in a good position of life; and both she and her brother were so much compromised by the affair, that they were compelled for awhile to abscond to Aix-la-Chapelle to avoid exposure. The dates and particulars of such matters are not easily forgotten; and if Mrs. Ousley had really cherished her godchild until his tenth year, and taken care of him, according to Savage's quotation in his letter to Mrs. Carter, "as tenderly as the apple of her eye," she would surely not have neglected to inform him on this point. The name of the godmother in Savage's story, however, is not Ousley, but Loyd. It is of course possible that Mrs. Dorothy Ousley became Mrs. Dorothy Loyd; but the probability is that her brother Newdigate, who was a gentleman of fortune, would not have engaged with her in such a matter if she had not been a matronly person, arrived at least at middle age: a fact which would render her subsequent marriage improbable. Mrs. Ousley had at all events not changed her name at the time of the divorce, when the child of the



Countess was fifteen months old. If, then, she died when this child was in its tenth year, or, according to Savage's amended statement in his letter to Mrs. Carter, when he was but seven years of age, she must have married and died within six, or at most eight or nine years. Unless she married immediately on her return from the Continent, her godson would almost be able to remember her marriage, or would at all events remember her husband. Savage, however, speaks of no "Mr. Loyd;" though he has so distinct a recollection of Mrs. Loyd, as to describe her thirty years afterwards as "a lady that kept her chariot and lived accordingly."

All the facts stated by Johnson concerning the godmother, her name, her tender regard for him, her death "before he was ten years old," and her legacy to her godson of 300*l.*, embezzled by her executors, were put forth in 1719 in Jacob, to whom Savage must have sent these statements. But Savage appears in 1739 to have been more cautious. If a lady in so good a position of life had tenderly reared him until his tenth year, it is natural to inquire whether she had no respectable relations whom Savage could still remember, and to whom he could appeal for justice against her fraudulent executors? The difficulty would of course be less if he had been younger; and, accordingly, in his letter to Miss Carter, we find Savage stating that the death of Mrs. Loyd occurred when he was "but seven years of age." The story, however, although ingeniously patched, is still far from being satisfactory. It will be observed that Savage does not say where his godmother, "who kept her chariot," lived or died; or what were the names of the executors against whose roguery he was unable to obtain a remedy. Nor does he tell us why Lady Mason, who had "continued her care," and, if the godmother died when Savage was seven years old, must have survived her ten years, permitted this spoliation of her grandchild.

If Mrs. Dorothy Ousley, or Dorothy Loyd, really left a will bequeathing to "Richard Smith," her godson, 300*l.*—and if this was notorious to Savage and his biographers and friends, from Jacob to Johnson,—her will must have been existing. The chances would be very strongly in favour of its being found on the register of the Archbishop's Court at Doctors' Commons. I have searched, however, for the period extending over the first fourteen years of Richard Smith's life, but have found no will of either name. The respectability of Dorothy Ousley's family renders it highly improbable that such a bequest could have been withheld. A few facts respecting them will help to show this.

The Ousleys were of Glooston in Leicestershire, of which parish members of the family of that name were successively rectors, with but a slight

break, from 1660 to 1743. The parents of Newdigate and Dorothy were, I suspect, the Rev. John Ousley, who died and was buried at Glooston in 1687, and Dorothy Ousley, his wife. They had twelve children. Newdigate's brother, Poyntz Ousley, married a daughter of "John Dand of Gaulby, gentleman," and remained settled at Glooston; Newdigate must have removed to London early. He was only twenty-four in 1684, when I find, from the register-books of St. Mary Woolnoth, London, that he married a Mrs. Elizabeth Jones of "Thames Street," and he is there described as "of the parish of St. Martin's-in-the-Fields, gentleman;" where he was still living at the time of the Macclesfield divorce. Soon after this he removed to Low-Leyton in Essex, where he had property, and was buried there in 1714, as appears by the entry in the register of Leyton:—

"1714. — 1 Novem., Newdygate Owsley, Gent."

Newdigate had at least six children who survived him, and to whom he leaves his property by will. One of these children, Charles Ousley, described as "of Laytonstone, Esquire," by his will, dated 7 Nov. 1730, bequeaths copyhold and leasehold property at Low-Leyton, and other property, to his brothers, sisters, uncles, and aunts, with legacies to his "gardener" and "footman." The Ousleys continued to reside at Leyton for many years. Mary, the fourth daughter of Newdigate, married David Lewis, Esq., and died at Leyton in 1774, at ninety years of age. David Lewis was the friend of Pope, to whom Lewis dedicated a play, and Pope contributed poems to David Lewis's second *Miscellany*, published in 1730. I have not been able to find the date of the death of Dorothy Ousley: but if she died and left a will her brother or some other of her relatives, who were responsible persons, would probably have been executors. Such persons would not have been likely, or would not have been able, to embezzle a legacy of 300*l.*

It is idle, however, to suppose that Savage knew anything whatever about the real godmother of the Countess of Macclesfield's child, "Richard Smith." If he had been tenderly guarded by her, even till seven years old, he could not have failed to know also his godfather, Newdigate Ousley. He lived till the lost child of the Countess of Macclesfield would, if living, have been nearly eighteen, and he was a gentleman of property and position, residing within six miles of the Royal Exchange. Savage, according to his own letter, had even discovered his true name at seventeen. Is it to be believed then, that if Mrs. Loyd, his godmother, were Mrs. Ousley, the godmother of the Countess's child, Savage would have made no appeal to his rich godfather—no application to any of the Ousleys—and that we should never even have heard from him of their name? We have not



yet, however, exhausted the inconsistencies and improbabilities of this part of Savage's story. Johnson's account of Savage's "nurse," the "poor woman" who "always treated him as her own son," is derived entirely from the *Life* of 1727. In the latter publication she plays indeed an important part. According to this account Savage's mother gave her

"Orders to breed him up as her own, and in a manner suitable to her condition, withal laying a strict injunction upon her never to let him come to the knowledge of his real parents. The nurse was faithful to the trust reposed in her, at the same time not neglecting to do her duty to the infant in a homely manner, agreeable to the disposition of a well-meaning ordinary person, and her scanty allowance."

We are here also told, as in Johnson, that the nurse's name "was the only one for many years he knew he had any claim to," and we learn that Savage "by the death of his nurse discovered some letters of his grandmother's, and by those means the whole contrivance that had been carried on to conceal his birth." The story appears at first sight so plausible that Johnson amplifies it thus:—

"It was natural for him to take care of those effects which by her death were, as he imagined, become his own. He, therefore, went to her house, opened her boxes, and examined her papers, among which he found," &c.

Who can doubt that the original version of this story in the *Life* was from Savage? The *Life*, as we have seen, was published to serve Savage's most urgent purpose: it quoted Savage's "suppressed" preface, and contained, for the first time, facts which were afterwards adopted by Savage, and which were by their nature such as he only could have known. The story of the nurse explains in a striking manner the discovery of his noble birth; and agrees with Savage's pretended possession of the "convincing original letters" and "papers" of which he boasted in his letter to *The Plain Dealer*. Nevertheless there were some circumstances that might suggest doubts to a friend less partial than Johnson. Miss Carter was a grave and learned lady; and Savage was very anxious to gain her good opinion. What if she should ask how Lady Mason could write to a poor woman "letters" showing "the whole contrivance that had been carried on to conceal his birth?" The objection is so obvious that it is not surprising that Savage, in his private letter to Miss Carter sending her a copy of the *Life*, endeavours to forestall it by at last contradicting the story of the "mean nurse," whom he declares to be "quite a fictitious character."

Yet the story of the nurse, with all its romantic details, and all its consequences in the narrative, had at least been allowed by Savage to be put forth in edition after edition; the *Life* of 1727 remained till the day of Savage's death the sole authority for his story; and no hint of its in-

correctness in this particular was ever breathed by Savage to Johnson.

The correction indeed only brings Savage into greater inconsistency. In the *Life* we have the "mean nurse" taking charge of him as her own son, with Lady Mason and Mrs. Loyd benignantly watching over his destiny. There was perhaps something odd in the supposition that the rich Mrs. Loyd or his wealthy grandmother could direct his mean nurse to place him at a grammar-school to study the classics, without awakening a suspicion in the minds of the schoolmaster or of his humble scholar. But this was a trifle. Strike out the mean nurse, and the whole story becomes bewildering. Did Dorothy Ousley or Dorothy Loyd—the trusty agent of Lord Rivers, "who could never get any satisfactory account of his lost child,"—suddenly become both kind and cruel; taking care of her godchild "as tenderly as the apple of her eye," and suffering no "mean nurse" to come between him and herself; yet, at the same time, joining in the conspiracy to prevent his ever knowing his father, who only desired to ascertain his existence to leave him a legacy of six thousand pounds? And even if this were so, could his mother expect that the fine house and "the chariot" of his godmother would have been wholly forgotten when she "solicited" him—as Savage says, though by what agency does not appear—to be bound apprentice to a shoemaker?

The most startling consequence of the suppression of the "mean nurse" is, that Savage now declares that it was his godmother Mrs. Loyd's papers that he discovered. The comparison of her tenderness to her godson to the "apple of her eye," Savage tells Mrs. Carter, was "in a letter of hers, a copy of which I found many years after her decease among her papers." So that, after all, it was not the papers of any "mean nurse" that he had been permitted to ransack, according to the story in the *Life*, and in Johnson, but the papers of a wealthy lady who had left him only a simple legacy of three hundred pounds. This lady, being his godmother, was necessarily no other than Mrs. Dorothy Ousley, become Mrs. Loyd by marriage, or by magic. Her new husband was of course dead, or he would not have allowed a boy, on the brink of becoming a shoemaker's apprentice, to have command over her papers "many years after her decease." But where was Newdigate, her brother, her half dozen nieces and nephews at Leyton, her dozen of uncles and aunts at Glooston? It is sad indeed to think that papers concerning affairs so delicate—papers of a lady so precise as to keep copies of family letters—should be "many years after her decease" in no safer custody. But if this did not take place "many years after her decease," and if Savage, as would seem less unlikely, discovered them upon her death, the plot of the story of his birth must



have received its denouement at least seven years too early for his purpose: for if he had discovered the secret of his birth in 1705, the fact of his existence could not have been concealed from Lord Rivers till he died in 1712.

Inconsistencies and absurdities, indeed, spring up on all sides. If it was improbable, as Savage appears to have felt, that a "mean nurse" should possess at her death a collection of "convincing original letters" from Lady Mason "explaining the whole contrivance that had been carried on to conceal his birth," it is impossible that Dorothy Ousley could have had such letters. She was the confidential agent and friend of Lord Rivers, the anxiously inquiring father, and not of the wicked mother, Mrs. Brett. With the history of the child "Richard Smith," she must have been at least as well acquainted as Lady Mason; she could not, consistently with her extraordinary affection for the child, have been made privy to a conspiracy so odious; and if this difficulty were removed, would her supposed new husband, Mr. Loyd, ask no questions about this child, whom she supported and loved as "the apple of her eye?" Did he, too, join in the cruel plot? and was Dorothy's brother, Newdigate, who was the godfather of the child, and was in like manner the trusted agent of Lord Rivers, also drawn in? Instead of being unable, as Johnson says, "to infect others with the same cruelty," the unnatural mother must have succeeded in this task to a degree that is miraculous.

Some farther observations I must reserve for a concluding article. W. MOY THOMAS.

#### BROWNE WILLIS, THE ANTIQUARY.

The following humorous and characteristic stanzas, referring to this "genuine antiquary, in learning, manners, habit, and person," are deserving, I think, of a corner in "N. & Q." They were composed about the year 1759 by the Rev. Dr. Darrell, and were published originally in *The Oxford Sausage*, a collection of witty poems, sm. 8vo., Oxon., 1772, edited by Thomas Warton. The accompanying notes are by the testy old Jacobite's friend, "Cardinal" Cole, the Cambridge antiquary, whose own eccentricity in dress, by the way, was little less remarkable than that which he here affects to condemn. Nichols, in his *Literary Anecdotes*, vi. 20., has reprinted them in part. The sixteenth stanza is omitted both by Warton and Nichols, but it is found among Cole's MSS. (*Addit. MS.* 5813. f. 219.) with the annexed note.

"AN EXCELLENT BALLAD.

"To the Tune of Chevy-Chace.

1.

"Whilome there dwelt near *Buckingham*,  
That famous country town<sup>1</sup>,  
At a known Place, hight *Whaddon Chace*,  
A Squire of odd Renown.

2.

"A Druid's sacred Form he bore,  
His robes a Girdle bound<sup>2</sup>:  
Deep vers'd he was in Antient Lore,  
In Customs old, profound.

3.

"A stick torn from that hallow'd Tree,  
Where *Chaucer* us'd to sit,  
And tell his Tales with leering Glee,  
Supports his tott'ring Feet.<sup>3</sup>

4.

"High on a Hill his Mansion<sup>4</sup> stood,  
But gloomy dark within;  
Here mangl'd Books, as Bones and Blood  
Lie in a Giant's Den.

5.

"Crude, undigested, half-devour'd,  
On groaning Shelves they're thrown;  
Such Manuscripts no Eye could read,  
No Hand write—but his own.<sup>5</sup>

6.

"No Prophet He, like *Sydrophel*,  
Could future Times explore;  
But what had happen'd, he could tell,  
Five hundred Years and more.

7.

"A walking Alm'nack he appears,  
Stept from some mouldy Wall,  
Worn out of Use thro' Dust and Years,  
Like Scutcheons in his Hall.

8.

"His boots<sup>6</sup> were made of that Cow's Hide  
By *Guy of Warwick* slain;  
Time's choicest Gifts, aye to abide  
Among the chosen Train.

9.

"Who first receiv'd the precious Boon,  
We're at a Loss to learn,  
By *Spelman*, *Camden*, *Dugdale*, worn,  
And then they came to *Hearne*.

10.

"*Hearne* strutted in them for a while,  
And then as lawful Heir,  
*Brown* claim'd and seiz'd the precious Spoil,  
The Spoil of many a year.

11.

"His Car<sup>7</sup> himself he did provide,  
To stand in double Stead;  
That it should carry him alive,  
And bury him when dead.

12.

"By rusty coins old Kings he'd trace,  
And know their Air and Mien:  
King *Alfred* he knew well by Face,  
Tho' *George* he ne'er had seen.<sup>8</sup>

13.

"This Wight th' outside of Churches lov'd  
Almost unto a Sin;  
Spires Gothic of more Use he prov'd  
Than Pulpits are within.<sup>9</sup>

14.

"Of Use, no doubt, when high in Air,  
A wand'ring Bird they'll rest;  
Or with a Bramin's holy care  
Make Lodgments for its Nest.



15.

"Ye Jackdaws that are us'd to talk,  
Like as of human Race,  
When nigh you see *Brown Willis* walk  
Loud chatter forth his Praise.

16.

"Ye Icarian Boys! that learn to fly  
From Steeple, House, or Spire,  
When down you sweep the glowing Rope,  
Sing, as ye fly, the Squire.<sup>10</sup>

17.

"Whene'er the fatal day shall come,  
For come, alas! it must,  
When this good Squire must Stay at home<sup>11</sup>,  
And turn to antique Dust;

18.

"The solemn Dirge, ye Owls, prepare,  
Ye Bats more hoarsely scream;  
Croak all ye Ravens, round the Bier,  
And all ye Church-mice squeak!"

Sneyd Davies' ironical description of the old antiquary's domestic museum (for such, in fact, was Whaddon Hall) with its "fretwork of pendent spiders'-webs," would be a fitting accompaniment to the above doggerel, but your space does not now admit of it. A set biography of Browne Willis is a *desideratum*. There is an abundance of material for such a work, including his private correspondence with some of the most eminent *literati* and antiquaries of the last century, which is not only extremely interesting and valuable, but easily accessible in the National and Bodleian libraries. B.

<sup>1</sup> Mr. Willis never mentioned the adored town of Buckingham without the addition of *county-town*.

<sup>2</sup> Mr. Willis his person and dress were so singular that tho' a gentleman of 1,000*l.* per ann. he has often been taken for a beggar. An old leathern girdle or belt always surrounded the 2 or 3 coats he wore, and over them an old blew coat.

<sup>3</sup> In the garden of Whaddon Hall, formerly the seat of the Duke of Buckingham, is still [1762] a most venerable and remarkable sized oak, under which Mr. W. supposes Spenser (*sic* in orig.) wrote much of his poetry.

<sup>4</sup> Very little of the old house remains; and what is left is supposed to be part of the offices, and is one of the darkest and most gloomy houses I ever was in; probably occasioned by the furniture and order it lies in, and partly from the little light that comes into it from the old windows. It is seated in a very dirty country, but on a most beautiful spot, and commands a prospect of great extent.

<sup>5</sup> Mr. Willis wrote the worst hand of any man in England: such as he could with difficulty read himself; and what no one except his old correspondents could decipher.

<sup>6</sup> Mr. Willis his boots, which he almost always appears in, are not the least singular part of his dress: I suppose it will be no falsity to say they are 40 years old: patched and vamped up at various times. They are all in wrinkles and don't come up above half way of his legs. He was often called in the neighbourhood, from his boots, *Old Wrinkle-boots*.

<sup>7</sup> The Chariot of Mr. Willis was so singular, that from it he was called himself. *The Old Chariot*: I may reasonably suppose such another is not now to be met with.

### Minor Notes.

*About Flags.*—Of the principal naval flags in the world, two are ugly, and one is beautiful. The colours in the Union Jack are blended, by fortuitous concurrence of crosses, into a work of art; while the French, a nation of great taste, show three blotches of colour side by side; and the United States are content with a mass of unconfederate stripes, with a corner full of unconnected stars.

If it can be tolerated that a private individual should point out a course to two great nations, I would suggest the following improvements. Let the French put their *tricolor*, which means nothing but *three colours*, upon their old national flag: a lily of each colour upon a golden field. Next, as to the United States. Among the earliest of their institutions is the paper currency of the Congress during the war of independence. This bore a circle of interlaced rings, forming a border for the inscribed description of value. Imagine the several stripes rolled up into rings, interlaced, and each ring with a star in the middle, and the image of confederate States, which the Congress intended to convey, will be presented as they presented it, while both stars and stripes will be preserved. When thought proper, the eagle might be placed in the centre: while the ring, with a star in the middle, would give a hint for one side of a coin; and the word *ring-stripe*, which must needs be invented, would give a good name to the space between two concentric circles. M.

*Bear-Children.*—As a companion to the Notes on "Wolf-Children," I send you a cutting from *Chambers' Journal* relating to bear-children:—

"M. de la Motraye, in his interesting and instructive travels, gives us this singular information respecting the bear at Ōza, a large Polish village two miles from Grodno. He writes: 'I was assured that the bears of that forest, though very numerous, are so far from doing any harm to human creatures, that, on the contrary, the she-bears have

It was his wedding chariot, and had his Arms on Brass Plates about it; not unlike a coffin, and painted black.

<sup>8</sup> Mr. Willis never took the oaths to the Hanover family.

<sup>9</sup> Mr. Willis was as remarkable probably for his love to the walls of structures of churches, as for his variance with the clergy in his neighborhood. He built, by subscription, the Chapel at Fenny-Stratford; repaired Blechley Church very elegantly at a great expense; repaired Bow-Brickill Church, desecrated and not used for a century; added greatly to the height of Buckingham Church tower.

<sup>10</sup> Mr. W. was not well pleased with any one, who in talking of, or with him, did not call him Squire.

<sup>11</sup> This alludes to the eternal motion of the wheels of Mr. W.'s chariot, a sight few of his neighbors rejoice to see: indeed he rarely is at home a day without going out in quest of some game, news, or what is worse.

I wrote these notes when I was out of humour with him for some of his tricks. God rest his soul, and forgive us all! Amen.



often reared infants exposed by unnatural mothers; that in King Cassimer's reign, some huntsmen had taken two of these infants alive, which, although they went on all-fours, could not run so fast as the bears which nourished them; they roared in the same manner, and fled from the sight of men as they did; the one, by his growth, was computed to be eleven or twelve years old, and the other nine or ten. It was a great while before they could be brought to talk, to eat any cooked victuals or bread, or walk on their feet as other men do; particularly the one who was kept at court; and the other, being put to a convent at Warsaw, there learned a few Polish words, but never to that perfection as to understand or be understood well. Their bodies were very hairy, their skins tawny, and so hardened that they could bear cold weather better than hot; in a word, they had nothing to distinguish them from beasts but their shape and figure. However, as it was believed they were human creatures, they were baptized. The king made a present of that which had been kept some time at court to the vice-chamberlain of Pomerania, who employed him in his kitchen, but he could not be reconciled to the heat thereof, nor weaned from his brutish customs. He often took a ramble into the forest to visit his friends the bears, which always used him with all the tenderness imaginable; and he always brought home some wild-fruit, which he used to eat with more pleasure than anything the kitchen afforded."

## EXUL.

*Confession.*—In the great question relative to "Confession," which has agitated and is agitating our religious world so violently,—when quotations are wrested either way, sometimes by able, oftener by unable hands,—I am surprised that the following passage, illustrating the feelings of the day, has not been brought forward more prominently. It is from Fielding's *Tom Jones*, edit. 1749, vol. ii. p. 182. The model churchman, Allworthy, is supposed to be in *articulo mortis*, when in reply to the philosopher Square:—

"I wish," cries *Thwackum*, in a rage, "I wish, for the sake of his soul, your damnable doctrines had not perverted his faith. It is to this I impute his present behaviour, so unbecoming a Christian. Who but an Atheist could think of leaving the world without having first made up his account? without confessing his sins, and receiving that Absolution which he knew he had one in the house duly authorised to give him."

## CESTRIENSIS.

*Descendant of Goldsmith.*—

"On the 25th July, at Sea, Oliver Goldsmith, aged 24, second officer of the *Dunsandel*, third son of the late Commander Charles Goldsmith, R.N., and a great grand-nephew of the poet Oliver Goldsmith."

From the "deaths" recorded in *The Hampshire Advertiser* of October 23rd, 1858. ANON.

*The Restoration of the Abbey Church, Dorchester (Oxon.)*—I venture to call the attention of the readers of "N. & Q." to the restoration of this noble church, which is proceeding very slowly, from the want of adequate funds:—

"Public attention having been called to the state of the Abbey Church of Dorchester . . . works are now about to commence, in connexion with the Oxford Architectural Society, and under the direction of G. G. Scott, Esq. The estimated expense is about 600l., towards which

there is at present in hand about 250l."—*Circular from the Incumbent, dated July, 1858.*

Should any of your correspondents feel disposed to assist in this good work, subscriptions are "thankfully received" at the Oxford Old Bank, or by the incumbent, the Rev. W. C. Macfarlane, Dorchester, Wallingford. J. VIRTUE WYEN.

Hackney.

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**Queries.**

## CHATTERTON AND COLLINS.

Mr. Moy Thomas, in the Memoir prefixed to his edition of Collins, in Messrs. Bell & Daldy's reissue of the *Aldine Poets*, tells us that—

"It is remarkable that Chatterton, with whom Collins has been long associated on that melancholy roll, and who has been said to have imitated Collins in one of his African Eclogues, more than once mentions the poetry of Collins in terms of contempt."—P. 48.

The fact is certainly remarkable, if it be a fact; but I confess that I have doubts. Being interested in all that relates to Chatterton, I have gone again through his unacknowledged and acknowledged writings, but have found no reference to Collins, save in the satire of *Kew Gardens* (Cambridge edit., ii. 387.). Here Chatterton speaks of

"What Collins' happy Genius titles verse."

This is, I have little doubt, the warrant for Mr. Moy Thomas's assertion; but waiving the objection that *once* cannot, in plain prose, be converted into "*more* than *once*," I would ask what is the proof that this line refers to the poet William Collins, the author of the *Oriental Eclogues*, in which Miss Seward traces the germ of the *African Eclogues* of his unhappy associate on the roll of fame? A taste so fine as Chatterton's could hardly have failed to appreciate the beauties of Collins; and Collins had been too long dead before Chatterton appeared on the scene, and had met with too much misfortune to excite the envy or attract the satire of Chatterton. It is, I think, far more probable that the "Collins" referred to in *Kew Gardens* was some contemporary verse-writer—perhaps some obscure contributor to Felix Farley's *Journal* who had provoked the anger of "the marvellous boy." Mr. Thomas's Memoir of Collins is so pleasantly written, and in other respects so accurate, that I trust he will correct this, if he sees fit to modify his opinion, in any future edition. G. H. A.

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**Minor Queries.**

*Richardson's "Pamela."*—About 1750, a volume of *Letters* was published between a Mrs. Argens (?) and some other correspondents, in which, among other literary subjects, Richardson's *Pamela* was



discussed and criticised. Can any one give me the title of the volume of *Letters* referred to?

G. H.

*Passage in Phocylides.*—I believe there is a line in Phocylides to the effect that "there is no way for a lazy man to live but by stealing." Will one of your readers supply the words and reference?

R. N. S.

*The Buffs.*—Can it be ascertained where this corps, now the 3rd Regiment of Foot, was stationed in March, 1761? It sailed from Spithead for Belleisle on Thursday, May 14th, 1761, in company with part of Erskine's Regiment (now 67th Regiment, on passage to India), in ten transports, under convoy of "Warspite" and "Torrington," ships of war. Why has this corps been termed "The Nutcrackers," since the Peninsular War? Also, "The Resurrectionists," after May 16th, 1811? Also, Whether this regiment is entitled to the motto: "Veteri frondescit honore?" and if so, why?

Was it opposed to Lord Clare's Regiment at the battle of Ramillies, May 23, 1706? and with what result?

Were the Coldstream Guards opposed to Buckley's Regiment at Fontenoy, April 30 (May 11, N. S.), 1745? and which corps was victorious?

HISTORICUS.

*A List of Names of Norman Barons.*—Sir Walter Scott, in his *précis* of the contents of the Auchinlech MS., prefixed to his *Sir Tristrem*, mentions such a list as to be found therein, beginning with Aumerle, Bertram, Brehuse, Bardolf, &c. Some (he says) are familiar in history, as Percy, Audely, Waryne, and the like. Others seem romantic epithets, as "Oylle de buffe, Front de buffe, Longespee," &c. Has the list been published? If it has not, I think that the contents might be interesting enough for a Note, and some Edinburgh student might supply it. Thierry seems to have known some of its contents, as he alludes, in his *Conquête de l'Angleterre*, to the

[\* At the battle of Albuera, May 16, 1811, after conduct which proved them in every way worthy of their old renown, the Buffs were taken in the rear by four regiments of the enemy's Polish lancers and hussars, who had been mistaken in the fog for Spanish cavalry. (See Marshal Beresford's dispatch.) A dreadful massacre ensued. The Buffs were, in military phraseology, "rolled up;" and the report of the day was, that all were wounded or killed. Next morning, however, a portion of the regiment appeared at muster—probably not only the few who had escaped unhurt, but some of the sufferers who were least disabled by their wounds. This unexpected reappearance obtained for the regiment the sobriquet of "The Resurrectionists." We had the foregoing explanation from a gallant major who was present at Albuera. The attitude of the enemy menaced a second attack on the 17th (Napier), which may account for the slaughtered regiment's making so respectable a muster after the disaster of the day before. The sobriquet, therefore, is commendatory, and highly honourable to the corps.]

*nicknames*, the same as those which are quoted by Sir Walter; and considers them to have been names assumed by *nameless* adventurers who had thrust in their hands in the scramble for England amongst more lordly competitors.

H. C. C.

*Greenburys or Greenborrows.*—Who were the Greenburys or Greenborrows, painters? One Richard Greenbury contracted to supply the chapel of Magdalen College, Oxford, with painted glass in 1632. A Greenbury also (perhaps the same) painted a portrait of the founder of the college in 1638. And Evelyn mentions in his *Diary*, Oct. 24, 1664, a painting in Magdalen chapel on blue cloth in *chiaro oscuro*, being a *Cena Domini*, by one Greenborrow. Gould (*Dict. of Painters*) merely says, "Greenbury, an English copyist who died about 1670." MAGDALENENSIS.

*Heraldic Query.*—Is there any coat of arms belonging to the family of *Jean* in the north of England? and if so, what is it? J.

*Payments to Members of Parliament.*—When was the payment of wages to members of parliament discontinued in Ireland? The daily wages, or fees (as they were often termed), of a knight of the shire in 1613 was 13s. 4d.; of a citizen, 10s.; and of a Burgess, 6s. 8d. The following sums, which are on record as having been due to members for their attendance during that session will serve as examples:—

	£	s.	d.
<i>"Armagh County."</i>			
Sir Toby Caulfeild and Francis Annesley	-	130	0 5
<i>"Armagh Borough."</i>			
Mark Ussher and Christopher Conway	-	99	6 8
<i>"Carlow County."</i>			
George Bagnall and Morgan Cavanagh	-	198	13 4
<i>"Dublin City."</i>			
Richard Bolton and Richard Barry	-	149	0 0.

ABHDA.

*M'Clure and the Puritan Emigrants.*—On behalf of a friend, I wish to ask the aid of "N. & Q." in the following case:—

"Many years ago, I copied from a book which I chanced to meet with in Derry, a brief but striking prayer, uttered by a person of the name of M'Clure, when about to embark on the Shannon with his fellow emigrants for Virginia, whither they were going as fugitives from the religious persecution to which they were exposed in Ireland. I am very anxious to ascertain the title of the work, which I omitted to note at the time. Can you help me?"

Having turned in vain to several likely sources, I beg to ventilate the inquiry in this more open manner.

D.

*"Rep" on Denier of Richard I.*—I should be much obliged if some of your correspondents would elucidate the meaning of "Rep" on a denier of Richard I. struck at Poitiers. FUMUS.



*Brass of Thomas Cooper.*—The following is a transcript of a mutilated brass inscription in private possession :—

"Here Thomas Cooper sūty m baly of this towne inclos[ed is in claye]  
which is the restyng place of fleash untill the la[stter] daye]  
of one sonne and daughters syx the lord hym par[ent] made]  
Ere cruell death did worke his spight or fickle [lyff] did fade]  
who decessed y<sup>e</sup> xvii of Maye in y<sup>e</sup> yere of our l<sup>y</sup> . . . .

I have added, in brackets, from a very similar inscription at Paston in this county, the words required to make rhyme and reason. Can any of the correspondents of "N. & Q." inform me from what church this inscription came, and supply the date?  
J. L.

Norwich.

### *Swallowing the Tongue.*—

"The physician told me that some [of the negroes] died by a singular mode of suicide, in their desperation to which they were driven, *turning their tongues back in their throat, and producing suffocation.*"—*Globe*, Nov. 10, 1868, p. 8. col. 5.

This is in a letter from St. Helena.

One occasionally finds mention in books of a similar practice. A slave had successively poisoned six of his fellow-slaves, was detected, convicted, and ordered to be whipped every three days *as long as he could bear it*. But he chose death in a different form. "After the third flogging, he was found dead in his cell, having *suffocated himself with his tongue.*" (*Mansfield's Paraguay*, 1856, p. 94.) This was in Brazil.

In another instance, to which I cannot at the moment refer, a lady rated her slave for misconduct. He changed countenance, was convulsed, and fell dead at her feet. He had swallowed his tongue. Is there any more detailed account of this extraordinary practice? It is well known that the physical structure of a negro differs in some respects from that of a white. Otherwise one would be tempted to ask, How is such a mode of self-destruction possible?  
T. B.

*The Smelt Family.*—What is known of the family of Mr. Smelt, whom Madame d'Arblay mentions so often in her *Diary*? Did it not belong to the North Riding of Yorkshire? Also, what is known of the family and descendants of Richard Smelt, who was Head-Master of Durham School from 1633 to 1640? Any particulars relating to the Smelt family would oblige A. M. W.

*Punishment and Torture in the Middle Ages.*—In what author shall I find the best account of the different kinds of punishment and torture of the middle ages, with the dates of the decline or suppression of the most severe modes of punishment?  
HERBERT.

*Wine Cellars.*—What ought to be the temperature of a wine cellar? In Italy I have seen cellars only partly subterranean, and lighted by a small aperture or unglazed window. On expressing my surprise, and saying that a cellar in England has no window, I have been told that in Italy they have no frost to dread. But is not heat equally prejudicial, at least to some wines? Madeira is said to be improved by it.

I can find nothing on the subject in the forthcoming edition of the *Encyclopædia Britannica*, which explains "cellar" only as a dictionary would. Nor in *Henderson on Wines* can I find anything relative, except that he complains of there being few subterranean cellars in Spain and Greece, in consequence of which, he adds, the wines are not kept long.  
STYLITES.

*Communion Tokens: Communion Half-pence.*—Can any of your readers explain the use of these tokens? In the parish books of St. Saviour's, Southwark, are the following entries :—

"The names of the Communicants, and number of Tokens delivered in the Clinke Libertie of St. Saviour's P'ishe of Southwarke, Anno D<sup>m</sup> 1627 & 3<sup>o</sup> R. Caroli.

"1627. Gravellye Lane.

W <sup>m</sup> Sherlock	-	-	-	-	iiij
Widd Tell	-	-	-	-	ij

&c.

"Mr. Austyns Rents.

M <sup>r</sup> Will <sup>m</sup> Austyn, Esquyer	-	-	-	-	viiij
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&c.

"Neere the playhouse.

M <sup>r</sup> Alexander Welsh	4	-	-	-	iiij."
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(At the back is, "Mr. Swettman knows w<sup>ho</sup> p<sup>d</sup> noe token.")

"The first of July 1627. Tokens Received at the Communion tabl, 122."

"1598. R. y<sup>e</sup> 4<sup>th</sup> of June 1596 of John Wrenche, Church warden for 2200 tokens - £18 . 6 . 8."

These tokens, therefore, were valued at 2d. each.

Among the churchwardens' accounts for Henley-on-Thames is the following :—

"1639. Rec. for Communion half pence last year £02 . 06s . 00d."

Were the tokens "delivered" at St. Saviour's given to those who were deemed admissible to the Communion Table, or sold to them by the churchwardens? Is it possible that there is a connexion of these tokens with the leaden tokens or medals which have been the subject of legal proceedings this year?  
JOHN S. BURN.

The Grove, Henley.

*Irish Yarn.*—In an extract now before me, purporting to be taken from an old publication, but without the author's name or the title of the book, are the following words :—

"In the town of Manchester they buy yarn of the Irish in great quantity, and weaving it there, return the same again into Ireland to sell. Neither doth their



industry end here; for they buy cotton wool in London, and work the same, and perfect it into stuffs."

Who was the author? and what the title and date of his publication? ABRA.

*Diary of Goffe the Regicide.*—The following Query appeared in the October number of the *American Historical Magazine and Notes and Queries*. It is worth making a Note of in your pages. If such a document exists it must be of some interest, and may be of the greatest historical value. The lives of the regicides have yet to be written:—

"*Diary of Goffe.*—The following extract, relating to the English regicides, is taken from Hutchinson's 'History of Massachusetts' (Salem, 1795), vol. i. p. 197:—

"Goffe kept a journal or diary from the day he left Westminster, May 4, until the year 1667, which, together with several other papers belonging to him, I have in my possession. Almost the whole is in characters or short hand, not very difficult to decipher. The story of these persons has never yet been published to the world. It has never been known in New-England. These papers, after their death, were collected, and have remained near a hundred years in a library in Boston. It must give some entertainment to the curious."

"Is it known to what library allusion is here made? Or can any one inform me if this Diary is still in existence?"

"Boston.

S. A. G."

EDWARD PEACOCK.

Bottesford Manor.

*Cromwell's List of Officers.*—Among some notes in my possession, I find the following:—

"Cromwell's funeral was magnificent in Westminster Abbey, but was not paid for at the Restoration. It does not appear that he made any will. His appointments of officers and the fees of his courts were met with by Mr. Astle in a book of parchment with brass clasps at Mr. Baldwin's in the Hall (Westminster), which had been made use of for directions for game for many years. Fortunately only two of the written leaves were gone; the plain ones being taken first. The list of officers began with Cromwell and his Council, under the name of the Keepers of the Liberties of England, who were in reality the administrators for nine or ten months of this country. The establishment of the fees were very minute and judicious."

My inquiry is, what has become of this parchment book with the brass clasps thus found by Mr. Astle, and probably rescued from farther destruction?

CL. HOPPER.

*Mince Pies.*—When did they first come into fashion in England, and are they of English invention, or not?

A. M. W.

*Coal Fires and Wood Fires in the Seventeenth Century.*—In Lord Brandon's letter to his wife ("N. & Q." 2<sup>nd</sup> S. vi. 362.), he accuses her of "sitting in another room to entertain company by a coal fire, as if he refused her wood." Hence it would appear that in 1684 a coal fire was considered much inferior to a wood fire. Can any of

your readers illustrate this, by informing us when coal began to be universally used, and wood fell into (comparative) disuse? M. D.

*Penance in the Kirk of Scotland.*—Can any of your correspondents inform me what is the date of the latest instance of a party being compelled to do penance in sackcloth before the congregation? W.

*Sledby Wodhouse and Grengham.*—What is the locality of Sledby Wodhouse in Bollond, and also that of Grengham? I have consulted five different gazetteers without success. M. D.

### Minor Queries with Answers.

*Otho Wermullerus.*—I have noticed in the *Gentleman's Magazine* (January, 1814, p. 35.), in an article upon the various causes of the rarity of books, that reference is made to a small work intitled *A spiritual and most precious Perle*, written by Otho Wermullerus, and translated by Miles Coverdale; and the writer, after describing its size, &c. says,—

"The diminutive size of this book fitted it to be carried secretly about the persons of Protestants in the persecuting days of bloody Queen Mary: I suspect some error in the date (1550) assigned to the first English edition of this book, because it is 3 years before the death of Edward the Sixth," &c.

Can any of the readers of "N. & Q." explain why the date assigned should be considered an error because it was three years before the death of Edward VI.

I have seen, in the possession of one of my friends, an edition in black letter of the size described in the *Gentleman's Magazine*, three inches long by two inches broad, intitled *A spiritual and most precious Perle*, &c., written by Otho Wermullerus, and translated by Miles Coverdale, "printed at London by Robert Robinson, 1593, dedicated to Edward, Duke of Somerset, uncle to Edward the Sixth." This edition was therefore printed in the reign of Queen Elizabeth. The book has been in the possession of my friend's family for many generations, and it is in good preservation. Can any of your readers inform me what number of editions have been published of this interesting work? H. S.

[This work certainly appeared in 1550, as the date is printed on the last page. It is entitled "A Sperrytuall and moost precyouse Pearle. Teaching all men to loue and embrace the crosse, as a mooste swete and necessary thyng, vnto the sowle, and what comfort is to be taken thereof, and also where and howe, both consolacyon and ayde in all manner of afflyccyons is to be soughte, And agayne, howe all men shoulde behaue them selues therein, accordynge to the word of God. Sett forth by the mooste honorable Lorde, the duke hys grace of Somerset, as appeareth by hys Epystle set before the same. Iesvs. Verely verely, I say vnto you, "Whosoener beleueth on



me, hath euerlastyng lyfe." The *Pearle* ends on fol. xcvi.; on fol. xcvi. commences "A humble peticyon to the lord, practysed in the commune prayer of the whole famylye at Shene, during the trouble of their Lord and mayster the duke of Somerset his grace: gathered and set furth by Thomas Becon, Minister there. Whych trouble began the vi. of October, the yeare of oure Lorde M.D.XLIX. and ended the vi. of Ffebruarye than next ensuyng." The volume ends on fol. ciij., on the back of which is the colophon: "Imprynted at London for Gwalter Lynne, dwellynge on Somerskaye, by Byllinges gate. In the yeare of our Lord M.D.L. And they by to be sold in Poules churchyard next the great schole, at the signe of the spled Eagle. *Cum privilegio ad imprimendum solum.*" 16mo.

This volume was translated from the German by Miles Coverdale. The Protector Duke of Somerset saw it in MS. during his confinement in the Tower, and it afforded him so much comfort in his misfortunes, that on his release he caused it to be printed, and graced it with a preface. Another edition was published in the same year, 1550, by John Cawood. (Herbert's *Ames*, p. 787.) The next edition we meet with is without name, place, or date, but appears to have been printed (in black-letter) at Frankfort, circa 1555, 16mo. This edition does not contain "The Humble Peticyon by T. Becon." It was also reprinted by Wm. Leake, 1560; Hugh Singleton, 1569, and one without date; and by Robert Robinson in 1593. There are also several modern editions. It is likewise reprinted in vol. viii. of *The Fathers of the English Church*, edited by Legh Richmond, and in Bishop Coverdale's *Writings and Translations* (Parker Society), 1844. Consult Herbert's *Ames*, ii. 744; and Dibdin's *Typog. Antiq.* iv. 297.]

*Battle of Waterloo: Who brought the News to England?*—A correspondent of the *Wiltshire County Mirror* says:—

"In none of the sketches of the career of the late Mr. Assheton Smith has mention been made of a fact which I have heard stated on good authority, that he was the first to bring into this country intelligence of the overthrow of the great Napoleon on the plains of Waterloo. It having reached him while cruising in his yacht off the coast of France, he immediately set sail for England, and was the first to proclaim the glorious news."

The above paragraph I have copied from *Bell's Life in London* of 31st October, 1858; if true, it is worthy of a place among your Notes, and if not, by appearing in your columns, it will doubtless be clearly refuted. HAUGHMOND.

[There is nothing in cotemporary accounts to "refute" the statement, that Mr. Assheton Smith was the first to bring the important intelligence to this country, but it appears to have been first made public in London through a very different channel. The Duke's Dispatch, indeed, did not arrive till late at night on the 21st June, which was the *Wednesday* after the *Sunday* on which the battle was fought. But at noon on that *Wednesday* the glorious news was already well known in the City as to all its leading particulars;—a great battle fought, the allied army victorious, Napoleon overthrown. This intelligence, however, was brought by a gentleman who came, not from "off the coast of France," but direct from Ghent, where, on Monday the 19th, Louis XVIII. had received the news by a brief autograph from the Duke himself. (*Courier*, 21st June, 1815.)

If it be true that, in those ticklish times, Mr. A. Smith was really cruising in his yacht off the coast of France, his

yacht, one would suppose, must have been far better armed than the generality of such vessels. Merchantmen, if unarmed, had to lie for days and days in the Downs, waiting for a wind that should enable them to round the South Foreland without fetching over to the French coast. However, a flaming *napoleonic* account of the battles of the 16th (Ligny and Quatre Bras) had certainly reached Boulogne by telegraph (*Times* 20th June, 1815); and Mr. A. Smith may possibly have picked up early intelligence off Boulogne of the final conflict of the 18th. This he might have effected through the aid of English smugglers, who during the war were encouraged at Boulogne by the French authorities, and allowed to do business there. In this manner Mr. Smith may have been enabled to bring the first news of the Waterloo consummation to England, though we have no reason for thinking that he had anything to do with making it public in London.

Though several persons are mentioned by name in the papers of the day as bringing intelligence from the seat of war, we find no such cotemporary record of Mr. Assheton Smith. A distinguished historian does indeed state that "in the London papers of Tuesday the 20th June" [note in margin, "*Courier*, June 20th, 1815"] "a rumour was mentioned of Napoleon having been defeated in a great battle near Brussels, on Sunday evening, in which he lost all his heavy artillery;" and the same distinguished writer adds, "The same paper (*Courier*, June 20, 1815) mentions that 'Rothschild had made great purchase of stock, which raised the three-per-cents. from 56 to 58.'" This alleged report of the 20th, anticipating by one day the news from Ghent, might be supposed by some to have originated from news brought by Mr. Smith. But unfortunately, on a close examination of the newspaper thus cited, "*Courier*, June 20, 1815," we find no mention whatever either of the "great battle near Brussels" or of Rothschild's "great purchase" in the funds! The *Morning Chronicle* of the 21st, published, of course, before the full intelligence of that day transpired, says merely, "On Sunday the 18th the Armies were again engaged, and no account has been received of the proceedings of that day."

On the whole we may conclude that the news of Napoleon's final defeat on the 18th was first known generally by the London public on Wednesday the 21st; and that this knowledge was mainly due to the "gentleman from Ghent,"—who had the best possible authority, namely, that of the Duke himself. And the rise of the 3 per cents. on account (for they were closed), a rise which, after all, did not reach 58 till the 22nd, however profitable to Rothschild, does not appear to have been mainly due to his operations, large as they are said to have been at the Waterloo crisis, but rather to the general publicity which the good news gradually acquired.

1815.

Consols for Account.

June 19 (Monday)	- - -	56 55 $\frac{3}{4}$ 56
" 20 (Tuesday)	- - -	56 $\frac{1}{2}$ 56 $\frac{1}{2}$ 56 $\frac{1}{2}$ 56 $\frac{1}{2}$
" 21 (Wednesday)	- - -	56 $\frac{3}{4}$ 56 $\frac{3}{4}$ 56 $\frac{3}{4}$ 56 $\frac{3}{4}$ 7 $\frac{1}{2}$ 8
" 22 (Thursday)	- - -	58 $\frac{1}{2}$ 9 7 $\frac{1}{2}$ 8 $\frac{1}{2}$

*Morning Chronicle.*]

*Water-Marks on Paper.*—What are the authorities upon ancient water-marks in paper, and where are copies of such to be seen? J. H. S.

[We must refer our correspondent to the following splendid work recently published: *Principia Typographica: The Block-Books Exemplified and Considered in connexion with the Origin of Printing; to which is added an Attempt to elucidate the Character of the Paper-Marks of the Period.* A work contemplated by the late Samuel Sotheby, and carried out by his son, Samuel Leigh Sotheby. 3 vols. fol. 1858.]



*Old Romney and Brookland.*—I have in my possession three small volumes of Sermons in MS., preached in the above two places between the years 1691 and 1694. Can any of your readers tell me the author's name? SAMPSON.

[Perhaps our correspondent may obtain a clue to the author if we state that the Rev. John Defray was Rector of Old Romney from 1690 to 1738; and that the Rev. Thomas Johnson was Vicar of Brookland from 1677 to 1727.]

### Replied.

#### CHESS CALCULUS.

(2nd S. vi. 347.)

The question asked is whether it be "practicable to construct a Chess Calculus, so that every position in a game may be expressed by a function of the positions and powers of the pieces, by operating on which the best move for the next player might be evolved." The following presumptions in favour of the practicability are raised:—First, that chess is evolved from axioms and definitions; secondly, that the power of a piece may be expressed by coordinates.

To say that such a calculus must be impossible, would be to speak beyond knowledge; and moreover would not be conclusive: for impossible things are done from time to time. A very simple game might be proposed of which the calculus is not impossible: and if a simple game admit of such treatment, in what should a more complicated game differ from it except in complication? Take the common game which in my school days used to be called by some *noughts and crosses*, and by others *tit-tat-toe*, which were the formular words of victory, just as *check-mate* are those of chess. There are nine squares in rank and file, in one of which the first player enters a *nought*, the second player enters a *cross* in another, and so on; the game being won when either player can point out his marks three in a row, whether horizontal, vertical, or diagonal. Now the number of possible games must very considerably fall short of 362880, the product of the first nine numbers, the total number of orders in which the squares can be filled up. The number of rationally played games probably does not exceed a few hundreds. A calculus is conceivable: but it would be of very intricate expression. Given the state of things at the *n*th move, it is possible that a formula might, by inserting the value of *n*, give out all the ways in which a player might afterwards win, distinguishing the few in which the new move reduces his winning to a certainty.

But the chess calculus is beyond human imagination. In the first place chess is not entirely evolved from definitions and postulates. A geometer who plays with these things as he finds them in Euclid, must play every proposition of

every book: but the chess player is dictated to by an adversary. Suppose all possible rational games to be, one with another, of 30 moves on each side, 60 moves in all, which is rather low. Suppose that at each of 50 moves the player in action has two good choices, which is not much, considering how many choices he frequently has.

This supposes more than eleven hundred millions of millions of games, and a calculus supposes a formula containing in its structure an implicit account of the progress of every one of these games. For a formulary contains not merely what shall emerge in any case; but all that by possibility might emerge. That the use of such a formula should involve the solutions of equations of the ten-thousandth degree is probably very much below the mark.

Again, how are we to express the *powers* of the several pieces? I remember seeing an attempt which was based on the number of squares commanded: but the proposer acknowledged himself incapable of representing the additional power derived by a knight from his not being stopped by other pieces. This, however, would be far from enough, even if it could be satisfactorily done. The power of a piece depends upon the neighbours it may have, and the opponents who check it. A protected pawn immediately before a castle limits its power and value, except in those rare cases in which it will be worth while to sacrifice the castle for the pawn. Whether or no the sacrifice would be worth while depends upon the prospects of the game. Hence the power of the pieces, in any given position, will depend upon the whole structure of the game; while the formula for the game will depend upon the mode of expressing the power of the pieces. Such complications of the *ignotum per ignotum* it is the daily business of mathematical analysis to unravel: but I confess that I should expect, in the expression of the chess problem, a complexity far exceeding that of any problem which was ever successfully dealt with up to this time. A. DE MORGAN.

#### MARSTON'S WORKS.

(2nd S. vi. 368.)

I have just seen in "N. & Q." some rather severe strictures on Mr. Halliwell's late edition of this poet. I do not think they are merited; for Mr. Halliwell's object was, as he says, to give these pieces "as nearly as possible in their original state," and thus to give people who, like myself, cannot or will not lay out large sums in the purchase of old and scarce books, or spend days in the Museum, an opportunity of seeing how books came out of the hands of the old printers, even when, as was evidently the case with Marston, the proofs were read by the author,



and thus show the absurdity of all that is said about the authority of the folio Shakspeare, and Beaumont and Fletcher, &c. I however think that Mr. Halliwell might have been less chary of his notes.

I will say nothing of the Dramas, but I will take this occasion of correcting a place or two in the "Satires" and the "Scourge of Villainy."

"Making men think thee gracious in his sight,  
When he esteems thee parasite."—*Sat. i. p. 213.*

Now surely *but his*, or something of the kind, has been omitted before "parasite." In the same Satire, speaking of Sorbo in office and men "capping" to him, he says:—

"Now Sorbo swells with self-conceited sence,  
Thinking that men do yield this reverence  
Unto his virtues: fond credulity!  
Asses, take of Isis, no man honours thee."

Now what is the meaning of "take of Isis?" Is there any one who understands it? Mr. Halliwell, I am certain, does not, or he would have given a note on it. And he need not be ashamed of it; for such things are usually discovered by a lucky chance; they flash as it were on the mind. I myself had nearly given it up in despair, when I thought of the Lord Mayor and the collar of SS, and then I saw at once that we should read "take off Esses," or rather "the Esses," and the passage became quite clear. But only think of such a blunder escaping the eye of the author!

"If not no *title* of my senselesse change,  
To wrest some forced rime, but freely range." (P. 270.)

Any one, I think, who will examine the context will see that we should read *title* and *sense* *I'll*, i. q. *I'll*.

In Marston, as in Shakspeare and others, *and* is frequently omitted by the printer:—

"Bedlam (*and*) Frenzie, Madnes, Lunacie" (p. 224.).

"Fidlers (*and*) scriveners, pedlers, tynkering knaves,  
Base blew-coates, tapsters (*and*) broad-minded slaves."  
(P. 243.)

I find I have corrected many other places, but these may suffice to prove my position.

With such examples before our eyes, should we hesitate to correct the metre in Shakspeare, who never printed any of his plays? For example:—

"What studied torments, tyrant, hast for me?  
What wheels? rocks? fires? What flaying? boiling  
In leads or oils?"—*Winter's Tale*, Act III. Sc. 2.

Now surely no one who is not a worshipper of the old printers will believe that Shakspeare wrote such mere prose as this, and not —

"What studied torments, tyrant, hast thou for me?  
What wheels? what racks? what fires? what flaying,  
boiling?"

In this easy simple manner the metre may be corrected in numerous places, and I have done so in my copy. THOS. KEIGHTLEY.

SIR GEORGE CAREW.

(2nd S. vi. 395.)

I am inclined to think that MR. TUCKETT has fallen into the very common error of confounding two persons of this name. Sir George Carew, created Baron Carew of Clopton, 1603, and Earl of Totnes, 1625, was an eminent antiquary and genealogist; and the first part of the Query would seem to apply to him rather than to Sir George Carew, the son of Sir Wymond Carew of Antony, and uncle (not brother) of Richard, the historian of Cornwall. The latter Sir George, so far as I am aware, was not particularly addicted to antiquarian pursuits. The former was of the Ottery Mohun family. He was a friend of Camden, whom he assisted in the preparation of the *Britannia*, of Sir Robert Cotton, and Sir Thomas Bodley. He was also intimately connected with John Hooker of Exeter, who acted as the agent of Sir Peter Carew in the recovery of his Irish estates, whose heir Sir George Carew became upon the death of his elder brother Sir Peter Carew the younger, in 1580. He made a very large and valuable collection of MSS. — historical, genealogical, and heraldic: about forty volumes of which, chiefly relating to Ireland, remain in Lambeth Library, and a considerable number are preserved in the Bodleian. I have prepared a Life of this nobleman, which is ready for the press, and it is probable a short sketch of his career will appear in a few weeks in the *Imperial Dictionary of Biography*.

Of Sir George Carew, the ambassador, I am not able to say much beyond what is stated in the Query. He appears, however, not to have been a Prothonotary in Chancery until 1611, when that office was granted to him jointly with his son Francis, together with the privilege of making letters patent of pardon and outlawry, and all writs of supplicavit and supersedeas. (*S. P. O. Grant Book*, p. 67.) He was made Master of the Wards in July 1612 (*Dom. Cor.*, vol. lxx. 17.), and died in November the same year (*Idem*, vol. lxxi. p. 33.) Sir Matthew Carew, brother of this Sir George, writing to Carleton on Oct. 4, 1617, mentions that Sir George Carew's daughter, Anne, was married, against her mother's will, to Rawlings, a servant of the king. (*Idem*, vol. xciii. p. 112.) JOHN MACLEAN.

Hammersmith.

WHAT IS A BEDSTAFF?

(2nd S. vi. 347.)

In seeking an explanation of this term, as it occurs in the English translation of Rabelais ("The grim fiend would have mowed him down in the twinkling of a *bed-staff*,") it is to the original Rabelais that in the first instance one



naturally turns. But in the original we merely find "La Mort" [the grim fiend] "auecques son dail l'eust faulché et cerclé de ce monde." Here there is nothing whatever that answers verbally to the term bed-staff; and the "twinkling of a bed-staff," which is altogether an English expression, appears to be simply an addition or embellishment introduced by the translator.

What, then, was a bed-staff? It was something "fixed by the side of a bedstead to keep the bed in its place." Now if, as your correspondent infers, "it must have been at least six feet long, and strong enough to bear the weight of one leaning against it," he may well ask, "But how can this be, when we find it used by Bobadil in *Every Man in his Humour*, to exhibit his skill with the rapier?"

In reply I would suggest that possibly the bed-staff was not a staff, or pole, extending horizontally along the side of the bed the whole length from head to foot, but rather an upright; an upright peg, fixed into the side of the bedstead after the manner of a pin, and projecting upwards to keep the bed-clothes in their place. With this accords the account given by Johnson and by Webster. "Bedstaff. A wooden pin, anciently inserted in the sides of bedsteads, to keep the clothes from slipping on either side."

Consequently, as offering the means of exhibiting the use of the rapier, the wooden bed-staff may have afforded a very available as well as harmless implement. In like manner, the "use of the *poniard* was taught by means of *implements of wood*." — Meyrick, *Illustrations* (on plate cxii.)—Suppose the bed-staff to have been an upright peg or pin fitting into a hole or socket in the side of the bedstead, and in length about equal to the rapier. The socket is a few inches deep; and the bed-staff has, to steady it (we will suppose), a projecting rim which overlays the socket like a lid. The part of the bed-staff which enters the socket will then be the *hilt* of the rapier; the projecting rim will be the *guard*; and the rest of the staff will do duty as the *blade*. In the bed-staff we shall then have the form of a rapier; and with this "implement of wood" Capt. Bobadil would have no difficulty in exhibiting his *passado* and *stoccardo*. THOMAS BOYS.

Ought we not to collect for posterity the various ways in which very short times are denoted. Besides the one at the head, there are, — in no time, in next to no time, in less than no time, in a trice, in a jiffy, in a brace of shakes, before you can turn round, before you can say Jack Robinson, in a crack, in the squeezing of a lemon, in the doubling of your fist, in the twinkling of an eye, in a moment, in an instant, in a flash. No doubt many more may be added: the above is the stock of rhetoric I keep on hand for my

own use, so far as I can recollect at once. And what is the time-table? I am satisfied, from observation, that "less than no time" is much longer than "no time;" and I suspect that a brace of shakes must be the least time possible, because I never heard of its being halved. And what on earth or sea is a *jiffy*? The Americans say in "two twos;" and I dare say that when an answer comes back from the land of greased lightning, we shall have a few more. M.

"Sir Samuel Hearty.—'Gad I'll do it instantly, in the twinkling of a bedstaff.' Ha, ha, ha."

"Bruce.—'In the twinkling of what?'"

"Sir Sam.—'Hey! pull away, Rogues; in the twinkling of a bedstaff; a witty way I have of expressing myself.' — Shadwell's *Virtuoso*, 1676, Act I. Sc. 1.

Sir Samuel Hearty, who is described by Bruce, one of the characters, as "one that affects a great many nonsensical Bywords which he takes to be Wit, and uses on all occasions," in the first scene of the second act varies the expression thus:—

"I'll bring you off as round as a hoop, in the twinkling of an oyster shell."

The bedstaff according to Johnson's *Dictionary* is "a wooden pin stuck anciently on the sides of the bedstead to hold the clothes from slipping on either side." ZEUS.

Undoubtedly our ancestors kept staves near their beds. An example may be found in Chaucer (*Reeve's Tale*, 4290—4295), where the "scelere Johan," though a stranger in the bedroom, tries to find one by moonlight, and the miller's wife does find one, with which she unwittingly knocks down her husband:—

"This Johan stert up as fast as ever he might,  
And grasped by the walles to and fro,  
To find a staf; and sche stert up also  
And knewe the estres bet than dede Jon,  
And by the wal sche took a staf anon," &c. &c.

The only question is, for what purpose was the staff used? And this question, like many others, may be settled by the *Volume of Vocabularies*, for which we are indebted to Messrs. Mayer & Wright. In the treatise of Alex. Neckam de Utensilibus given there (pp. 100, 101.), Alexander Neckam says:—

"Assit et pertica cni insidere possit capus, nisus, et alietus. . . . Ab alia autem pertica dependant supera (chemesis), flamma (cuverchefs). . . ."

This was "In camera sive in talamo." On this the editor remarks in a note:—

"The chamber was furnished with a horizontal rod, called a *perche*, for the purpose of hanging articles of dress, &c. It would appear from the statement made here that it was customary for people also to keep their hawks on a *perche* in the bedroom. I have seen confirmation of this practice in illuminations of manuscripts."



At p. 98., too, Neckam tells us:—

“In dispensa, sive in dispensatorio, a pertica propter insidias murium vestes apte dependeant.”

The staff, then, which Johan sought was a rod or *pertica*, on which dresses, napkins, towels, &c. were hung to keep them from mice. E. G. R.

#### MY LADY MOON.

(2<sup>nd</sup> S. vi. 90.)

In the absence of any English account of *My Lady Moon*, I offer an Italian one:—

“Tre di suonaro a festa le campane:

Ed altrettanti si bandì il lavoro:

E il suocero, che meglio era del pane,

Un' uom discreto, ed una coppa d' oro,

Faceva con gli Sposi a Scaldamone,

Talora a *Mona Luna*, e guancie d' oro.”

Lippi, *Il Malmantile Raccquisto*, c. ii. st. 45.

“On this Minucci has the following note:—

“*MONA LUNA*: S' accordano molti fanciulli, e tirano le sorti a chi di loro abbia a domandar consiglio a *Mona Luna*; e quello, a cui tocca, vien segregato dalla conversazioni, e serrato in una stanza; acciocchè non possa intendere chi sia quello di loro, che resti eletto in *Mona Luna*; della qual *Mona Luna* si fa l' elezione fra li altri che restano, doppochè colui è serrato. Eletta che è *Mona Luna*, si mettono tutti a sedere in fila, e chiamono colui, che è serrato, acciocchè venga a domandare il consiglio a *Mona Luna*. Questo tale se ne viene, e domanda il consiglio a uno di quei ragazzi, quale egli crede, che sia stato in *Mona Luna*; e si s' abbatte a trovarlo ha vinto; se nò; quel tale a qui ha domandato il consiglio, gli risponde: ‘Io non sono *Mona Luna*, ma sta più giù, o più su,’ secondochè veramente è posto quel tale, ch'è *Mona Luna*; e il domandante perde il premio proposto; ed è di nuovo riserrato nella stanza per tanto, che da' fanciulli si creata un' altra *Mona Luna*, alla quale egli torna a domandar consiglio; e così seguita fino a che una volta s' apponga, ed allora vince: e quello, ch'è *Mona Luna*, perde il premio, e vien riserrato nella stanza, diventando colui che dee domandare; e quello che s' appose, s' intruppa fra gli altri ragazzi. Il domandante richiede fino a quattro volte il consiglio, e può perdere quattro premi; e poi si mescola fra gli altri ragazzi; esente però da dover più essere domandante, se non nel caso che fatto *Mona Luna*, egli perdesse; e sempre si torna a creare nuova *Mona Luna*, e si depute nuovo domandante, quando il primo s' apponga o abbia domandato quattro volte il consiglio; la qual funzione, come è detto, non può essere forzato a fare, se non quattro volte; ed i premi si adunano e si distribuiscono poi fra di loro ripartitamente; e dal rendergli poi a di che sono, cavano un alto passatempo, como diremo. Da questo giuoco viene il proverbio *Più su sta Mona Luna*, che significa: Nella tal cosa è misterio più importante, di quel che altri si pensa.”—Ed. Firenze, 1731, i. 177.

“The Christmas Holidays” is not in *Poems on various Subjects*, by Miss Jane Cave, now Mrs. W., pp. 128., Bristol, 1786, nor in the 2<sup>nd</sup> edit. pp. 190., Shrewsbury, 1789. Perhaps R. M. G. will state whether “now Mrs. W.” follows the name of Miss Cave. If not, we may conclude that there were two poetesses of that name, as Miss Jane must have been Mrs. W. at least three years in 1789.

H. B. C.

U. U. Club.

#### THE GENEALOGICAL SUGGESTION.

(2<sup>nd</sup> S. vi. 307. 378.)

I am glad to find my suggestion meets the approval of M.D., and of MESSRS. GARSTIN, PEACOCK, and LANGMEADE, and regret that our worthy Editor entertains “misgivings” as to the practicability of the plan proposed.

MR. GARSTIN asks for a transcript of Harl. MS. No. 1437, fol. 94., which folio, owing to the new numeration of the MSS., it appears is *blank*, and this is the only suggestion of an objection; but why should this be an objection? If Mr. GARSTIN were to state, as he would in future do, the subject of the paper or the point required, or the name of the MS., a searcher would at the most have to scrutinise three or four pages backward and forward from folio 94., which amount of trouble is but slight, and which of course Mr. GARSTIN would be happy to undertake for the same person requiring extracts from Dublin MS. or libraries, &c. in return. But it is not so much public libraries and record offices in great towns I allude to, as parish-registers, cathedral libraries, registry or will-offices, where are wills, act books containing grants of marriage licences, abstracts of parish-registers, &c., and church title-deeds, &c.; and Mr. Editor's objection is cancelled by his suggestion, where he says, “We would suggest for the consideration of our numerous correspondents upon this subject, whether a list of the names and residences of persons having the *entrée* to libraries, public or otherwise, record and other offices, who are willing to furnish extracts for a consideration, would not be a *more* acceptable offering to the bulk of our readers.” No, Mr. Editor, not a *more* acceptable offering; for there are not in every parish, in every cathedral town, or even in every public library, persons who make this a business, and who would furnish extracts for a consideration,—hence the chief benefit of my suggestion would be lost; but there are to be found in all places throughout Britain gentlemen who would gladly furnish extracts or assist in any way, either from love of the gentle science, or in the hope of obtaining from other places information they may require. Such would scout the idea of payment.

Such a list as that proposed by you, Mr. Editor, would be a most acceptable addition, but not a substitute; but, as in the multitude of counselors is much wisdom, let us see if we cannot, as from your suggestion, select from the number of your correspondents and their suggestions a little more wisdom—something worthy consideration.

MR. GARSTIN's imaginary form is excellent, and I am inclined to think with him, that the private intercommunication sheet should only be open to subscribers; but the question is, how is the publisher to know who is a subscriber and



who is not? I, for instance, take "N. & Q." regularly, but being a military man, and always on the move, I cannot always order it by the post, but generally obtain it through the bookseller of the town in which I may be quartered: the Editor then knows me as a correspondent, but probably not as a regular subscriber.

I now turn to Mr. LANGMEADE's valuable communication. Church register-books are indeed kept most shamefully insecure, and have been infamously used and abused in almost every parish in Britain; and not only these, but equally valuable church records, with regard to which subject I extract an interesting paragraph from the *Illustrated London News*, Aug. 28, 1858. The instances quoted by Mr. L. are melancholy enough to cause all antiquaries and genealogists to keep their beds in grief:—

"PARISH REGISTERS. — In your number of Aug. 14, p. 148, you remark on Lord Ellesmere and the records now lying scattered among the various Record Offices in London. You then add a passage or two bearing on the point to which I wish to allude, namely — that 'many better records are mouldering in damp chests and neglected closets in still damper churches;' that 'it is high time a nation loving its peerage records should look after its parish registers;' and that 'we are all interested in such memorials of our ancestors and ourselves.' It is a curious fact, but too true, that whilst so much care is taken of these memorials in London, the old registers and the contents of the parish chest in most places lie totally neglected and forgotten. If a stranger, interested in the title to any of the lands in the parish, were to apply for information to this store, under the hope of finding something bearing on the point in question, the search would be vain. Who should find what he might want amid a mass of chaos and confusion? In their present state these stores are inaccessible, and therefore useless. In their own locality they are highly valuable, or may, on emergency, prove to be so. Are they not the archives of the parish? As such, they are of more consequence than the records in London. The records of every parish, collectively, constitute the records of the kingdom. It is of such stuff as this that the history of England is written. It so happens that I have been amusing myself for the last month, or two in going over the contents of the *old oak chest of my own parish*, out of the love I have for historical and antiquarian pursuits; and am at this moment engaged in arranging them chronologically, and in making an index or catalogue of them. *The oldest bears date 1328, being 530 years old.* This catalogue I destine for the use of the Vicar and Churchwardens. Such a thing ought to be done in every parish. If there is not to be found in every place a gentleman who will undertake a similar task for his own amusement or the benefit of his parish, it would not cost much to employ a competent person to do it. — P. H., Sidmouth."

MR. LANGMEADE's suggestion that the Society of Antiquaries, and the other kindred societies, get up a petition to Parliament, to be signed by all who take an interest in the preservation of these registers, praying that a Committee may be appointed to examine into the state of our parochial records, and on the feasibility of transferring their custody to the Master of the Rolls, &c. (*vide* 2nd S. vi. 380. for remainder of the suggestion); and

I shall be happy to add my mite to any subscription that may be required to commence operations — advertising for signatures, &c. That this is not effected is a disgrace to the nation; for these matters, being fundamental facts, are as closely connected with the history of our country as are the Records in the State Paper Office. By the adoption of Mr. L.'s excellent plan, tampering with the registers would be almost an impossibility. Who does not recollect the numerous instances in which falsified, forged, or tampered parish registers have been produced in evidence affecting claims to property or titles? who does not remember, and how very many to their cost, that pages have been purposely destroyed because they afforded evidence favourable to a rightful claimant? Lately there was the claim to the Smith title and estates: previously there was the Hewett baronetcy case, in which a Wm. Hewett, calling himself Sir Wm. Hewett, claimed the baronetcy of the Hewetts of Headley Hall, York, and Waresley, Hunts.; whose case, as far as being descended from that family was good, but whose proofs as to succession to the title were bad, inasmuch as the registers at Waresley and St. Neots had been evidently tampered with (as it was proved, I believe, not by him, probably by some unscrupulous persons who were interested in his success), and finally attempted to be destroyed.

With respect to the destruction of pages, or of falsifications or forgeries, the abstracts of parish registers, deposited in the Diocesan Registry Offices, though not sent in regularly, and too often likewise carelessly kept, will often supply a *hiatus* in the original, and also prove any falsification.

In case of our plan being adopted, it may not be amiss to remind those who avail themselves of the advantage, to be sure, if anything of general interest is elicited in mutual correspondence, to send it to "N. & Q.;" for it is absolutely necessary, and "N. & Q." will become indispensable to all genealogists, to support it in every way. I say, as it now stands, what should we do without our "N. & Q.?"

CÆDO ILLUD.

I am very glad to see that CÆDO ILLUD's "suggestion" is approved of by so many of your contributors, and I cannot refrain from expressing my own approbation of his plan. I, like many others, I suspect, became a subscriber to "N. & Q." chiefly on account of the genealogical information to be derived from it, and I heartily join any plan for the increase of that department of your valuable paper. I have access to a cathedral library containing many old and valuable volumes, and shall be happy to make any research in return for genealogical information.

A. M. W.



### Replies to Minor Queries.

"*Lying by the wall*" (1st S. vii. 332.; 2nd S. vi. 325.)—Whatever may be the origin of this phrase, it seems to have been confined in its use to the district of East Anglia, and is noticed in the *Glossaries* of Grose, Forby, and Moore. The latter, in his *Suffolk Words*, says, "'*By the walls*,' dead and not buried; '*A lie bi the walls*.'" The earliest instance of the phrase I recollect occurs in the *Romance of Havelok*:

"Thar was sorwe, wo so it sawe,  
Hwan the children *bith wawe*  
*Leyen*, and sprauleden in the blod."—(v. 473.)

In a ballad, also, of the fourteenth century, printed by Ritson in his *Ancient Songs* (p. 46.), we meet with the same expression:

"Whon that ur lyf his leve hath lauh,  
Ur bodi lith bounden *bi the wowe*,  
Ur richesses alle from us ben raft,  
In clottes colde ur cors is throwe."

Ritson does not attempt to explain the meaning. It is probable that some similar expression may be found in the Danish or Swedish languages. In the Dutch is a phrase which seems somewhat akin,—"*aan de laager wal zyn*," "to be brought to a low ebb." μ.

The exact phrase, in the mouth of a Suffolk peasant, would be, "He lay by the walls." It is not a corrupted form of some expression in which occurred the Anglo-Saxon word "*wæl*," *death*; gen. "*wæles*;" so meaning, "He is laid low by death?" S. W. Rix.

Beccles.

*Hope* (2nd S. vi. 372.)—The curious work of Thomas Hope, *An Essay on the Origin and Prospects of Man*, will be found reviewed at considerable length in four numbers of the *Literary Gazette*, that for June 18, 1831, and the three following. It appears that but a small number of copies were printed, and that, even when the review was written, not a copy was to be obtained by the public. It was published by Murray in 1831, in three volumes octavo. F. C. H.

*Albini the Mathematician* (2nd S. vi. 372.)—He appears to be one of those celebrities who abound in Leland, Bale, &c., whose fame has been rescued from oblivion, and nothing else. The following is what is printed in Leland, and Bale and Pits can say no more:—

"Aubinus [Philippus] philosophus et mathematicus insignis, luculenta præclari ingenii exempla multa Isidis in Vado, non sine laude, exhibuit. Inter quæ et illud non erat minimum, quod, Alphonsi exemplum secutus honestissimum, *Canones Tabularum* perscripserit."

But Tanner adds the following note:—

"Philippus Aubinus, alias Worcesterius, monachus, dein subprior, et tandem 6 Jan. MCCLXXXVII prior Wigorniensis evasit. Wharton, *A.-S.*, tom. i. 549. As to the *Canones*,

he adds—Lib. i. atque alia addit MS. Leland Trin. Obiit 7 Jul. MCCXCVI. Whart. l. c. Bal. xii. 92. ex Lelando. Pits. *Append.* p. 891."

By the dates supplied by Wharton, and the date of the *Alfonsine Tables* (1252), we may conjecture that Aubin introduced the *Alfonsine Tables* into England, and gained much credit thereby. The age in which he lived put importers, translators, and even transcribers, nearly on the footing of authors, and frequently confounded them. So that it seems the *Alfonsine Tables* were soon introduced into England. A. DE MORGAN.

*St. Blain's Chapel* (2nd S. vi. 283.)—The best way of thanking MR. HARWOOD PATTISON for his acceptable notice of a venerable piece of ecclesiastical antiquity, *St. Blain's Chapel*, is to comply with his request, and answer his question about that "curious cupboard, in the east wall, on one side of the altar." No doubt it was an "Almerye," or Ambry, the uses and position of which are thus accurately set forth in that valuable work, *The Ancient Monuments, Rites, and Customs within the Monastical Church of Durham, &c.*, edited by the Surtees Society:—

"In the north side of the Quire there is an Almerye, neere to the High Altar, fastened in the wall, for to lay any thinge in pertaininge to the High Altar. Likewise there is another Almerye in the south side of the Quire nigh the High Altar, enclosed in the wall, to sett the chalice, the basons, and the crewetts in, that they did minister withall at the high masse, with locks and keys for the said Almeryes."—P. 11.

Those "vestiges of erections to the south of the nave wall," are, to my thinking, the ruins of an ankorage or house for an ankret: such buildings were much oftener attached to churches and chapels than is, at present, imagined. D. Rock.

Brook Green.

*The Works of Francis Quarles* (2nd S. vi. 201. 299. 330.)—The three tracts, to which the title of *The Profest Royalist*, and the dedicatory epistle cited in my former communication, are prefixed, are separate publications, with distinct paginations and title-pages, dated as follows:—

"*The Loyall Convert*, Oxford, 1645."

"*The New Distemper*, written by the author of *The Loyall Convert*, Oxford, 1645."

"*The Whipper Whipt*: incerti Authoris. Qui Mockat, Mockabitur [s. l.], 1644."

Other copies of each of the three tracts are to be found also in the Library of Trinity College, Dublin. ALBENS.

Dublin.

*Lascelles' Liber Hibernæ* (2nd S. vi. 287. 350.)—A valuable exposition of the contents of this work, and some just remarks upon the manner of its compilation, written by the late James F. Ferguson, Esq., of the Exchequer Record department in Dublin, will be found in the *Gentleman's Magazine* for September, 1854. J. G. N.



"*The Rogue's March*" (2<sup>nd</sup> S. ii. 191.; vi. 420.) — I know not how far the old officer alluded to by M. S. R. may be gratified by the following meagre ditty; but I believe it is the only one written for the "*Rogue's March*." It is the composition of Drum-Major Potter, of the Grenadier Guards, and was written, in 1804, as a duet between the Prisoner and the Colonel: —

"*Prisoner.* Once or twice for selling my kit,  
And three times for desertion;  
If I enlist for a soldier again,  
The devil will be my serjeant.

"*Colonel.* Drum the thief all through the town,  
Very well he deserves it;  
If he enlists for a soldier again,  
The devil will be his serjeant."

It was Mr. Chappell's observation that this graceful and pastoral melody deserved a better application; and I quite think it deserves better words, which I may one day attempt to furnish for it. May I take the liberty to inform M. S. R. that his reference to "N. & Q." (2<sup>nd</sup> S. ii. 36.) puzzled me, as being out of the usual mode of quotation? His 36. applied to the Number, but it is customary to quote the page only after the volume. It should therefore have been 2<sup>nd</sup> S. ii. 191. F. C. H.

*Print by Wierix* (2<sup>nd</sup> S. v. 478.; vi. 18.) — The youth is Charles V. The nondescript bird is probably the popinjay, won at a shooting-match. In the British Museum is, —

"Vier-hundert-jahrige Jubilee over de memorabile victorie van Woeringehen, Verkrigen door het Hertoghe JAN den 1 van diesen name. Hertoghe van Lothrync, Brabantt ende Maerckgrave des Heylige Ryex om den 5 Junii. 1288. Brussel, 1688."

In honour of this victory a chapel was built, and the guild of shooters instituted. A list of kings of the guild is given, and it is said that princes not only accepted that office, but inscribed their names among the brethren.

"In the year 1512, Charles, Prince of these lands, and afterwards Emperor, being then 12 years old, shot the bird (*schoot den vogel af*), in memory of which there is still to be seen an old painting in the chamber of the guild. It is a picture of the Virgin (*Mari-beldt*), on one side of which kneels the Emperor his father, and on the other Charles, with this inscription: —

"*Carl, Prins van Castilien excellent  
Als Arts-hertogh van Oosterrych gekent,  
En Hertoghe van Bourgundien en Brabantt,  
Recht twelf jaren oudt, oft daer omtrent,  
Liet godt Coninck zijn der Gulde present,  
En de Vogel af schuten, met syn handt.*"

P. 15.

Though the inscription fixes Charles as the youth in the print, there were probably two pictures, unless the engraver took great liberties.

We are all familiar with the name of the Prince of Tour and Taxis. Though it has nothing to do with the question, it may be worth mentioning that at the time of the jubilee described in the

above work, the king of the guild was Eugenie Alexander, Prince of Tour and Taxis, Knight of the Golden Fleece, and Hereditary Postmaster-General (*erfgeneraalem postmeester*) to his Catholic Majesty. H. B. C.

U. U. Club.

*Anointing at Coronations* (2<sup>nd</sup> S. vi. 410.) — It is asked by M. G.: 1st. Whether any anointing with oil or application of water is performed upon any Christian priests, abbots, or bishops? and 2ndly. Whether consecrated oil is poured on the heads of the Emperors of Russia and Austria?

To the 1st I answer, that priests in the Catholic Church are anointed with the holy oil called *Oleum Catechumenorum*, on both hands, but not on the head: that abbots are not anointed; but that bishops are anointed on the head and hands with the holy oil called *Sanctum Chrisma*.

To the 2nd, that the Emperors of Austria, being Catholics, are crowned according to the order of coronation in the Roman Pontifical, which prescribes anointing with the *Oleum Catechumenorum* the right arm, at the wrist, at the elbow, and between the shoulders. There can be no doubt that the ceremony of anointing kings and emperors is observed in the Greek Church, though I have no evidence to offer on the subject. Reference to the last consecration of a Russian emperor would probably enable the querist to clear up his doubt.

The querist speaks of the anointing of kings prior to the time of Saul appearing probable; but there is satisfactory evidence of its having been long an established usage from the parable, Judges ix. 8.: "The trees went to anoint a king over them." F. C. H.

*Irish Estates* (2<sup>nd</sup> S. vi. 207.) — For "an instalment" of the information required by B. S., I beg leave to refer him to p. 16. of the *Second [General] Report of the Commissioners appointed to inquire into the Municipal Corporations in England and Wales*, folio, 1837, and pp. 191—193. of the "Report on London and Southwark," appended thereto. W. H. W. T.

Somerset House.

*Riley Family* (2<sup>nd</sup> S. vi. 373.) — If your correspondent is not already master of the fact it may interest him to know that there is still in existence a document purporting to be an examination held in the church of Stockport, on Wednesday in Passion Week in the year 1354, before John de Ashton, Rector of Devenham, &c., touching the legitimization of Cecilia, daughter of Richard "fil' Emme de Rylegh," which Richard was married to Ibota (?), mother of the said Cecilia, sixteen years before the said examination, in the chapel of Povington (now Poynton) by Sir Rich. de Wyggetonstall, Chaplain, in the presence



of divers witnesses. The name may mean *rough pasture*, A.-S. *rih*=rough, *leag*, or *leg*=pasture, *lea*.  
J. EASTWOOD.

*Salaries of Mayors* (2<sup>nd</sup> S. vi. 311. 382.)—In addition to the towns already named which pay salaries to their mayors, I would add Derby, where the mayor is paid an annual salary of 210*l*. This regular amount was voted to the retiring mayor at the last meeting of the council, as shown in the following extract from the minutes:—

“THE MAYOR’S SALARY.

“On the motion of Mr. Alderman Bent, seconded by Mr. Alderman Sandars, the usual salary of 200 guineas was voted to the late Mayor.”

J. LLEWELLYN JEWITT, F. S. A.

Derby.

“*Liverpool*.—Mr. Alderman William Preston, wine and spirit merchant, a liberal in politics, and who has been for twenty years a member of the town council, was unanimously elected mayor yesterday. Some opposition was made to the granting of the usual allowance of 2,000*l*. per annum, principally on the ground that, as the corporation had lost by the withdrawal of the town dues a large portion of its revenue, and as there was a deficiency also in the corporate exchequer, the voting of the mayor’s allowance might with great propriety be postponed until the financial estimates for the ensuing year were laid before the council. In reply to a question, the Town Clerk stated that if the council thought fit to grant a salary to the mayor it would become an obligatory expenditure which might be lawfully made out of the borough rate.”—From the *Express* of November 10, 1858.

ANON.

The Mayor of Lichfield has an allowance of 60*l*. a year. T. G. LOMAX.

In my communication (2<sup>nd</sup> S. vi. 382.), a slight mistake has occurred. Coventry only pays its mayor 100*l*., not 600*l*. J. M. H.

Coventry.

*Adriaen van Utrecht*, 1644 (2<sup>nd</sup> S. v. 15.)—Though Mr. C. M. INGLEBY’S Query has been translated for the *Navorscher*, and surely will meet with a more full answer than I can give, I offer the following from *Galerie des Peintres Flamands, Hollandais et Allemands*, par J. B. P. Lebrun, Peintre, à Paris, chez l’Auteur, etc., 1796, in fol., tom. iii., *Table Alphabétique*, p. 57.:

“Utrecht (Adrien van), peintre de fleurs et d’animaux, né à Anvers le 12. Janvier, 1599, mort en 1651.”

J. H. VAN LENNEP.

Zeyst, Nov. 9.

*Palm Sunday at Rome* (2<sup>nd</sup> S. vi. 347.)—The privilege of supplying the “apostolic palace” with palms was conferred by a bull of Pope Sixtus V. on the Bresca family, of San Remo in the Genoese territory. For an account of the origin of this monopoly, see *Doctor Antonio, a Tale*, by the Author of *Lorenzo Benoni* (Edinburgh, Constable, 1856), chap. xv.

RESUPINUS.

*Roamer* (2<sup>nd</sup> S. vi. 268. 314. 398.)—It appears from Diez’s *Romanisches Wörterbuch*, p. 295., that *romero* and *romeo* are both of them Italian and Spanish forms, and that the corresponding word in old French was *romier*. The signification was simply *pilgrim*, but originally a person who made his pilgrimage to Rome. The English word *roamer* seems evidently to have been borrowed from the French *romier*; and from the substantive was formed the verb *to roam*, which does not exist in the Romance languages. The proper name *Romeo* in the Italian novel followed by Shakspeare was doubtless the same word; and the passage in Act I., Sc. 5., “If I profane with my unworthy hand, &c.,” appears to allude to the double meaning of *Romeo*; the allusion, however, does not occur in the novel of Luigi da Porto. See Roscoe’s *Italian Novelists*, vol. ii. p. 40. L.

*Sir Thomas Cambell* (2<sup>nd</sup> S. vi. 374.)—C. S. may find an account of the Cambell family in connexion with Clay Hall in Essex, where Sir Thomas Cambell and his descendants long resided. Sir Thomas was son of Robert Cambell of Foulsham, in Norfolk, and I think is buried in the large family vault in Barking church, where many of the family are interred. Sir James Cambell founded the charity school at Barking in 1649. The monumental chapel of the Cambells—an ugly brick building—was pulled down a few years since.\* If I remember aright, Lysons gives an account of the family in the *Environs of London*. I do not remember a pedigree of the Cambells in the *Essex Visitations*, but my copies are not at hand. E. J. SAGE.

*Surnames* (2<sup>nd</sup> S. vi. 373.)—In answer to a Query signed PRESBYTER asking for the titles of books on surnames, I beg to mention a very interesting work which I am reading at this moment, called *English Surnames, &c.*, by Robert Ferguson: Routledge & Co. He speaks in the preface of several other books on the same subject, as *Names and Surnames of the Anglo-Saxons*, by J. M. Kemble, published in 1847, and one by Mr. Arthur, an American. Also the *Altddeutsches Namenbuch* of Förstemann, which he says throws much light on English surnames, and Professor Pott’s book on *Modern German Family Names*.

M. E. M.

*Motto* (2<sup>nd</sup> S. vi. 327.)—For such a collection as that described by M. S. R., I should think the following lines from Ethel Churchill would form an appropriate motto:—

“That which we garnered in our eager youth  
Becomes a long delight in after years.”

F. C. H.

\* I have a drawing of this chapel, possibly the only memorial of it in existence.



"*King Bomba*" (1<sup>st</sup> S. xii. 285. 412.) — The origin of this *sobriquet*, as applied to his Neapolitan Majesty, having been already discussed in your pages, I send you the following "cutting" from the *Dublin Evening Mail*, as it may throw some light on the meaning of an unenviable synonyme, not won, it seems, by deeds of violence or of valour: —

"The name Bomba is often misinterpreted as having some allusion to bombardments. It is not so. In Italy, when you tell a man a thing which he knows to be false, or when he wishes to convey to you the idea of the utter worthlessness of any thing or person, he puffs out his cheek like a bagpiper's in full blow, smites it with his forefinger, and allows the pent breath to explode, with the exclamation "Bomb-a." I have witnessed the gesture and heard the sound. Hence, after 1849, when regal oaths in the name of the Most Holy Trinity were found to be as worthless as a beggar's in the name of Bacchus or the Madonna, when Ferdinand was perceived to be a worthless liar, his quick-witted people whispered his name. He was called King Bomba, King Puffcheek, King Liar, King Knave. The name and his character were then so much in harmony that it spread widely, and they have been so much in harmony ever since that he has retained it until now, and will retain it, I suppose, till he is bundled into his unhonoured grave."

"*Stat Nominis umbra*. Such is the interpretation of a well-informed and amusing tourist, whose papers, entitled '*Leviter Legenda*,' have afforded us great entertainment in TITAN. The name *Bomba* is then nearly synonymous to the Greek *Bdeluros*, and is tersely applicable to Royalties who are in ill-odour with their people."

F. PHILLOTT.

*The Termination Ness* (1<sup>st</sup> S. ix. 522.) — Your correspondent MR. WM. MATTHEWS states, that there are 163 places in Lincolnshire with the suffix *ness*, which, he adds, is "the old Northern or Icelandic *nes*, the parent of the Danish *nes* or *næse*." Mr. Worsaae, at p. 71. of his *Danes and Norwegians in England*, in a "Tabular View of some of the most important Danish and Norwegian Names of Places in England," gives only one town in Lincolnshire with the termination *nes*. Again, Mr. Worsaae says there are only 15 such places in England, whilst MR. MATTHEWS states there are 397 in the eight counties where Mr. Worsaae puts only 15, and 113 more in 14 other counties in England where Mr. Worsaae does not find one! How can this great discrepancy be accounted for? So far as respects Lincolnshire, I know of only one place (*Shegness*), and one hundred (*Ness*), bearing this name or termination. May I ask to be enlightened upon the subject?

FISHEY THOMPSON.

Stoke Newington.

*Dr. Thomas Pierce*, &c. (2<sup>nd</sup> S. vi. 341.) — Some account of Dr. Thomas Pierce, John Dobson, and Dr. Henry Yerbury, will be found in Bloxam's *Register of Magdalen College, Oxford*, vol. i. pp. 40. 46. 73. The lampoon is printed in p. 74. *Rawson* is a slip of the pen for *Dobson*.

MAGDALENENSIS.

*Early Almanachs* (2<sup>nd</sup> S. iv. 106.; v. 37. 134.) — See a picture and description of an ancient Calendar found at Pompeii — L. E. K. *Pompeii*, vol. ii. pp. 287-8. It is cut upon a square block of marble, upon each side of which three months are registered in perpendicular columns, each headed by the proper Sign of the Zodiac. The information given is threefold, Astronomical, Agricultural, and Religious.

"The Man of the Moon" prefixed to old Almanachs, and referred to in the quotation from the *Ravens Almanacke* (2<sup>nd</sup> S. v. 135.), is thus alluded to by Abp. Bramhall in his *Castigations of Mr. Hobbes' Animadversions*, No. xxiii.: —

"The last part of this section is . . . a continued deduction from the Dignity of Human Nature, as if a reasonable Man were not so considerable as a jackdaw. When God created Man, He made him a mean lord under Himself, 'to have dominion over all His creatures,' and 'put all things in subjection under his feet.' And to fit him for the command, He gave him an intellectual Soul. But T. H. maketh him to be in the disposition of the second causes: sometimes as a sword in a man's hand, a mere passive instrument; sometimes like 'a top, that is lashed' hither and thither 'by boys;' sometimes like 'a football,' which is kicked hither and thither by every one that comes nigh it; and here to a pair of scales, which are pressed down, now one way then another way, by the weight of the objects. Surely this is not that Man that was created by God after His own Image, to be the governor of the World, and lord and master of the Creatures. This is some Man that he hath borrowed out of the beginning of an Almanac, who is placed immovable in the midst of the Twelve Signs, as so many second causes. If he offer to stir, Aries is over his head ready to push him, and Taurus to gore him in the neck, and Leo to tear out his heart, and Sagittarius to shoot an arrow in his thighs."

EIRIONNACH.

*Farm Servants* (2<sup>nd</sup> S. vi. 287.) — In connexion with this subject, the Act of Elizabeth regulating labour, wages, and relief, fixes the hours of work for husbandry servants at five in the morning, "or before," till between seven and eight at night, from the middle of March to the middle of September, and from daylight to dark during the rest of the year. (See 5 Eliz. c. 5. s. 12.)

ALEXANDER ANDREWS.

*Miracle Plays* (2<sup>nd</sup> S. vi. 206.) — To the three persons mentioned by MR. WILSON, as having illustrated this subject, should be added *William Hone*, who published *Ancient Mysteries described, especially the English Miracle Plays*, &c., with engravings, London, 1823, 8vo. W. H. W. T.

Somerset House.

*John Jones, Esq., &c.* (2<sup>nd</sup> S. vi. 395.) — Can he be "Johannes Jones Exoniensis," whose autograph occurs in some of Hearne's and other similar works in my possession? The dates are between 1774 and 1787, and the cost of each work is inserted in Hebrew numerals.

JOSEPH RIX.

St. Neot's.



*Penhill* (2nd S. vi. 328.)—Not being acquainted with the locality, or the *correct* story attached to it, I could merely offer a suggestion that *Penhill* may be an instance of what Dr. Donaldson in his *Varronianus* calls a translation-word, the British word "Pen" being translated by the Saxon "hill," a solution which would seem to explain other etymological difficulties. The only instance I remember is one which I think is quoted in *Varronianus*, Wans-beck-water, the name of a small Northumbrian stream, where water translates the Celtic Wan (= Avon?) and the Saxon beck.

C. J. S. WALKER.

*Heraldic Query* (2nd S. vi. 374.)—Querist in this case, having no arms of his own, cannot adopt *Armiger's* to supply the deficiency. He must apply at the *Heralds' College*, and take out arms for himself or his father and his maternal grandfather. He will then be entitled to bear *Armiger's* as a quartering, and in addition any other quarterings which *Armiger's* family may have had the right to bear. His maternal grandfather's also of course as a quartering. The fees and stamp, &c. for this proceeding would not, I should say, be under sixty pounds.

FRECHEVILLE L. B. DYKES.

*Mrs. Glasse and her Cookery Book* (2nd S. vi. 322.)—Our remarks, Mr. Editor, on "*Mrs. Glasse and her Cookery Book*" have called down upon us a private monition from one of that tiresome, but nevertheless very meritorious, class of persons, your "Constant Readers." He says that we have told you *what* *Mrs. Glasse* was rather than *who* she was; and expresses an anxiety to know when her *Cookery Book* was first published. On this latter point we can satisfy him. It was published in 1747, in a thin folio; very appropriately in what the booksellers call a *pot folio*. Of *Mrs. Glasse's* personal history we know nothing. A somewhat uncomfortable notice of her appears in the pages of *Sylvanus Urban* for the year 1754. It would seem that she had (shall we say, characteristically?) made "a hash" of her affairs. *Sylvanus* records, under "B—kr—pts for May, 1754" (the spaces are his: how gently the old gentleman touched upon the misfortunes of others—he could not print the word in full!):—

"Hannah Glasse, of St. Paul's, Covent Garden, Warehouse-keeper."

Possibly her stock of "hoop-petticoats" did not go off so quickly as they would have done at the present day.

In taking leave of *Mrs. Glasse*, permit us to commend the following passage from her Preface to the attention of all who are interested in the education of the lower classes:—

"If I have not wrote in the high, polite Stile, I hope I shall be forgiven; for my Intention is to instruct the lower Sort, and therefore must treat them in their own Way. For Example; when I bid them lard a Fowl, if I

should bid them lard with large Lardoons, they would not know what I meant: But when I say they must lard with little Pieces of Bacon, they know what I mean."

Very sensible! *Mrs. Glasse*, and like most of your receipts, very "good taste." Would that all instructors could be prevailed upon to drop "the high, polite stile!"

F. S. A.

P. S. We do not find in either the first edition or ours (the fourth) the pithy advice usually attributed to *Mrs. Glasse*—"first catch your hare."

### Miscellaneous.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

BROUGHAM'S STATESMEN. Royal 8vo. Second Series.

AMANDA. An old novel. 2 Vols.

REPRODUCTION REVIEW. 16 Vols.

DIBDIN'S TYPOGRAPHICAL ANTIQUITIES.

Wanted by C. J. Skett, 10, King William Street, W. C.

HALE'S CHRONOLOGY. 4 Vols. 4to.

Wanted by J. H. W. Cadby, 88, New Street, Birmingham.

JOURNAL OF THE SOCIETY OF ARTS. No. 58.

Wanted by C. Templeman, Bookseller, 33, Great Portland Street, W.

LAVATER'S PHYSIOGNOMY. Vol. II. Part II. Imperial 4to. London, Stockdale. 1810.

Wanted by Mr. Parnell, Bookseller, 21, Upper King Street, Russell Square, London, W. C.

STICKLAND'S QUEENS OF ENGLAND. Vols. VII. and XI. The 12-vol. Edition.

A REMEDY FOR WANDERING THOUGHTS, by Rev. R. Steele. 1693.

KNIGHT'S WEEKLY VOLUME, 11. 16. 22. 23. 39. 40. 42. 48. 54. 59. 62. 64. 69. 76. 84. 92.

RAPIN'S HISTORY OF ENGLAND, Translated by N. Tindal. Vols. VI. and

P. VIRGILI MARONIS OPERA, Heyne, TOMES Tertius. 8vo. London 1793.

Wanted by Jas. Verrell, Bookseller, Bromley, Kent.

TEN NECESSARY QUERIES TOUCHING THE PERSONAL TREATY, &c., by James Taswell. London. Printed by R. J. for A. H. 1648.

PHYSCA ARISTOTELIS MODERNE ACCOMMODATION, Authore Gul. Taswell, S. T. P. London. 1718. 8vo.

MISCELLANEA SACRA: containing the Story of Deborah and Barak; David's Lamentations over Saul and Jonathan, a Pindaric Poem; and the Prayer of Solomon at the Dedication of the Temple, by E. Taswell. 4to. London. 1760.

Wanted by John Taswell, 5, King's Bench Walk, Temple.

### Notices to Correspondents.

We have been so anxious to include as many Replies as possible in the present Number, which is the last of the month, that we have omitted several Papers of considerable interest, and our usual Notes on Books.

R. W. D. The name does not occur in the Index to Ormerod's Cheshire, nor under either of the divisions referred to.

H. W. Is it an abbreviation of *Ether*?

S. HILL will find many Notes on the phrase, A Flemish Account, in our 1st S. vols. i. iii. and iv.

G. N. We do not know who was the writer.

P. H. F. The Art of Cookery was written by the learned and humorous Dr. William King.

ERRATA.—2nd S. vi. p. 419. col. i. l. 2. for "Anglo-Romans" read "Anglo-Normans;" p. 357. col. ii. l. 21. for "Hascoll" read "Hascott;" l. 30. for "(Peynham)" read "(Teynham)."

FULL PAIRCH WILL BE GIVEN FOR THE FOLLOWING NOS. OF OUR 1st Series, 14, 15, 16, 17, 19, 108.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. BELL and DALRYMPLE, 136, FLEET STREET, E.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.



LONDON, SATURDAY, DECEMBER 4, 1858.

## Notes.

RICHARD SAVAGE.

(Concluded from p. 428.)

We have next the statement in Johnson that on the death of Mrs. Loyd, the Lady Mason still "continued her care, and directed him to be placed at a small grammar-school near St. Alban's." The original authority for the grammar-school is again the *Life* of 1727, which says "at St. Alban's;" but Johnson alters to "near St. Alban's," no doubt from Savage's authority; for this appears to be the only point in the early life on which Johnson had conversed with him. Johnson tells us that Savage always spoke with respect of his master; but his name and precise whereabouts appear not to have been divulged, although Savage must have been his scholar for seven or eight years; and it is a significant fact that it is confessed in the *Life* (1727) that Savage "derived little assistance" from this school; the writer adding that "as he was never favored with any academical learning, so it was no secret to those he familiarly conversed with that his knowledge of the classics was very slender and imperfect."

As to Lady Mason, Savage's grandmother, we are also left in much perplexity. The very earliest authority (Jacob) speaks with gratitude of her; tells us that "to his own mother he has not been in the least obliged for his education, but to her mother the Lady Mason." If this were so, and if she "continued her care," when did she cease to do so? According to Savage's amended statement, he only passed under "another name" till he was seventeen years of age. He had, therefore, discovered his whole story at this time. Mrs. Brett's child "Richard Smith" would have completed his seventeenth year on January 16, 1744; and according to Savage's account of his own age he was seventeen on January 10, 1744. But Lady Mason was buried July 10, 1717, the very year in which he published his poem of "The Convocation," with the name "Richard Savage" on the title-page. In any case, then, he had ample time to appeal to his grandmother for assistance. Did he do so? And what was her answer? Although I have not been able to find her will, or any entry of administration granted to her effects at the Prerogative Court of Canterbury, the Bishop of London's Court, or the two minor Surrey registries, she, being a lady of property, most probably left a will which was proved somewhere. Did she leave nothing to her unfortunate grandson?

The fact that Lord Rivers, who was known to have been godfather to his son by the Countess of Macclesfield, and therefore, as Johnson remarks, appeared "to consider him as his own," did not

die until 1712, was evidently a stumbling-block in the way of Savage's theory of his childhood. It compelled him, as no legacy to Mrs. Brett's child would probably appear in the will, to represent that his existence was artfully concealed from Lord Rivers to the hour of his death; and it also compelled Savage to place his discovery of his parentage later than August 18, 1712, when Lord Rivers died. At this time Savage, according to his own statement, was fourteen years and seven months old. Accordingly we are told in the *Life*, on the authority of the Preface, that when he, Savage, was "about fifteen," he rejected a proposal to be apprenticed to a shoemaker with scorn; "for he had now, by the death of his nurse," discovered his story. Apprenticeships to handicrafts were at that time, I believe, invariably for seven years, and were not entered into later than fourteen; because they could not be binding in law after the apprentice was one-and-twenty. If then there had been an intention to apprentice Savage, it would have been most likely proposed when he was fourteen or earlier. But fourteen would have been obviously many months too early for Savage's purpose. We accordingly hear that he was "near fifteen." Yet if Savage was really Lord Rivers's son by the Countess of Macclesfield, he was twelve months older than he thought himself. His mother then, who at all events knew his right age, must have delayed to propose the apprenticeship until he was nearly sixteen.

The fact of Lord Rivers's legacy, and of the imposition practised upon him to prevent Savage obtaining it, was first put forth, as I have already quoted it, in Jacob's *Lives*. In the *Life*, 1727, it is repeated, and in Savage's own Preface to his *Miscellanies* it appears again. Savage says:—

"If nature had not struck me off with a stranger blow than law did, the other Earl who was most emphatically my father could never have been told I was dead when he was about to enable me by his will to have lived to some purpose. An unaccountable severity of a mother! whom I was not old enough to have deserved it from. And by which I am a single unhappy instance among that nobleman's natural children."

Johnson's version, compounded of these several accounts, is that the Earl Rivers:—

"Had frequently inquired after his son, and had always been amused with fallacious and evasive answers; but being now in his own opinion on his death-bed, he thought it his duty to provide for him among his other natural children, and therefore demanded a positive account of him with an importunity not to be diverted or denied. His mother, who could no longer refuse an answer, determined at least to give such as should cut him off for ever from that happiness which competence affords, and therefore declared that he was dead."

Johnson adds, that the Earl "therefore bestowed upon some other person six thousand pounds which he had in his will bequeathed to Savage." Here we have a number of facts for



nearly all of which Savage is, beyond doubt, responsible: and it is obvious to ask how he could have obtained a knowledge of them. How could Lord Rivers's frequent inquiries, — Mrs. Brett's fallacious and evasive answers, — the dying man's importunity, — the cruel mother's falsehood, — and the abortive intentions of the Earl, be conveyed to Savage? The inconsistency of the whole story is manifest. Mrs. Brett in 1712, and for at least twelve years previously, had been living with her husband Colonel Brett. Lord Rivers could therefore hardly have had interviews with her on the subject. He could not have failed to know from the godmother, his intimate friend Mrs. Ousley, that his child was existing at ten, or at least at seven years old: nor could he have remained ignorant of the unnatural cruelty of the mother, since the godmother, we are told, knew it well, and protected him in consequence. Again, Newdigate Ousley, the godfather, was living when Lord Rivers died, and he also was the Earl's friend, and could surely have acquainted him with the facts, which he must have known from his sister. Again, in 1712, Lady Mason was still living, and she had no interest in supporting the wicked falsehood of her daughter, and according to the accounts of her, no disposition so to do. Is it possible that, with all these sources of information, the Earl's frequent inquiries should never have brought him the slightest tidings of his child? Lord Rivers died at Bath, and it is therefore highly improbable that he could have summoned Mrs. Brett to his death-bed. Lastly, his will was not made on his death-bed. It is dated June 13, 1711, more than fourteen months before he died: it contains no allusion to his child Richard Smith, and has not any codicil revoking a legacy of six thousand pounds, nor, in fact, any codicil at all.

In like manner Savage is the authority for the assertion that Mrs. Brett endeavoured to have him kidnapped and transported to the American plantations. The fact of the attempt and its failure was first put forth in the *Life* (1727), and Savage himself afterwards adopts it in his "Preface," and tells us that the attempt was instigated by his mother, who "offered a bribe" for the purpose. The absurdity and impossibility of the story must be evident to any one who will read and reflect upon it. To whom could a lady in Mrs. Brett's station — her husband being living — "offer a bribe" to kidnap and transport a youth who was at a grammar-school near St. Alban's, under the patronage of her mother Lady Mason?

The statement in Johnson concerning the pension from Mrs. Oldfield, affords another instance of the way in which Savage endeavoured to modify statements previously put forth, and which he had no doubt discovered to be inconsistent. In the *Life* of 1727 it is asserted, as remarked in my

last paper, that about the time of Savage cancelling the Preface to his *Miscellanies*, "through the imposition of some very considerable persons," he "had a pension of fifty pounds a year settled upon him;" and the writer remarks: —

"I will not venture to say whether this allowance came directly from her [his mother?], or, if so, upon what motives she was induced to grant it him, but chuse to leave the reader to guess at it."

The insinuation, however, could not, as I have shown, be made to accord with Savage's subsequent statements and attacks upon her; and it is quite inconsistent with the whole story of her behaviour. Accordingly, we find it again in Johnson; but instead of the unmistakeable allusion to the mother, we now learn that his benefactress was the famous Mrs. Oldfield — a person upon whom he could have no claim. She, Johnson says, "was so much pleased with his conversation, and touched with his misfortunes, that she allowed him a settled pension of 50*l.*, which was during her life regularly paid."

This important variation would not have been ventured on by Johnson, if he had not had Savage's authority; but Johnson himself appears to have felt difficulties. Such generosity from a stranger would surely have called forth some allusion in Savage's writings: but there is none. Her death would surely have left him bewailing in verse the loss of his benefactress; but Johnson is compelled to admit that he "did not celebrate her in elegies." The biographer's explanation is curious. Savage, we are told, "knew that too great a profusion of praise would only have revived those faults which his natural equity did not allow him to think less because they were committed by one who favored him." We are indeed assured (a fact for which no doubt Savage was also his authority), that "he endeavoured to show his gratitude, in the most decent manner, by wearing mourning as for a mother;" but suits of mourning, unlike elegies, wear out and leave no trace. Mrs. Oldfield's generosity to Savage was at all events unknown to the gossiping Egerton (or Curl), whose *Life of Mrs. Oldfield* appeared immediately after her death, and when Savage's loss and his suit of mourning — he being then in the height of his notoriety — must have been talked about; nor, I believe, does any hint of the fact appear in any of the numerous publications that record the tattle of the stage. We are told in the original story that the pension was granted about the time when Savage was publishing his *Miscellanies*; to which every friend and friend's friend were of course invited to subscribe. But the name of Mrs. Oldfield does not appear among the subscribers even for one copy. We are told moreover that the pension was continued till her death; and it is natural, therefore, to suppose, that when she could continue it no longer without a formal settlement, she would



have left Savage some legacy, however trifling. But though Mrs. Oldfield made a will in July, 1730, and added a codicil three months later, during which time she was believed to be dying, no legacy, no gift, even of a ring, appears to Savage. A note to *Cibber's Lives* declares that the statements as to her fondness for Savage and her annuity "were equally ill grounded;" and that "there was no foundation for them." It is indeed impossible to avoid the conclusion that the whole story was an invention, the object of which was simply to conceal the original falsehood in the *Life* of 1727.

The charge solemnly preferred by Johnson against Mrs. Brett, that she endeavoured to prevent Savage's receiving a pardon, and employed every means "to take away his life," must certainly, if true, strengthen the arguments against the truth of his story. The spectacle of a mother endeavouring to have her own son consigned to the hangman, could not have been endured by any one. It must have defeated its own purpose. Mrs. Brett, therefore, could only have proceeded by directly asserting that he was an impostor; of which, in fact, her conduct would be a strong evidence. But if she were doing this at the very time when her nephew, Tyrconnel, was endeavouring to procure his release, the patronage of Tyrconnel—the only point in Savage's favour—would be more easily explained. He must then have been in direct opposition to his aunt; and, in taking up the cause of her greatest enemy, must have been willing to insult her beyond hope of reconciliation. In such a case his patronage of Savage could prove nothing but the depth of his hatred towards her. But I have not a doubt that the story is wholly false. Though personally unwilling to purchase peace by yielding to Savage's extortion, she was probably now aware that the steps taken by Tyrconnel could alone shield her from public execration or incessant persecution; and, therefore, did not interfere. Johnson's statement is supported by no proofs; and most likely was derived from Savage. Yet in Savage's "Congratulatory Poem to Mrs. Brett upon His Majesty's most Gracious Pardon," this accusation is not to be found: nor is there any hint of it in his "Preface" to the *Miscellanies* published three months later; or, in fact, in any of his numerous subsequent attacks upon her.

Lord Tyrconnel's favour appears to have been of short duration. It had certainly ceased in 1734; and it would be natural to expect that Savage, now released from his obligation to "lay aside his design of exposing the cruelty of his mother," would have immediately published that "copious narrative of her conduct" which he had long before threatened. It is not pretended that, even during Tyrconnel's patronage, she had in any way altered her conduct towards him. His

irritation against her must, therefore, rather have increased; and to this would be added his open enmity with Tyrconnel, whom he now insultingly addressed as "Right Honorable Brute and Booby." We are told that the friends of Tyrconnel and his mother "now allowed nothing to be forgotten that might make him either hateful or ridiculous." Provocation, indeed, was not wanting. According to Savage's statements, Tyrconnel, after their quarrel, sent hired bullies to beat him at a coffee-house, and committed acts of "wanton cruelty," such as "seizing what he had at his lodgings;" and we are told that their mutual accusations were retorted for many years "with the utmost degree of virulence and rage."

Surely, under these circumstances, and when no hope of extorting any further favour could have remained, Savage would not any longer have remained silent. His claim to be the son of Mrs. Brett had been denied, and no complete version of his story, or any proofs of its truth, had ever been put forth. This then was the time to vindicate himself with the "copious narrative." Where were the papers and "convincing original letters," which he boasted of possessing in his letter to *The Plain Dealer*—the letters of Lady Mason, which he had found in the boxes of his nurse; or the "letter" and "papers" of his godmother, Mrs. Loyd, discovered by him "many years after her decease?" He would hardly have suffered these to be lost or destroyed. They taught him, when a boy, the story of his birth, and therefore at once revealed to him their value. They were his title deeds to that maternal kindness which he affected to covet, and to that pecuniary aid for which he was so clamorous. Through all the poverty and vicissitudes of his earlier years, when he was "without lodging" and "without meat," and with no home but such as "the fields or the streets allowed him," he had carefully guarded and preserved these precious documents, and was able to produce them, if his own statements are to be believed, in 1724, when twenty-six or twenty-seven years of age. After this they would at all events have been safe. They must, if published, have established his story beyond doubt, and Cave or Curll would gladly have paid for copies,—a fact of no small importance to Savage. No such documents, however, were published; nor have they, or any copies of them, been found to this day, or been seen, so far as is known, by any human being.

Even if he had no longer these, an autobiography would have been equally marketable. The only existing accounts of his life were extremely meagre and vague—names, dates, and places were wanting, and long periods left unaccounted for. A plain outspoken narrative of his life could not have failed to be deeply interesting, and to draw public attention again to his case. But Savage took no step; and even in his few written words



to Mrs. Carter, in 1739, left all studiously guarded and intangible. In direct contradiction to his previous story, he says, "that I did pass under another name till I was seventeen years of age is truth; but not the name of any person with whom I lived." What then was the name? Was it Richard Smith, or Richard Ousley? Even Johnson, in all their friendship and their midnight wanderings, had heard no whisper of it. Why should Savage speak in riddles when truth would be so easy, and when a few circumstantial statements might have placed his claims beyond a doubt? Who was Mrs. Loyd? Who were her friends or connexions? How did Savage come to have access to her papers, "many years after her decease?" What were the names of her fraudulent executors? Whereabouts, "*near St. Alban's*," was the grammar-school at which he spent seven or eight years? were any of his schoolfellows living who could remember him? If his "nurse" was "quite a fictitious character," with whom did he spend his early life? Who was the shoemaker to whom his mother ordered him to be apprenticed "when about fifteen?" and who were the persons who attempted to kidnap and transport him?

That Savage never answered these, or any other of the obvious questions that present themselves—but silently dropped his story as the public interest in it failed—left it with its blanks unfilled, its falsehoods uncontradicted, and its inconsistencies unexplained—is, under the circumstances, I think in itself conclusive. I have not, I confess, any doubt that Richard Savage was an impostor.

W. MOR THOMAS.

#### WATERLOO. ARRIVAL IN LONDON, AND FIRST READING, OF THE DUKE'S DESPATCH.

As the attention of your readers has been recently\* directed to a question respecting the *first intelligence* received in England of the battle of Waterloo, they may perhaps feel an interest in a few details respecting the arrival and first reading of the *authentic and official statement*, conveyed in the Duke's Despatch. This unadorned and almost too modest narrative, (for it failed to convey, on the first perusal, any full and adequate conception of the magnitude or completeness of the victory achieved,) arrived in London, as already stated in "N. & Q.," late at night on the Wednesday following the Sunday on which the battle of Waterloo was fought. It was brought by the Hon. Major Percy, one of the very few members of the Duke's personal Staff who had come out unscathed from the three eventful days, June 16—18, 1815; and it was published in a "Gazette Extraordinary" on Thursday, June 22nd, as "A Despatch from F. M. the Duke of Wellington,

K.G., to Earl Bathurst, his Majesty's Principal Secretary of State for the War Department."

In the daily papers of that exciting and anxious period, there is considerable variety of statement as to the circumstances attending the arrival of the Despatch, and its delivery.

According to the account in the *Courier* of Thursday, June 22, the chaise and four conveying the Hon. Major Percy drove across Westminster Bridge, up Parliament Street and Whitehall about eleven o'clock on Wednesday night to the house of Lord Castlereagh, [then Foreign Minister] *St. James's Square*. French flags and eagles were seen pointing out of the windows on each side of the chaise. At Lord Castlereagh's house it was ascertained that his Lordship was then at Mr. Boehm's, also in *St. James's Square*, where he had dined. Thither, therefore, the Hon. Major drove; and there he found not only his Lordship, but the Prince Regent, and also Lords Liverpool and Chatham.

This statement, as it respects the Regent, is confirmed in the fashionable intelligence of the *Morning Chronicle*, June 22;—"Mr. and Mrs. Boehm gave a dinner yesterday to his R. H. the Prince Regent."

The *Morning Chronicle*, however, somewhat differently describes the progress of the Hon. Major:—"Last night, at a quarter past eleven o'clock, the Hon. Major Percy arrived at the office of Earl Bathurst, with dispatches from the Duke of Wellington."

Farther on in the same paper appears a more detailed account:—

"Major Percy drove first to the office of Earl Bathurst, and from thence to his house, where the dispatches were opened, and the Noble Earl immediately went, accompanied by Major Percy, to present them to the Prince Regent, who was dining at the house of Mrs. Boehm."

On a careful comparison of the several cotemporary statements, the following appears to be a correct account of Major Percy's West-end progress, after passing Westminster Bridge. He drove, 1, to Earl Bathurst's office; 2, to the Earl's house (where the Despatch was first opened and read); 3, to Lord Castlereagh's; 4, to Mr. Boehm's, where he found the Prince;—and where, no doubt, he had the honour, as the Duke expresses it in his Despatch, of laying the French Eagles at his Royal Highness's feet. Next day he found himself a Lieutenant-Colonel.

Connected with the opening and first reading of the Duke's Despatch at Earl Bathurst's, there are some interesting particulars which, having been communicated only by oral statement, are not, perhaps, generally or accurately known.

Although the Cabinet (as well as Mr. Rothschild) appear to have received early information of a private kind that a great victory had been

\* *Anti*, p. 434.



gained on the 18th, and although they had the subsequent benefit of the somewhat fuller intelligence which was known in the City at noon on the 21st, they remained, during that day, in a state of great uncertainty as to particulars, and anxiously awaited the Duke's Despatch, which was momentarily expected to arrive. Their suspense and anxiety may be more readily understood, if we bear in mind the many strange and false reports which had been previously in circulation during the few days since it was known that hostilities had commenced; for instance, that the allied army was in full pursuit of the beaten French on the 17th. The following may be taken as an authentic statement of particulars, as concerns the Cabinet.

As a matter of course, it was well understood by the Government that the Despatch, whenever it arrived, would be taken in the first instance to the War Secretary, Earl Bathurst; and therefore several members of the Cabinet felt great pleasure, on the 21st, in accepting the Noble Earl's invitation to dinner, in order that they might be on the spot when the Despatch arrived. They dined, they sat. No Despatch came. At length, when the night was far advanced, they broke up. Yet, delayed by a lingering hope that the expected messenger might appear, they stood awhile in a knot conversing on the pavement, when suddenly was heard a faint and distant shout! It was the shout of victory! Hurrah! Escorted by a running and vociferous multitude, the Major drove up. He was taken into the house, and the Despatch was opened.

The Despatch contained not only the Duke's narrative of the "action," as he termed it, at Waterloo, but an account of the brief campaign from its commencement, including Quatre Bras and Ligny. On a first and hasty perusal the impression received was somewhat indefinite; the great fact of the final triumph stood not forth in sufficient relief; and the Cabinet were at fault. It was now certain that an important victory had been gained on the 18th; but they could not exactly gather from a first reading of the Despatch on what scale the allied armies had been triumphant, or how far the success was final and complete. They turned for information to Major Percy; but the gallant Major was dead beat;—much more disposed to go off into a doze than to answer questions. In fact, he was still feeling the effects, as it afterwards transpired, of hard fighting as well as of hard travelling; for in the interval between the two he had found no leisure for repose, having been occupied in attending upon his wounded friends and brother-officers up to the moment when the Duke started him with the Despatch.—"What number of prisoners taken?" they asked.

"I saw a column of 10,000."

"How many of the enemy's cannon?"

"All."

Thus enlightened, the assembled Ministers read on. Presently, another question.

No answer! The Major was asleep!

The above particulars of the scene at Earl Bathurst's were related to a most excellent and exemplary Clergyman, the Hon. and Rev. R. L. Melville, by a distinguished member of the Cabinet, who was present on the occasion,—no other than the Right Hon. Nicholas Vansittart, Chancellor of the Exchequer, afterwards Lord Bexley. Mr. Melville was kind enough to repeat the particulars, as he had them from Lord Bexley, to the writer of these lines.

It must have been after this incident at Earl Bathurst's that the Despatch was taken on to St. James's Square.

Any reader of "N. & Q." who can explain through what channels, respectively, Rothschild and the Cabinet first obtained *private* intelligence of the battle of Waterloo and of its *issue* (as it is known they did at an early period), may render good service to the cause of HISTORICAL TRUTH. At this distance of time there can hardly be any necessity for reserve; and in all probability there are persons living who can speak, if they will. The question is to the general public a mystery, but a mystery which may yet be solved; and "N. & Q.," which looks up such matters, is the appropriate "medium."

THOMAS BOYS.

#### OFFICE TO PREVENT MORTALITY AMONG SWINE.

In the Cottonian MS. Julius D. VII., a volume compiled by John de Wallingford, a monk of St. Alban's, soon after the middle of the thirteenth century (he died in 1258), is entered on fol. 8<sup>b</sup> a curious Office or Form of Prayer to prevent a mortality among swine, which may be worth placing on record:—

"*Contra mortalitatem Porcorum.*"

"*Sacerdos induatur alba et stola, et hanc benedictionem faciat super ordeum mundum.*"

"In nomine Patris et Filii et Spiritus Sancti. Amen. + Crux bis. + Crux intersis. + Crux bis. + Crux dei donis. + Crux signo. + Crux leo. + Crux agnos. + Crux asci. + Crux agios. + Crux in nomine Domini. + Crux. Exorciso te ordeum per Patrem et Filium et Spiritum Sanctum, et per Sanctam Mariam, matrem Domini Jhesu Christi, et per ix. ordines angelorum, et per xii. apostolos, et per iijior ewangelistas, et per xxiiij. Seniores qui stant ante tronium Dei, per centum xliiij. milia innocentes qui pro Christi nomine passi sunt, et per vii. dormientes fratres, Maximianum, Malchum, Marcianum, Constantinum, Dionisium, Johannem, et Serapion, et per omnes sanctos Dei, qui nos precesserunt, ab Adam usque in hodiernum diem, et in celis et in terris sunt nominati, ut Porci qui de te comederint, ne de *tac*, ne de *talau*, ne de *purpuro*, ne de ullo morbo moriantur. Legat ewangelium, In principio. Ps. Qui habitat, usque ad demonio.



Pater noster. Legatur Ewangelium, *Cum venerit Paraclitus*. Item, Ps. *Qui habitat*. Pater noster. Pecora nostra sint Deo et sancto Job. Liberet ea fidelis Job, per virtutem sancte crucis. O crux admirabilis, evacuatio doloris, restitutio sanitatis. Ps. *Quicumque vult* repetatur tribus vicibus, et aspergatur ordeum aqua benedicta, et post comedatur. In nomine Patris et Filii et Spiritus Sancti."

It will be remarked that the priest officiates in his robes as solemnly as if he were at mass! The quantity of crosses to be made over the barley—the absurd and irreverent mixture of names in the adjuration—and the introduction of holy Job to drive away the disease—present a singular example of that false devotion which, under the form of a religious service, was superstitiously adopted as a means of safety against disease. It may be asked, what were the swinish maladies known under the names of *tac*, *talau*, or *purpura*? μ.

#### INSCRIPTIONS.

Your correspondents have furnished you with inscriptions on "Bell, Book, and Candle," and on houses of the living and tombs of the dead, but I am not aware that they have yet noticed the multitudinous writings on the walls and windows of inns,—a prolific subject, which I venture to recommend to the recorders of ancient and modern practices.\* As Christmas time is approaching it may amuse your subscribers to read a few lines which a facetious uncle of mine forwarded some sixty or seventy years ago to a gentleman who left his name and address, and nothing more, fairly engraven on the window of an inn on the road to Northampton.

"To ———, Esq., of ——— in ———shire.  
Ingenious Sir, the other day,  
Through Hockley as I chanc'd to stray,  
And stopping at my fav'rite Inn—  
You know, good Sir, which 'tis I mean,—  
And whilst my dinner could be drest,  
I, un inclin'd to sleep or rest,  
With curious eye and nicest care,  
Read scraps of verse wrote here and there,  
Or on the wall or on the window,  
Scratch'd with a di'mond or a cinder.  
I saw for why those lines were writ,—  
To shew the Author's Love or Wit.  
When, lo! amidst the scribbling class,  
I found your name adorn the glass,—  
Your name at length, and where you dwell,  
With 'Squire added, sounding well.  
'This name,' thought I, 'could ne'er be writ  
To show the author was a wit;  
Nor can I from one letter prove  
This honest man was e'er in love.  
What was his reason, then, I wonder?—  
I'll try to find it, though I blunder.  
He writes his title and his name,  
And then he tells you whence he came:—

While all I find, by nice inspection,  
Is nothing more than a direction!  
And, with submission to my betters,  
This honest man is fond of letters,  
And so he always leaves behind him  
Directions where a man may find him.'

"Since this, good Sir, must be the case,  
I in my turn demand a place,  
And thus a correspondence claim,  
Begun by reading of your Name."

E. F.

*Inscription at Wiesbaden.*—When I was at Wiesbaden there was, and for aught I know it may still remain, the following inscription placed lengthwise on the front of "Das Hotel der vier Jahreszeiten" (the four seasons), which extended for the whole front:—

"CURE VACUUS HUNC ADEAS LOCUM, UT MORBORUM  
VACUUS ABIRE QUEAS; NON ENIM HIC CURATUR, QUI  
CURAT."

DELTA.

*Inscriptions in Books.*—Northcote the painter sent a proof copy of the illustrations to his *Fables* with this inscription:—

"To Mr. Behnes, Sculptor,  
From his friend,

"James Northcote.

"Behnes and Death for ever  
Are at strife;  
Death turns the life to clay;  
He clay to life."

Y. B. N. J.

*Door Inscriptions.*—Over the door of Justus Möser was this inscription:—

"Pusilla domus, at quantulacunque est, amicis dies  
noctesque patet." (*Vide The Critic*, June 19, 1853,  
p. 316.)

CUTHBERT BEDE.

Over the door of an old house at Halliwell, co. Northumberland, formerly the mansion of the Bates family:—

"Mediocria firma, 1654."

At Greenthwaite Hall, in the parish of Grey-stoke, co. Cumberland:—

"Peregrinos hic nos reputamus, 1650."

At St. Bees School, in the same county, with the initials "E. G." (for Abp. Grindall, the founder), and the date 1587:—

"Ingredere ut proficias."

On the old school at Great Blencowe, in the parish of Dacre, also in Cumberland, which was rebuilt in 1798, and where Lord Chief Justice Ellenborough received his education:—

"Ye youths rejoice at this Foundation  
Being laid for your edification."

[\* We see that our correspondent had not read R. R. F.'s communication, 2<sup>nd</sup> S. iv. 491.—Ed.]



On the Rectory at Swinburn, in Northumberland : —

"Non tam sibi quam successoribus suis  
Hoc ædificium extruxit Major  
Allgood anno mirabili 1666.

Nunc mea, mox hujus, sed postea nescio cujus."

On old Buckingham House. (*Vid. Atterbury's Epist. Corresp.* iii. 82.)  
On the front of it : —

"Sic siti letantur Lares."

At the back : —

"Rus in urbe."

On the side next the road : —

"Spectator fastidiosus sibi molestus."

On the north side : —

"Lente inceptit, cito perfectit."

Over the chimney-piece in the dining-room at Hardwick Hall, in Derbyshire, with the date 1597 : —

"Fear God and keep His commandments."

E. H. A.

*Inscription in Sutton Church.* — On a mural tablet in Sutton church, Bedfordshire, is an inscription, noteworthy alike for its Latinity and its theological teaching : —

"In Memoriam  
Susannæ Rayment (aliter Raymond),  
Fœminæ  
Pro pietate morum Suavitare,  
et erga Egenos Charitate,  
Spectabilis.  
Obiit 13mo die Decembris,  
Ætatis 48,  
Et Abitur  
Ubi Præmium Virtutibus Debitum  
Recipiebit."

JOSEPH RIX.

St. Neot's.

*Inscription.* — Hornsey church stands on an eminence at the eastern end between the mere and the village. Its low square tower once bore a tall spire, on which, as it is said, the builder had cut an inscription : —

"Hornsea steeple, when I built thee,  
Thou was 10 miles off Burlington,  
10 miles off Beverley, and 10 miles off sea."  
*A Month in Yorkshire, by Walter White.*

K. P. D. E.

*Inscriptions on Rings.* —

Beau Fielding's, in Queen Anne's reign : —

"Tibi soli."

The Earl of Hertford's wedding ring consisted of five links, the four inner ones containing the following posies of the Earl's making : —

"As circles five by art compact shews but one ring in sight,  
So trust untith faithful mindes with knott of secret might;

Whose force to breake no right but greedie Death possesseth power,  
As time and sequels well shall prove. My ringe can say no more."

*Vide Ellis's Orig. Lett., 2<sup>nd</sup> S. ii. 290.*

E. H. A.

#### INEDITED LETTER DESCRIBING THE SIEGE OF PONDICHERRY.

The enclosed letter, describing the siege of Pondicherry, is I think interesting from its mentioning the names of several officers killed, wounded, and taken prisoners, besides describing the siege very sufficiently, and being a good specimen of the solemn and yet affectionate style in which sons wrote home to their fathers in those days. I may add that the letter is genuine. It came into my hands as connected with the family the writer belonged to; and I enclose you my name and address.

F. J. J.

"Cuddalore, Oct. 20<sup>th</sup>, 1748.

"Hon<sup>d</sup> Sir,

"I take this favourable Opportunity of Acquaint<sup>g</sup> you of our success at Pondi Cherry. We attacked first Areacupong, a small but compact fort, where we lost some men, and the following Officers were Killed and Wounded, viz. Capt<sup>n</sup> L. Brooks, who was shot through the body before he got up to Areacupong, but lived long enough to be brought to Camp, where he Dy'd of his wound. I forgot he was Capt<sup>n</sup> of Granadiers. Lieut<sup>t</sup> Phillips was Kill'd before the Walls; and Lieut<sup>t</sup> Rose was wounded in his right shoulder, which It is thought will be a bad Wound to him as long as he lives; some few Days after we took the place; but before we took it the Enemys Horse and Foot made a Sortie from the Garrison, and came to Attack our Trenches, but the most part was taken and Cutt off, with only this lost to us, that Major Lawrence of the East India Battalion, and Peter Bruce (whom I am sure you know), were both taken prisoners and Carried to Pondi Cherry, and Major Goodyer of the Train had his leg broke by a Recoushée Shot as he was a Reconnoitring. After taking this place, and leaving a Sufficient Number of Hands with Guns, &c., we made our Approaches towards Pondi Cherry, where we erected our Batteries, which were as following, one of Eight 24 Pounders, One of four 24 Pounders, besides a three Guns and two Gun Batterie and a Mortar Battery, which when we opened the Shipping began along with us to ring them such a peal that towards the Sea they cou'd not Stand to their Guns, and unfortunately for us our Batteries was four Hundred Yards too Short of the Walls, so that the Monsoons together oblig'd us to raise the Siege and brake up the Camp and go to winter Quarters. During the Siege we lost a good many private men, Serj<sup>s</sup> and



Corp<sup>s</sup>; and one Capt<sup>n</sup> Forbes belonging to the Independents had his leg broke by a 13 Inch Shell which fell into the Trench; and L<sup>t</sup> Spey of the Train had his arm broke; and Hood of our Regiment had his Shoulder bone broke by a wall piece, as he was firing of it at the french. So much for our famous Expedition. I waited on M<sup>r</sup> Lisle, who was very glad to see me, and assur'd me what ever lay in his power he wou'd do for me; but there is no Prospect of any thing turning out here for my Advantage, for there is a great change in Affairs, but I'll Endeavour to comply with your request. I shou'd be glad you wou'd pay Capt<sup>n</sup> Gibson what money he lent me after mine was gone. I wou'd have sent you Inclosed the Account what It comes to, but have lost it, but Capt<sup>n</sup> Gibson has the Account, which agreed exactly with mine. Pray give my Duty to my Mother and love to my Sister and all other of my friends and Relations, and I hope they are all well. I am glad to hear of your Recovery from that sleepy Disorder. I beg leave to Assure you with great truth,

"Hon<sup>d</sup> Sir,

"Your most Dutiful Son,

"WM. EGAN.

"P.S. My complements to all my Brother officers to whom I have the Pleasure of being known to."

"To Capt. Rich<sup>d</sup> Egan, Paymaster to  
Coll. Fraser's Regim<sup>t</sup> of Marines  
at

Portsmouth."

#### MIRACLES.

Alban Butler has an interesting foot-note to his *Life of St. Thomas of Canterbury* (Dec. 29.) respecting the collections of miracles attributed to the intercession of that Saint. He says:—

"The keeper of his shrine, a monk at Canterbury, was commissioned to commit to writing miracles performed through the Saint's intercession, which came to his knowledge. An English MS. translation of a Latin history of these miracles, compiled by a monk who lived in the monastery of Christ Church at the time of the Saint's martyrdom, is kept in the library of William Constable, esq., at Burton Constable, in Holderness, together with a life of St. Thomas."

And farther on, in the same note, he says:—

"A MS. relation in English of 263 miracles wrought by the intercession of St. Thomas of Canterbury, is in the hands of Antony Wright, esq., in Essex."

He here relates the last miracle of the series, and continues:—

"The author of this relation was eyewitness to many of the miracles he records, and the book was abroad in the hands of the public within 150 years after the death of St. Thomas: for the original copy belonged to Thomas Trilleck, bishop of Rochester, whose bull bears date March

6<sup>th</sup>, 1363; and who received the temporalities of that see Decr 26<sup>th</sup>, 1364, the 35<sup>th</sup> of Edward III., and died about Christmas in 1372."

Both the MSS. here spoken of by Alban Butler were evidently translations of the *De Vita et Miraculis S. Thomæ Cantuar.*, by Benedict Abbot of Peterborough, which was published in 1850 for the Caxton Society by Dr. Giles. The cure of the son of the Earl of Clare, which was No. 263., and therefore the last in the Essex MS., may be found at p. 264. of Dr. Giles's edition; and the remarkable account of confirmation being habitually given by the roadside, and that St. Thomas always dismounted to administer that sacrament, while it was usual for the bishop to remain on horseback, will be found at p. 177.

Through the kindness of its owners, the Burton Constable MS. now lies before me; and as I wish to ask, as my first Query, What MS. was it that belonged to Bishop Trilleck? I will first quote the opening sentences of "The p<sup>r</sup>face of y<sup>e</sup> translature":—

"It was my chaunce (goode Reader) to find the originall copy of thys booke (beinge an autient parchmente manuscrypte wrighten in the Latyne tongue) amonge a caos of caste bookes and waste paps: upon y<sup>e</sup> inside of y<sup>e</sup> cover whereof it appeareth by a very autient hande wrightinge, that it was some tyme y<sup>e</sup> booke of *Thomas Trylicke*, bysshop of Rochester: by whom it was soule unto *Willia Reade*, bishop of Chechester, who gave the same unto Exiter haule in Oxenforde to be cheyned in y<sup>e</sup> commo Library of y<sup>e</sup> same howse: where (as it is to be supposed) it did remayne, untill such tyme as Henry y<sup>e</sup> 8<sup>th</sup> (thristinge after y<sup>e</sup> treasure w<sup>in</sup> S<sup>t</sup> Thomas of Canterbury his tombe, (w<sup>ch</sup> as Doctor Saunders in his booke de Scismate Anglicano wrighteth), was so muche as suffisede to Load: 26: waynes), tooke upo him to thruste hym out of heaven, and to inflicte a penalty upo all such as would honour him as a Saynete: In w<sup>ch</sup> tempest y<sup>e</sup> saide booke, & all such other coppies thereof as remayned in publike libraries, weare ether defasede or (privilye) conveyede unto pivate mens handes."

Against the name of Trilleck is placed in the margin: "he died 47 Edward 3.;" and the note to Reade is "he was made bishop 20 Ri. 2."

Is the MS. of Benedict, which belonged thus successively to Bishops Trilleck and Reade, and to Exeter Hall, Oxford, still known to exist? It may help to its recognition to say that, to the perplexity of the "translatoure," it ended at the word *tetendit* in the middle of p. 256. of Giles's edition; and that the pages from *Concurrentibus* (p. 125.) to *incognitus* in the middle of p. 151. (Giles), were transposed to the end.

What has become of the other MS. mentioned by Alban Butler, as "in the hands of Antony Wright, esq., in Essex?" Surely there were not two books that belonged to Trilleck. My conjecture is, that after Butler had written his account of the Burton Constable MS. (in which, by the way, the very phrase Butler uses occurs (fol. 71.): "it is evident that this originall coppie was abrode w<sup>in</sup> 150 years of S<sup>t</sup> Thomas his death, for it was



y<sup>e</sup> book of Thomas Trilecke bishop of Rochester, who died 47 Ed. 3<sup>d</sup>.—he met with Mr. Wright's book, was struck with the story of the Earl of Clare, which he had not seen, as the Burton Constable MS. does not reach that chapter of Benedict, and that he interpolated the story into the note.

I should like very much to insert a Query here on the roadside confirmations, of which Benedict says: "Non enim erat ei, ut plerisque, immo ut fere omnibus, episcopis moris est, ministerium confirmationis equo insidendo peragere:" but I content myself with one more extract from "the p<sup>r</sup>face of y<sup>e</sup> translatoure," which is curious in itself, and suggests more queries than one:—

"Aboute y<sup>e</sup> yeare of o<sup>r</sup> Lorde 15—, ther was a notable miracle shewed at St Winifrides Welle her<sup>e</sup> in Engelande up<sup>o</sup> a certen pson that woude neede enter ther into in contempt & derisio of other mens devotio: and pently was stricken w<sup>th</sup> suche a nunes in all his Lymes that he was nether able to come forth<sup>e</sup> or to move his hande fro y<sup>e</sup> hafts of his dagger wherup<sup>o</sup> it was fixed: at his entring therunto: w<sup>ch</sup> pty after he had so remayned a Longe tyme was up<sup>o</sup> his repentance by entrance into y<sup>e</sup> same againe restored to his former state: And concerning y<sup>e</sup> miracles w<sup>ch</sup> it hath pleased gode of Late to shewe at Sychim Ine Brabant Lypsins hath wrighten at Large, whose reporte therof beinge fortified w<sup>th</sup> y<sup>e</sup> testemony of a thousand credible pson yet living, if it be true, then weare they playnly evangelicall miracles: if not, why is not y<sup>e</sup> falshode layed open, being so easy to be discovered? finally, for y<sup>e</sup> satisfaction of all such as (w<sup>th</sup> y<sup>e</sup> interluctor in St thomas Moore his dialoges will not beleve y<sup>e</sup> testemony of any man in a matt<sup>r</sup> contrary to naturall reason) I will pduce y<sup>e</sup> same 2 witnesses that St Thomas More did in y<sup>e</sup> Like case, to witt, his owne eyes; if he will go into Italye, ther shall he see St Clares body Liing in hir religious habite unpurtrified, & 3 miraculouse balles w<sup>ch</sup> weare founde w<sup>th</sup> y<sup>e</sup> same, being (in resemblance of y<sup>e</sup> trynitie) in weight every on equal to y<sup>e</sup> other: and all thre together equal to any one: if he will not take so far a Jorney, Lett hym bot crosse y<sup>e</sup> see into fraunce, and ther shall he se devels cast out of y<sup>e</sup> possesseds by Catholicke priests, so as he shall beforso to saie w<sup>th</sup> y<sup>e</sup> blasphemous Jewes, he casteth forth devils by y<sup>e</sup> power of Belzebub: or els w<sup>th</sup> those that beleved, if these me weare not of gode, they cold not have done these things: if he will not travelle out of England, Lett hym go unto a certeyne place in Yorkshire cauled Whythy strande, and ther shall he understand by y<sup>e</sup> generall reporte of all y<sup>e</sup> inhabitants that it was not knowne (w<sup>th</sup> y<sup>e</sup> memory of ma) that ever any wilde gose w<sup>ch</sup> did Light up<sup>o</sup> y<sup>e</sup> same ground (being a Large circuite) had y<sup>e</sup> power to flye from thens, and that being ther taken and caried out of y<sup>e</sup> said circuite of grounde, they do use ther wings as they did before: y<sup>e</sup> traditio is that it came so to passe by y<sup>e</sup> praisers of St Ide, y<sup>e</sup> ruines of whos chappell & place of buriall is yet to be seene; I might also ad herunto y<sup>e</sup> hawthornre at y<sup>e</sup> Abbey of Glostenbury: and an other lik unto it nere unto Havering parke in Essex, f<sup>m</sup> w<sup>ch</sup> parke ther was nev<sup>r</sup> any nightgall sene by any ma living\*, notw<sup>st</sup>anding that they do sitt singinge about it on every syde in great abundance, w<sup>th</sup> divers other lik instances w<sup>ch</sup> I may not stand up<sup>o</sup>," &c.

St. Ide must be St. Hilda, Abbess of Whitby. The St. Clare here mentioned is B. Clare of Mon-

tefalso, a village near Foligno, where her body is still to be seen, as well as the "3 miraculouse balles;" but all the other "lik instances" here given are quite new to me.

J. Ms.

Bishop's House, Northampton.

#### NOTES ON HYMN-BOOKS AND HYMN WRITERS.

##### NO. II.

(Continued from 2<sup>nd</sup> S. vi. 129.)

English hymnology commenced with the establishment of Protestantism. Before that event the people had few sacred songs in the vulgar tongue. Their religious poems consisted chiefly of Christmas carols, and scraps from the miracle-plays. Some of these were addresses to the Virgin Mother, others prayers and invocations to the saints. Many united the religious element with the satirical, and showed out the grievances of government, and the shortcomings of the clergy. Few contained what we should consider the elements of devotion; none render any supplies to the modern compiler. If they are to be taken as indications of the depth of popular religion, popular religion must have sunk to its lowest ebb. But probably they cannot be so taken.

The translation of the Church Service into English brought Bible scenes continually before the minds of the people. The Scriptures, too, upon the revival of learning, were much read and studied in their originals; hence it became a fashion to versify the poetical parts, not only amongst scholars and poets, but also amongst courtiers and ladies. One of the first to engage in this service was Robert Crowley, vicar of St. Giles, Cripplegate. In 1549 he published *The Psalter of David newly translated into English Metre*. The same year Sir Thomas Wyatt versified the seven penitential psalms. In 1557 Archbishop Parker produced a metrical version of the entire book. Some time before this Thomas Sternhold, groom of the robes to Henry VIII., had engaged in a like service. His compositions are almost entirely in the old ballad measure, and no doubt were often sung to the popular ballad tunes. Once or twice he employed the form called Poulterer's verse, consisting of one Alexandrine line, and one line of seven iambic feet, better known as our short metre. The only variation from these measures is in the cxx. psalm,—an arrangement that seems to have fallen into disuse:—

"In trouble and in thrall  
Unto the Lord I call,  
And he doth me comfort:  
Deliver me, I pray,  
From lying lips alway,  
And tongues of false report."

The only really beautiful rendering he has left

[\* See "N. & Q," 2<sup>nd</sup> S. iv. 145. 215.—ED.]



is the often quoted version of the xviii. psalm, beginning at

"O God, my strength and fortitude,"

to the second verse of the second part. He had finished about forty psalms when he died. His work was taken up and continued by John Hopkins, schoolmaster. Several of his versifications deserve revival, especially the xlii. psalm. The c. psalm:

"All people that on earth do dwell,"

is too well known to need a word of reference. W. Whittingham, Dean of Durham, was another who took part in this version. His renderings are somewhat peculiar, from his employing several uncommon measures. He has left little that is worthy of commendation. Neither Norton, nor any other of its contributors, deserve special notice. Although of necessity there is a roughness about many of the pieces in this collection, they are marked by homely vigour and pure Saxon language.

Francis Davidson, son of the Secretary of State, employed his poetic powers upon the Psalms. Many of his renderings are very beautiful, and well repay the modern reader. Queen Elizabeth tried her abilities at versification, and has left us the xiv. psalm as a specimen. The Earl of Surry, Bishop Coverdale, Hunnis, Bishop Hall, Lord Bacon, Sir Philip Sidney, with his sister the Countess of Pembroke, Wither, Sandys, Phineas Fletcher, George Herbert, and Drummond of Hawthornden, all contributed more or less to this kind of literature. In 1640, the first colonial book was printed in New England: it was a metrical version of the Psalms by John Eliot, Thomas Welde, and Richard Mather. In 1641, Francis Rouse, a Member of the Long Parliament, and Provost of Eton, published the Psalter in verse. The Westminster Assembly of Divines adopted it as the foundation of a national psalmody: by them it was revised, and published in 1645. For a time the Church of Scotland kept to its own translation; but in 1649, the Assembly's version was made the basis of their new rendering, and was universally adopted in the following year. Its chief interest arises from its associations, though some of its verses possess a simple beauty, as in the beginning of the xxiii. psalm:—

"The Lord's my shepherd, I'll not want:  
He makes me down to lie  
In pastures green; he leadeth me  
The quiet waters by."

Many a time have the hills and glens of Scotland echoed to such lines as these, when sung by the hunted Covenanter. Barton, White, and Woodford published their versions soon after the Scotch. Baxter, not willing to leave any subject untouched, tried his powers upon this business. His paraphrase was not published till after his

death, and is a dry and formal thing. Milton has left nineteen psalms "done into verse." One of his renderings:—

"Let us with a gladsome mind,"

is still found in most hymn-books. Sir John Denham is smooth, neat, and sometimes pleasing. Tate and Brady are too well known to need remark. Watts published his *Psalms* in 1719. They were not intended to be a literal versified translation, but are "imitated in the language of the New Testament." Though now the style in some parts may be stiff and antiquated, they excel anything that preceded, or, with one or two exceptions, has yet succeeded them. Addison has given us two specimens of his own in the *Spectator*:—

"The Lord my pasture shall prepare,"

and

"The spacious firmament on high."

Both deserve the highest praise, and make us wish that he had left us the whole Psalter in the same style. The Wesleys, father and sons, have given us several spirited translations; but their followers have not adopted any entire versions of the Psalms.

Such are a few of the older English psalmists. Nearly fifty entire metrical renderings of the Psalter appeared from the reign of Edward VI. to the end of the eighteenth century. More than seventy other translators have left us smaller collections. Of course many are unfit for singing. Some are written in blank verse, some in heroics, and numbers in the dullest style of Pindaric odes.

The nineteenth century has contributed its share. If the Psalter be required in metre,—and many still think it is,—an ample stock of material is at the service of the compiler. By selecting from many of the writers enumerated, and only by selection, a worthy version may be made. But no single versifier, or company of versifiers, can produce what is needed. The store is superabundant; but it is a mine that has never yet been worked. Until some bolder editor than any who has yet appeared is willing to go down into the sea of mud, and pick up whatever he may find valuable in it,—and it has pearls not a few,—we shall not have a psalm-book that will meet with very general approval. HUBERT BOWER.

#### Minor Notes.

*Surnames.*—In the town and county of Leicester are living numerous families whose surnames end in *t* or *tt*. We have Brewitt, Barratt, Everett, Garratt, Hackett, Hewitt, Kellett, Marriott, Mallet, Paget, Trivett, Willett, Wallett, and others. It would almost seem most of them were originally of foreign extraction. I have known,



or know, individual members of these families in various ranks of life, and I think the decided majority of them are not fair-haired, ruddy-cheeked, blue or grey-eyed Teutons, but dark-haired and sallow-complexioned Celts. I remember seeing the name Mallet over a tradesman's door in Amiens. It may probably be the name of a Picard family. Paget has been localised four centuries at Ibstock in Leicestershire; and the arms of the family (sable, a cross engrailed argent, in the dexter chief an escallop,) would lead us to consider it long settled in England—as early, at least, as the Crusades. I have no doubt Mr. Mark Antony Lower, in his forthcoming *Dictionary of Surnames*, will enlighten us on this and kindred obscure topics connected with surnames.

JAMES THOMPSON.

Leicester.

*Pompeian English.*—In *Athenæum*, Nov. 6, 1858, a correspondent furnishes a copy of an advertisement put forth by the proprietor of the hotel in Pompeii. "Mine host" improves in his spelling. I was there in 1846, and brought away one of his circulars, which now lies before me, and of which the following is, *verbatim et literatim*, a copy:—

"HÔTEL RESTAURANT BELLE-VUE.

Tenu par François Prosperi.

En face le Quarter-Militaire.

☞ A Pompei.

"Cet hôtel tout récemment ouvert, ne laissera rien à désirer pour la propreté des appartements et du linge, pour l'exactitude du service, et pour l'excellence de la véritable cuisine française.

"Étant situé à proximité de cette renaissance, il sera propice à recevoir toutes familles quelconques, lesquelles désireront résider alternativement dans cette ville, pour visiter les monuments nouvellement trouvés, et y respirer la salubrité de l'air.

"Cet établissement évitera à tous les voyageurs visiteurs de cette ville *sépulte*, et aux artistes (voulant desirer les antiquités) un grand dérangement occasionné par le tardif et dispendieux contour du chemin de fer. On y trouvera également un assortiment complet de vins étrangers, et du royaume, des bains chauds et froids, écuries et remises, le tout à des prix très-modérés.

"Or, tous les soins et les efforts de l'hôtelier, tendront toujours à correspondre aux goûts et aux desirs de tous ses chalands, lesquels lui acquerront sans doute, dans cette ville, la réputation qu'il ambitionne."

"RESTORATIVE HOTEL, FINE HOK.

Kept by Frank Prosperi.

Facing the Military Quarter.

☞ At Pompei.

"That hotel open since a very few days, is renowned for the cleanness of the apartments and linen; for the exactness of the service, and for the excellence of the true french cookery;

"Being situated at proximity of that regeneration, it will be propitious to receive families, whatever, which will desire to reside alternatively into that town, to visit the monuments new found, and to breathe thither the salubrité of the air.

2nd S. VI. 153.]

"That establishment will avoid to all the travellers, visitors, of that sepulchricity, and to the artists (willing draw the antiquities) a great disorder, occasioned by the tardy and expensive contour of the ironway. People will find equally thither, a complete sortment of stranger wines, and of the kingdom, hot, and cold baths, stables and coach-houses, the whole with very moderated prices.

"Now, all the applications, and endeavors of the hoste, will tend always, to correspond to the tastes and desires, of their customers, which will acquire wit-hout doubt to him, in to that town, the reputation whome, he is ambitious."

H. A.

*Straw Paper.*—The following is an extract from a notice of Richard Twiss, the author of *Travels in Spain and Portugal*, a *Tour through Ireland*, and several other works, who died 5 March, 1821:—

"This gentleman was born to the possession of an ample hereditary property; but unfortunately he had an idea that *straw* could be converted into *paper*. This erroneous opinion he followed with all the enthusiasm which a favourite hypothesis generally produces; he was led beyond the line of prudence, and deeply embarked his fortune in the speculation, which completely failed, and his own ruin followed."—*Miller's Biog. Sketches*, i. 29.

The communication I now make is written upon straw paper, which seems adapted for general use.

JOHN WILLIAM COOPER.

Cambridge.

*The Ancient Irish as Seamen.*—The fact of the ancient Irish having distinguished themselves as seamen, or (which includes seamanship and something more) as pirates, seems unknown to most Englishmen; and the assertion will doubtless appear incredible to the readers of a Blue Book composed some years ago, wherein great dirt was thrown upon the Irish, because it was shown that a few peasants on the coast of Kerry had not provided themselves with luggers and nets, so as to enable them to earn a handsome livelihood during the memorable famine. My Note, however, concerns the past, not the present race or races of that country. Claudian commemorates a great Roman defeat which the Scoti or Irish pirates sustained in the fourth century: "*Scotorum cumulos flevit glacialis Ierne*." And in the same century we find Nial of the Nine Hostages monarch of all Ireland, whose fame is as much naval as military: for a great part of his exploits were performed out of his own country by the aid of his shipping. Claudian commemorates his incursions upon our shores. St. Patrick was a result of an incursion upon the coast of Bretagne, and our hero ends his days prematurely at Liege. The Exeter Domesday also, in very much later times, records the devastation of the coasts of Cornwall *per Irlandos*. And the old romance of *Sir Tristram* points to the tradition that such ravages were frequent at an early epoch. The curious reader will recollect that Sir Tristram relieves his uncle's territories from paying *truwage*



to Ireland by slaying the Irish champion Moraunt in a duel. Perhaps the subject of Irish seamanship may deserve and obtain a Note from readers of "N. & Q." who are qualified to do the subject more justice than the writer of this Note.

H. C. C.

*Thoroton, Shipman, Byron, Pierrepont, &c.*—Those Nottinghamshire men who annotate their Thoroton will find matter for notes in Thomas Shipman's *Carolina, or Loyal Poems*, 1683. T. S. was a member of this college, and gave some slight assistance to Thoroton (see *Index Nom.*, sub SHIPMAN), who says, under Scarrington:—

"Thomas Shipman, a good Poet, and one of the Captains of the Trained Bands of this County, the present owner, married Margaret, the daughter of ——— Trafford, Esquire, who brought him a good inheritance at Bulcote," &c.

Carolina was noticed in the *Athenæum* of March 27th last as containing (p. 177.) an effusion of a former Lord Byron. At p. 29., under date 1658, are lines "Upon S. C., a Presbyterian Minister and Captain, stealing 48 lines from Crashaw's Poems, to patch up an Elegy for Mr. F. P." This F. P. was Francis Pierrepont, son of the Earl of Kingston; and the plunder, disguised from the original, "Upon the Death of the most desired M<sup>r</sup> Herry's," appears at the end of Whitlock's sermon, *The Upright Man and his Happy End*, preached in 1657, and published in the following year. The pieces at the end of this sermon are by Vere Harcourt, John Viner (Minist. verb. Westmon.), Laurence Palmer, S. Brunsil, Arthur Squire, Sa. Cotes (Bridgfordiensis), Sam. Pickering, R. Grant, S. C., Z. C., Edward Stillingfleet, Fellow of St. John's Coll. Cambr., J. T. C. C. I.

One name at least of these may be recognised as belonging to Notts, that of Cotes (of whom I have a MS. sermon); and my request is for references mentioning the connexion of any others with the county.

S. F. CRESWELL.

St. John's College, Cambridge.

### Queries.

JOHN COTTON, GENT., AND THOMAS GARGRAVE, KNIGHT.

I have before me sundry copies of Court-Roll, bearing date 14th May, 3 Edw. VI., in one of which the steward of his majesty's manor-court held at Ecclesfield on that day acknowledges the receipt of the king's mandate to the stewards and understewards of his majesty's manors of Wakefield, Hatfield, Thorne, Fishlake, Sherburne and Ecclesfield, commanding them to take into their hands all and sundry the copyhold chantry-lands and tenements within those manors, and to devise and let the same by copy of Court-Roll "unto John Cotton, gent., in consideration of his good

and faithful service heretofore done to us and to our late noble father." In another, Sir Thomas Gargrave and Thomas Darley receive from the hands of the king (by his steward, of course,) sundry chantry-lands therein described, to have and to hold for the use of the two then existing chantry-priests at Ecclesfield for the term of their lives, and after their death for the use of John Cotton, his heirs and assigns; whilst in a third document, in which the name of Cotton does not occur, the same Sir Thos. Gargrave sells the said lands, &c. to the parishioners of Ecclesfield to be applied to certain religious and charitable uses to which they are still applied, and for which he has the credit of being the chief benefactor to the parish. But as the lands were only worth four pounds a-year or thereabouts, and the parishioners gave him forty pounds for them, subject as they were to the interest of two lives, the charity on his part does not seem anything very great; especially as the statute of 1 Edw. IV. c. 14. directs certain commissioners to assign chantry-lands to various charitable uses exactly corresponding to those to which Gargrave assigned the lands aforesaid.

My Queries then are, Was Sir Thomas Gargrave one of those commissioners for the West Riding, or how otherwise had he power to dispose of lands held in trust for the use of another person? Who was John Cotton, and what was his exact connexion with Sir Thomas Gargrave? Of course, I know what Thoresby and Hunter have to say on Sir Thomas Gargrave's family, and that he married Ann, daughter of Sir William Cotton, but I cannot make out satisfactorily the exact status of the John Cotton mentioned in the documents referred to. I have been on the look out for some years back for any stray hints that might help to answer the queries now propounded, but did not apply to your pages for fear of betraying my ignorance of what may be "the simplest thing in the world." Now, however, a special object connected with the above gives me the courage to run the risk.

J. EASTWOOD.

VOLTAIRE AND EDWARD FAWKNER.

In Mr. Carlyle's recent *Life of Frederick II.*, under an account of Voltaire and his literary correspondence, the following passage occurs:—

"His (Voltaire's) own letters of the period are dated now and then from 'Wandsworth.' Allusions there are to Bolingbroke, but the Wandsworth is not Bolingbroke's mansion, which stood in Battersea; the Wandsworth was one Edward Fawkner's, a man somewhat admirable to young Voltaire, but extinct now, or nearly so, in human memory. He had been a Turkey merchant it would seem, and nevertheless was admitted to speak his word in intellectual, even in political circles, which was wonderful to young Voltaire. This Fawkner, I think, became Sir Edward Fawkner, and some kind of 'Secretary to the



Duke of Cumberland.' I judge it to be the same Fawknor; a man highly unmemorable now, were it not for the young Frenchman he was hospitable to. Fawknor's and Bolingbroke's are perhaps the only names that turn up in Voltaire's Letters of this English period, over which generally there reigns, in the French biographies, inane darkness."

Some of your readers versed in the history of the periods of George I. and II. (1726-1728) would perhaps oblige me by information regarding Edward Fawknor. Who was he? Was he afterwards Sir Edward Fawknor, and how came he so? A. L. H.

### Minor Queries.

*Open Sea at the North Pole.*—The *Literary Gazette* for 1836 (p. 145.) publishes a review of *The Royal Society of the 19th Century; being a Summary of its Labours during the last 35 Years, &c., &c., and a Plan for its Reform*, by A. B. Granville, M.D., F.R.A.S., &c., &c., 8vo., pp. 235. London, 1836, Churchill. In this review extracts are given from Birch's *History of the Royal Society, and Selections from its Transactions, edited by its Secretary*, in four volumes, 4to., 1756, one of which extracts is thus treated:—

"We have been much amused by falling in with the first original Sir John Ross in these old reports. Mr. Grey, who had been to Greenland, is examined about the marvels in those seas; and the following question and answer occur:—

"*Question.* How near hath any been known to approach the Pole?

"*Answer.* He told me that once, upon the coast of Greenland, he met a Hollander that swore he had been but half a degree from the Pole; showing him his journal, which was also attested by his mate, where they had seen no ice nor land, but all water."

It is pithily added: "This seems incredible."

We think it a pity Mr. Grey did not give us the polar Hollander's name; and, with the fond hope that some reader of "N. & Q." may still acquaint us with it, we, in compensation, translate the following from the *Navorscher*, vol. ii. p. 375., and vol. viii. p. 124.:—

"Captain Goulden, who had been in Greenland more than thirty times, once told to King William III. that, on the Greenland shores, he had met with two Dutch skippers who asserted they had penetrated to 89° North Latitude, and had found there no ice, but a free and rolling sea. It is said they proved their statement by producing four maritime journals. See Prof. G. Moll's *Verhandeling over eenige vroegere Zee-toegen der Nederlanders*, 1825; and the work, by him referred to, of Daines Barrington, *The Probabilities of reaching the North Pole discussed*. London, 1775."

J. H. VAN LENNEP.

Zeyst, Nov. 9, 1858.

*Musical Instrument: Celestina.*—Has not an instrument been invented, played like a piano, but the sounds of which are derived from the vibrations of steel bars of unequal length or

thickness? Many years ago I remember hearing an instrument played which was called a Celestina, but I believe the sounds were there produced from glass. Is either sort of instrument now made for sale? and where? STYLITES.

### Scott's Waverley.—

"Scott's Waverley was offered, anonymously, to the Editor of this Volume. The price asked for it was refused. It then appeared as *W. Scott's*; but in a few days the name and placards were withdrawn, and the author said to be *unknown*."—From *A Million of Facts*... by Sir Richard Phillips, 8vo., London, 1825, col. 648.

Is anything farther known of this? A. G. Edinburgh.

*Dean Eedes' Epitaph.*—In the cathedral church at Worcester is a monument to the Rev. Richard Eedes, Dean of Worcester, the friend of Toby Mathew, and the author of *Iter Boreale*, a Latin poem preserved in the Bodleian Library.\*

The epitaph is one of the class denominated punning, being a play upon the name of the deceased; but as I have met with copies containing some slight variation, I should be glad if any Worcester antiquary would verify or correct the following, particularly as to the punctuation, by collation with the inscription itself:—

"Ede, quis hic? Eedes. Cur hic? Quia præfuit Ædi.  
Hæc domino qualis visa? Beata domus.  
Ede gradum? Doctor. Qualis? Sacer Oxoniensis.  
Tamne pius vitâ quam fuit ore? Fuit.  
Cur lapis et loqueris? Sub me jacet Orpheus vincens:  
Iste facit plus quam, saxa movere, loqui.  
Cur lapis et lacrymas? Jacturam defleo tantam.  
Eja! viatorem me quoque flere facis."

This epitaph is constructed in the form of a dialogue between the monument (*Lapis*) and a traveller (*Viator*) meditating among the tombs. I subjoin an attempted literal translation:

"(V.) Tell who lies here? (L.) Eedes. (V.) Why is he here? (L.) Because he presided over [this] house [of God.] (V.) What kind of a temple† seemed he to the Lord? (L.) A blessed house. (V.) Tell his degree? (L.) A Doctor. (V.) Of what kind? (L.) Priest of Oxford. (V.) Was he as pious in life as [is betokened] in his appearance?† (L.) [such] he was. (V.) And why thou [inanimate] stone dost thou speak? (L.) Under me lies one that surpasses [even] Orpheus; [for] this man

\* "No two men were ever more intimate than Richard Eedes and Toby Mathews, Dean of Christ Ch., for they entirely loved each other for virtue and ingenuity sake; and when Mathews was to remove to the Deanery of Durham in 1584, Eedes intended to have him on his way thither for one day's journey; but so betrayed were they by the sweetness of each other's company and their own friendship, that he not only brought him to Durham, but for a pleasant penance wrote their whole journey in Latin verse, entitled *Iter Boreale*, several copies of which did afterwards fly abroad."—Wood's *Athenæ* (Bliss), i. 749.

† Note here the pun upon the name: what sort of an ædes (Eedes) or temple seemed he to the Lord? "Your body is the temple of the Holy Ghost," 1 Cor. vi. 19.

† His effigy is over the monument.



does more than make rocks to move [he makes them] speak. (V.) And why weepest thou, O marble? (L.) I bewail so great a loss. (V.) Alas! ['tis true] thou caust me [who am but] a traveller to weep also."

ITHURIEL.

"*Cambridge University Calendar*."—In what years since its first appearance in 1796 has the publication of the *Cambridge University Calendar* been omitted?

JOSEPH RIX.

St. Neot's.

"*Cant*."—Will you, or some of your correspondents, kindly inform me of the earliest use of the word *cant*? In the *Spectator*, No. 147., the following account of its origin is given:—

"*Cant* is by some people derived from one Andrew Cant, who, they say, was a Presbyterian minister in some illiterate part of Scotland, who, by exercise and use, had obtained the faculty *alias* gift of talking in the pulpit in such a dialect that it was said he was understood by none but his own congregation, and not by all of them. Since Master Cant's time, it has been understood in a larger sense, and signifies all sudden exclamations, whinings, unusual tones, and, in fine, all preaching and praying like the unlearned of the Presbyterians."

I should be glad to get the different shades of meaning traced.

EXUL.

*Lions and Maids*.—Addison refers, in *Spectator*, No. 13., to "the received opinion, that a lion will not hurt a virgin." Besides Spenser's *Una and the Lion*, and the passage in the ballad of "S. George and the Dragon" (*Percy*, 3rd Ser. b. iii. No. 2.), what allusions to this belief are to be found in our old writers?

ACHE.

*Families of Morrice*.—In Hasted's *History of Kent*, vol. ii., I find,—

"Henry VIII. demised to John Morrice of East Malling his mash in Ditton and East Malling."

Again, Hasted, vol. i. p. 529. :—

"Queen Elizabeth made a grant of sundry premises in the parish of Higham to John Morrice."

1. Can any of your readers tell me whether the families of Morrice now resident in Gloucestershire are descended from the above-mentioned John Morrice or Morrice?

2. Is the family of Morrice now resident in Norfolk in any way connected with the Gloucestershire families?

3. If originally all of the same family, how has the difference in the present armorial bearings of each branch arisen, there being three coats borne for Morrice, viz.: Ar. a battle-axe in pale gu.; Party per pale ar. and sa. a chevron between three mullets pierced; Ar. a battle-axe ppr. between three pellets. The crests being either "two battle-axes in saltier," or "a knight armed, couped at the waist, bearing in dexter hand a battle-axe."

In the Add. MSS. in the British Museum mention is made of several Morrises living at various

places in Suffolk between the years A.D. 1580 and 1734.

An answer to any or all of these Queries will greatly oblige

BATTLE AXE.

"'Tis all over, like the fair of Athy."—Can MESSRS. D'ALTON, FITZPATRICK, or BLACKER, or any others of your Irish contributors, supply the origin of this well-known Irish phrase, illustrative of a matter ending almost as soon as it had begun? I also want an explanation of the following Irish phrase: "I'll die where Bradley died, in the middle of the bed," i. e. at home, and happy.

Where can I procure a copy of the late Sheffield Grace's *Escape of Lord Nithsdale from the Tower of London*, as related by his Countess in a letter? Poor Grace died July 11, 1850.

EIN FRAGER.

*Pie-grièche*.—Sismondi, in his *Histoire des Français*, A.D. 1614, states that Louis XIII. showed, at an early age, a passion for birds of prey:—

"Il vouloit toujours avoir dans son cabinet des émerillons, des pies-grièches et d'autres petits oiseaux de chasse."—Vol. xxii. p. 295.

An *émérillon* is a merlin hawk. The word *grièche* is stated, in the *Dictionnaire de l'Académie*, to occur only in connexion with the substantives *ortie* and *pie*. Chambaud explains *grièche* by *speckled*. He states that "*ortie-grièche*" is "the male, Roman, or Greek nettle;" and that a "*pie-grièche*" is "a speckled magpie, a wary-angle." The word "*pie-grièche*" is also used metaphorically to signify "a scold," "a vixen." Qu., what is the origin of the word *grièche*? and what is the bird of the *pie* tribe of which Louis XIII. was fond, and which has furnished a proverbial name for scolds in France?

L.

*Borough of Trill*.—I have in my collection an impression from a seal bearing the legend "S cunivatis bvrq de Trill," and for a device a shield charged with three chevronels. Was Trill an English municipal borough? if so, in what county was it situate? and when and from what cause did the corporation become extinct?

S. POMICAN.

*Morville Family*.—Can any of your readers give me information of an heiress of the Morville (or Morville) family intermarrying with the Engleys or Sandeforth family? The Morville arms as quartered are, azure fretty and semée de lis or.

HUGO.

*Families of Anglo-Saxon Origin*.—Can any of the readers of "N. & Q." contribute a list of English families who can be proved or assert themselves, or are reputed to be, of Anglo-Saxon origin. I mean of course families who have had landed estate from time immemorial, and who bear coat armour.



And my query will then extend farther. What are the coats,—whether they are original in the whole or in part, or whether they are to be found in Norman families, and what the latter are?

H. C. C.

Schiller's "*Lucy*" and *Parody on it*.—Some letters have come into my possession written from France and Germany by a clergyman during a tour of three months in the autumn of 1801. In one from Leipsic he describes a dramatic performance which drew not only that town, but many visitors from considerable distances. It seems to have been a burlesque. The part which excited the greatest applause was a domestic scene in which a husband and wife admire their infant son, and weep over the charms of unsophisticated nature. "The boy throws himself on his back and kicks with his heels in the air. The father says, 'how beautiful is nature,' and does the same. The actor is very short and fat, with a pair of enormous boots. I was told it was a parody on Schiller's *Lucy*. The audience shrieked with delight." The writer did not understand German, and received his interpretation from a German in French, so he might easily mistake names. Can any of your readers tell me the play seen, and that which is called Schiller's "*Lucy*?"

H. S. J.

Johnson and Warburton.—I happened to take up not long ago Dr. Parr's once celebrated *Letter to Bishop Hurd*,—a production which, while it affords a notable illustration of the *odium plusquam theologicum* of an unmitigated Whig towards a mitred one, is characterised by a robust and nervous force of thought and expression of which we may look in vain for a living example. It is there mentioned that Johnson and Warburton met but once during their long career of contemporaneous authorship, and that they parted without "any diminution of mutual dislike." Can any of your readers particularise the date and the place of this conjunction of those two great luminaries of that century—the fact that such a meeting took place being confirmed by Johnson himself in one of his summaries to Shakspeare's plays. He says, "Dr. Warburton told me, &c.," a circumstance which imparts some interest to the present inquiry.

M. A.

*Mynchin, Mynchery, a Nun, or a Nunnery*.—In a modern dictionary these words are derived from *monachina*. Now this word is not in Du Cange or any of the Glossaries. A nun is usually called *monialis*, except those of St. Clare, who are Latinised *minorissa*. Has any reader met with the word *monachina*? Is not the probable derivation *mynicene*, or *minicene*?—See Wilkins' *Anglo-Saxon Laws, Canons of Edgar, and Liber Constitutionum*.

A. A.

Poets' Corner.

*The Letter Tau the Sign of the Hebrew Nation*.—In Guillim's *Display of Heraldry* it is stated that every nation of antiquity had its particular sign. Of this he gives several examples, as the eagle for Rome, &c.

In the Israelites he gives the Hebrew letter tau (ט?) I should be glad to know on what authority this is done, as I can find no ground for it in the Old Testament.

VETUS.

*Comets*.—The most important fact related as to these bodies appears to me to be this. It is said that one of them passed through Jupiter's system, close to some of his moons; and did not derange their eclipses even by one second of time. Will any reader favour me by a reference to the period when this occurred, and to a scientific account of the phenomenon?

A. A.

Poets' Corner.

*Daye's Perigrinatio Scholastica*.—Can any of your readers, learned in Elizabethan lore, tell me whether the following MS. is known in print?—

"*Perigrinatio Scholastica, or Learnings Pilgrimage, containing the straunge Adventures, and various Intertainments he found in his Trauailes towards the Shrine of Latria, composed and deuised into seuerall morall Tractates, by John Daye, Cantabr.*"

It is dedicated to "his verie worthie friende, Mr. Thomas Downtonn, Gentlemann, and brother of the Right Wopp<sup>l</sup>. Companie of the Vintners."

There is an acrostic by Day on Thomas Downton in the *Shakspeare Society's Papers*, vol. i. p. 18.; and it is pleasant to find that the old actor was in sufficiently good case to make it worth Day's while to dedicate a book to him. Unfortunately I can find no trace of a date in any part of the MS.

G. H. K.

*A Point in Heraldry*.—Erasmus in his *Funus*, speaking of the tomb to be erected to the memory of Balearcus, says, "nec deesset galæa suæ crista; crista erat onocrotali collum: nec clypeus lævo brachio, in quo insignia hæc erant, Tria capita apri silvestris aurea, in planitie argentea," (*Colloq.* p. 320., ed. London, 1692). Upon the latter passage there is a marginal note, by whom does not appear: "Data opera fingit insignia vitiosa. Nam caduceatorum leges habent, adulterina esse insignia quæ habent metallum super metallum."

Is this alleged rule to be found in any heraldic writer of authority? Perhaps it belonged to foreign heraldry. The existence of such a rule would indicate a curious state of moral and social feeling. We all know that arms are sometimes borne with marks of bastardy—how such arms can be considered honourable may well be a question: but it seems scarcely conceivable that any person in any circumstances would consent to use arms proclaiming an origin, not only illegitimate, but also adulterous.

DAVID GAM.



*Barrett's "Essay on Swift."* — Archdeacon Rowan gives the following particulars in p. 43. of his *Brief Memorials of the Case and Conduct of Trinity College, Dublin, A.D. 1686-90* (4to. Dublin, 1858): —

"It would appear that Dr. Barrett, when he wrote his Essay on Swift, must have had access to documents no longer preserved among the records of Colleges. He gives us two extracts from 'A Petition presented by the College to Lord Tyrconnell, praying to be excused from admitting Bernard Doyle a Fellow,' to which we find no reference on the Minutes. . . . Dr. Barrett also mentions that Doyle 'persevered in his applications' to Lord Tyrconnell, and spared no invectives against the College; but that in the meantime Mr. Hassett procured a Mandamus, &c. As none of these facts appear in the records now before us, and as Dr. Barrett was not a man to quote from an imaginary authority, it is evident he had access to some documents to which he has not left a reference."

What the documents in question? and if extant, where preserved? Any point connected with Swift, directly or indirectly, will excuse a Query. ABHBA.

*Hewitt, Hewett, Huet, or Hewyt Family.* — I am, as I have been for some years past (as stated in "N. & Q." 2<sup>nd</sup> S. vi. 294.), collecting materials for the compilation of a series of *tested* and *proved* pedigrees of the families, and biographical notices of the worthies of the name, — in fact, a history of the House, and I am anxious to put myself in communication with anybody and everybody who can and will kindly furnish me information.

Any person bearing the name whom I may have overlooked, who will send me particulars or traditions of his descent, will much oblige me; and I shall feel deeply indebted to any gentleman, who, being aware of the occurrence of the name among his records (title-deeds, manorial proceedings, &c.), will favour me with extracts and particulars; or to any amateur genealogists or antiquaries or clergymen who will communicate to me any particulars from obituaries in old magazines or newspapers (I have all from the *Gent's Magazine*), lists of, or extracts from, wills, marriage licences, parish registers, transcripts of same, State Paper or other record offices: no matter how trivial the information may seem, I shall feel obliged for it.

J. F. N. HEWETT.

Tyr Mab Ellis, Pont-y-Pridd, Glamorgan.

*Irish State Papers of James II.* — In Archdeacon Rowan's *Brief Memorials of the Case and Conduct of Trinity College, Dublin, A.D. 1686-90* (4to. Dublin, 1858), are the following words, p. 44: —

"I know not whether the Irish State Papers of James' short reign are preserved, or whether they were abstracted in his hasty flight, or otherwise destroyed in the confusion of the time."

Can any reader of "N. & Q." throw light upon the subject? ABHBA.

*Mipheker Alphery.* — Mipheker Alphery is said (*Biogr. Brit.* 2<sup>nd</sup> ed. i. p. 164.; Walker's *Suff. of Clergy*, pt. ii. p. 183.) to have been "of the imperial line" of Russia, and to have been twice invited to claim the throne of his ancestors. In what degree was he related to either of the Russian sovereigns? JOSEPH RIX.

*Waters and Gilbert Arms.* — Can no one of the readers of "N. & Q." furnish any answer to the Query on this subject which appeared in "N. & Q." 2<sup>nd</sup> S. vi. 49? Any item in relation to it is desired by CLEMENT.

Cambridge, Mass., U. S.

*Walgrange, Staffordshire.* — In looking over the *Heralds' Visitations* for Staffordshire, I see a family therein described as of "Walgrange." Not being able to find any mention thereof in Shaw or Erdeswicke, perhaps some of your numerous correspondents might be good enough to afford the information required. CESTRIÆ.

*Leathern Dollar.* — I have in my possession a dollar (but of leather silvered on each side), and I have some faint idea of having read somewhere that such were issued to a Spanish army (in the dearth of silver), as a species of assignats, but I cannot recollect the circumstances. Can you help me? D. R.

*The Middle Passage.* — Why is the passage of Africans brought as slaves in a slave ship across the Atlantic called the "Middle passage?" We are all quite familiar with the expression of "the horrors of the middle passage," but I have never yet seen any satisfactory reason assigned for the use of the word "middle." SCRUTATOR.

Charleston, South Carolina,  
Nov. 8. 1858.

### Minor Queries with Answers.

*The Dauphin.* — There died lately in America the Rev. Eleazar Williams, a priest of the Anglo-American church. Has any one of your readers seen the work, published in New York by Putnam, 1854, which professes to prove this gentleman to have been "the Lost Prince;" i. e. Louis XVII.? The work was written by the Rev. J. H. Hanson (since deceased), who was a man of talent and of virtue. If any one has read it, I propose two Queries: —

1. Does it not prove that the common story about the Dauphin is false?

2. Does it not raise its point to a high degree of probability? C.

[The melancholy story of the little French Dauphin has been so fully and ably discussed by M. A. de Beauchesne (who devoted twenty years to the subject), in his *Louis XVII., sa Vie, son Agonie, sa Mort; Captivité de la Famille Royale au Temple, Ouvrage enrichi d'Autographes*,



de Portraits, et de Plans, 2 vols. 8vo., Paris, 1852, as to place beyond debate all farther questions respecting that prince's identity and miserable end. The name of the late Rev. Eleazar Williams, who died at Hogansburg, U. S., on the 8th Aug. last, must be added to the already long roll of *Faux-Dauphins*, whose pretensions to lapsed royalty have excited from time to time the sympathies of the over-credulous. We doubt not the late Rev. J. H. Hanson was a highly respectable, talented, and conscientious gentleman, but, without having perused his work, entitled (we believe) *The Lost Prince*, we are persuaded that no arguments he may have adduced in it could disprove the authentic details contained in the *Memoirs* of MM. Hue, Cléry, and Turgay, and of the Duchesse d'Angoulême (who were inmates of the Temple during the captivity of the Royal Family of France), much less disturb the *Memoirs Historiques* of M. Eckard, which is a judicious and interesting summary of all the fore-named authorities. A "Lost Prince" is a very rare kind of *treasure-trove*, and hence, we presume, the passionate desire of a certain class of individuals to go in quest of it. The late Mr. Williams, whether mad or sober, appears to have been less successful in his claims to identity with poor little Louis, the Dauphin, than the many pretenders who preceded him.]

*Marshall Queries.*—Can any reader of "N. & Q." give any information relative to Sir George Marshall, Knight, Equerry to King James I., and his daughter, who married Marmaduke Marshall of Morton-upon-Swale in the county of York, by whom she had four children. What became of them, and what their names?

There is a pedigree of this family in Harleian MSS. No. 1497. p. 291. b—2. The name of the residence of Sir George Marshall is illegible in the manuscript.\* Were these Marshalls members of the family of Marshall of Carleton in the county of Notts?

I should also be glad to get some information respecting the "two Marshalls" mentioned in Lysons' *Cheshire*. They were daughters of Mr. Marshall, chaplain to Lord Gerard, and were famous women-actors in London in 1672; one of them was the original Roxana in Lee's *Alexander the Great*, and was decoyed into a sham marriage by Aubrey de Vere, Earl of Oxford. It is said that Charles II. insisted upon his settling a pension upon her, and she never appeared on the stage after. Had she any children, and what became of them? G. W. M.

[There is a little obscurity in the biography of these two celebrated actresses. Sir Peter Lyecester, who married a daughter of Lord Gerard of Bromley, observes, in his *History of Cheshire*, that "the two famous women-actors in London were daughters of — Marshall, chaplain to Lord Gerard, by Elizabeth, bastard daughter of John Dutton of Dutton. Sir Peter, being connected by marriage with the Duttons, ought to have known the facts connected with the parentage of these ladies. From an entry in Pepys's *Diary* (26th Oct. 1667), it would seem, however, that Anne and Rebecca Marshall were the daughters of Stephen Marshall, a Presbyterian minister. But, as Lord Braybrooke observes in a note on this passage, "it does not seem likely that Lord Gerard, who was a staunch Royalist, would have selected a Presbyterian minister for

his chaplain. If Nell Gwyn's story was untrue, the remark would have lost all its point." Pepys says, "Mrs. Pierce tells me that the two Marshalls at the King's house are Stephen Marshall's, the great Presbyterian's daughters: and that Nelly [Gwyn] and Becke Marshall, falling out the other day, the latter called the other my Lord Buckhurst's mistress. Nell answered her, 'I was but one man's mistress, though I was brought up in a brothel to fill strong waters to the gentlemen; and you are a mistress to three or four, though a Presbyter's praying daughter.'"

Again, the story narrated by Hamilton, in his *Memoirs of Count Grammont*, of a trick played off by Aubrey de Vere, Earl of Oxford, on a player of the part of Roxana, does not relate to either of the Marshalls, but more probably to Mrs. Davenport. Geneste, who seems to have investigated the origin of this story, states, that "The *Memoirs of the Count de Grammont* were translated by Boyer in 1714. At p. 246. we have a story, which is briefly as follows: The Earl of Oxford fell in love with a handsome player, belonging to the Duke's Theatre, who acted to perfection, particularly the part of Roxana in the *Rival Queens*, inasmuch that she was afterwards called by that name. The Earl, not having succeeded in his attempts to seduce her, had recourse to the stratagem of marrying her by a sham parson. When the cheat was discovered, she threw herself in vain at the king's feet, to demand justice: she was fain to rise up again without redress, and to be contented with an annuity of 300*l*. Curll, in his *History of the Stage*, 1741, says Mrs. Marshall was more known by the name of Roxalana from her acting that part. He then gives an account of her sham marriage with the Earl of Oxford. It does not, however, appear that Mrs. Marshall acted Roxalana in any play. Davies, in his *Miscellanies*, vol. iii. p. 278., repeats the story of Mrs. Marshall and Lord Oxford. Malone supposes that Roxalana was Mrs. Davenport, who acted Roxalana in the *Siege of Rhodes* at Lincoln's Inn Fields in 1661, and Roxalana in *Mustapha* in 1663: this is highly probable. In a new translation of the *Memoirs* which was published in 1818, we find a material difference from Boyer's translation: we there read that the actress, of whom the story is told, had acted 'Roxana in a very fashionable new play.' Boyer appears to have falsified the text in a most unjustifiable manner; he ought to have translated the words as he found them, and then have given his supposed information as to the name of the play in a note. The author of the *Memoirs* had evidently forgotten the name of the play: he seems to have called the actress Roxana, by mistake, instead of Roxalana. The name of Roxana does not occur in any play that came out between the Restoration and 1667, when the *Rival Queens* was printed. An actress in the Duke's Theatre could not possibly have acted Roxana in the *Rival Queens*, as that play came out at the King's Theatre. Besides the *Rival Queens* was not written till some years after the pretended marriage—so that there seems no reason whatever for supposing that the actress mentioned in the *Memoirs* was Mrs. Marshall; and there is the strongest reason for concluding that she was Mrs. Davenport. Downes expressly says that Mrs. Davenport was *erept the stage by love*: she was probably decoyed into a sham marriage; and, as she had an annuity of 300*l*. a-year, she did not return to the stage. The very fashionable play was, in all probability, *Mustapha*."—*Some Account of the English Stage*, i. 48.]

*Dunelvessel.*—Is Dunelvessel the modern name of Dunilbrissel?

In a note from Sir Walter Scott to the late Thomas Uwins, the names of Dunelvessel and

[\* Sometime of Cole Park, co. Wilts.]



Tarnaway occur. In Percy's *Reliques*, vol. ii. p. 215, note to "Young Waters," the name of Dunilbrissel is found:—

"The seventh of February this year, 1592, the Earle of Murray was cruelly murdered by the Earle of Huntley at his house in Dunilbrissel, Fyffe-shyre," &c.

Any information as to the identity of the names, and the name of present possessor (if Lord Merweny?) will much oblige  
SARAH UWINS.  
Staines.

[*Dunelbessel*, now spelt Donibristle, is in the parish of Dalgety, in Fifeshire. It is the seat of the Earl of Moray, and was, in 1592, the scene of the cruel murder of the bonny or handsome Earl, whose charms were supposed to have engaged the heart of Anne of Denmark, and to have excited the jealousy of her royal spouse. The former, at least, was the popular notion of the time:—

"He was a braw gallant,  
And he play'd at the glove;  
And the bonny Earl of Murray,  
Oh! he was the Queene's love."

*Tarnaway*, now spelt Darnaway, is the name of another seat of the Earl of Moray, in the parish of Dyke in Elginshire. For a description of it see *Statistical Account of Scotland*, xlii. 222. (Elginshire), and Carlisle's *Topog. Dict. of Scotland*, art. DYKE.]

*Maryland, U. S.*—After whom was it so called? АННА.

[Maryland was named from Henrietta Maria, Queen of Charles I., who was called Queen Mary by the King and her Court. Charles I. granted a charter for the territory to Lord Baltimore in 1632.]

*Fœdera*.—Are there any good collections of treatises published, besides Rymer's well-known work? I shall feel greatly obliged if some kind reader will furnish a list. HERBERT.

[We know only of Rymer's work quoted by our correspondent. There are in the British Museum fifty-nine folio volumes of unpublished documents collected by Rymer for his great work. They extend from the reign of Henry III. to Elizabeth, and are numbered Add. MSS. 4573—4630.]

## Replies.

### PARISH REGISTERS.

(2<sup>nd</sup> S. vi. 379.)

I have recently devoted two months (off and on) to the examination of the contents of the parish chest belonging to Sidmouth, Devon, with the consent of the vicar and churchwardens. Apart from my general turn for antiquarian and genealogical pursuits, I was moved to do this for the sake of historical research relating to my own neighbourhood. What is called the Parish Register, that is, the register of marriages, births, and deaths (why do the newspapers wrongly put the births before the marriages?), is commonly kept at the vicarage house in all parts of the country, I presume for the greater convenience of making

the entries. This is a reprehensible practice. These important books, by being pushed away into any odd corner, or, as MR. LANGMEAD and MR. BRUCE say, with too much truth, into damp places under stairs, or into back kitchens, become looked upon with indifference, and then are treated with neglect. It is astonishing to me that the Bishops, and Deans and Chapters, do not exercise an authority over these things. If careless ministers are not amenable to any power, what hope is there of their amendment? The mere fact of being a clergyman does not make a man an antiquary. But this is not the point. The clergyman who, by neglect, allows injury to come to these records, betrays a trust which had been reposed in him when he was presented to his parish. Is this strong language? That, however, is not the question. The question is this—am I stating things true or false? A few years ago the vicarage house in a parish not far from where I live, was accidentally burnt down; the registers, according to the much-to-be-condemned practice, being kept in it. Some time after this, when a new house had been erected on the site of the old one, I was sitting with the vicar in his dining-room, listening to an account of the accident. I inquired after the fate of the registers, when I was told that they were spoilt, and of no farther use. But manifesting a curiosity to see them, a servant was summoned, and told to bring in "that basket from the back parlour." An old basket was brought in, at the bottom of which lay two or three lumps of what looked like half-burnt pieces of wood. The fire had surrounded them, and reduced them to charcoal, all but a mass in the centre, fortunately containing the greater part of the writing. The inch of margin round the writing was a cinder; and the heat had cockled and twisted up all the rest so much that it was impossible to separate the skins of vellum. The worthy vicar seemed surprised that I should think there was now any value in these remains, or that I should lay any stress upon the fact that they still ought to be carefully preserved. It was after this visit that I wrote to "N. & Q." (1<sup>st</sup> S. x. 106.) to make inquiry about the restoration of singed vellum. MR. LANGMEAD comments on the neglected state of the registers in the *West* of England, as far as his own observation went; and with respect to the *Eastern* part of the country, I may remark, that I did not find them much better last year, when I examined several, in pursuit of some genealogical inquiries relating to my own ancestors. I scarcely know what to think of the plan of sending them all to the Record Offices in Chancery Lane; and the EDITOR points out some difficulties. If that were done, attested copies ought of course to be left in the various parishes for local reference; but would not the originals be safe in a parish chest, especially if of iron, kept in



a dry place, and under three locks, the vicar and the churchwardens each keeping a key? I incline to this from the fact that documents are more interesting in the places to which they refer than anywhere else. But the register of marriages, &c., is only a small portion of the records of a parish. The chest generally contains old title-deeds, conveyances of land, memorandums relating to rates and other local matters, and churchwardens' accounts. All these are highly interesting, and highly valuable. The oldest deed in my own parish bears date 1328. I skimmed over every document; noted down the heads of the contents of each, and then arranged them chronologically. I then wrote all these particulars on the right-hand pages of a book, leaving the left-hand pages for notes and observations; and this book I have given to the use of the vicar and churchwardens, and the public. Such a catalogue ought to be made in every parish: and if there is not to be found a gentleman who will do it for his amusement, it should be done and paid for. Perhaps if a rate were proposed in vestry, to defray the expenses of such a work, it would be resisted by the ignorant portion of the community. The vicar and the churchwardens have given me their warmest thanks for the trouble I took in the compilation of this catalogue. Though there are many honourable exceptions to the cases of neglect above alluded to, still, as a rule, it must be declared that in every part of the kingdom they are very badly looked after. I have frequently asked myself in whom the power would be that should enforce a greater care being taken of them. In the first place, To whom do they belong? for the ownership must be *somewhere*. Do they belong to the incumbents? Scarcely. To the churchwardens? Surely not. I know nothing of the law in the case (I wish some of the legal correspondents of "N. & Q." would tell us), but why may we not consider them either as national property, like the MSS. in the Record Offices in London, or else that they belong to the public, and that the incumbents of the different parishes merely hold them in trust? In case of any damage befalling them through neglect, unfortunately there does not appear to be any recognised authority which should call them to account, or of which they live in fear. Have not the bishops of the various dioceses any power in the matter? I trust that these discussions will bring out all these points more forcibly, and finally effect what is now so much to be desired. P. HUTCHINSON.

I have lately had occasion to make a search among the church registers of many parishes in Lincolnshire and elsewhere; and whilst I acknowledge the courtesy and kindness with which, almost uniformly, every facility was afforded to my inquiries by the official custodians of those im-

portant documents, I have had to lament the great disorder in which the *more ancient* records were frequently found, and the little care which has been, and still is, taken of them. The new regulations for the registry of *recent and current* baptisms, marriages, and burials, seem to be almost everywhere faithfully attended to. Cannot something be done to prevent farther destruction to the *older* records? If there be any statutory or other regulations respecting these valuable papers, a brief statement of them in your pages may perhaps call attention to the subject, and aid the object in view. FISHEY THOMPSON.

Stoke Newington.

#### FRENCH AND ENGLISH COIN.

(2nd S. vi. 266. 357.)

I am much obliged to MR. BUCKTON for his reference to Say's *Political Economy*. From it I learn that, in the time of Charlemagne, the French *livre* (like the Anglo-Saxon *pound*) represented a pound weight of silver.

Looking at the pound weight of Charlemagne, as being (like the English pound of silver) divisible into ounces, pennyweights, and grains, it will be seen that originally the French *livre* (like the *pound* of this country) represented 240 pennyweights of silver: that the French *sous* (like the shilling of this country) represented 12 pennyweights; and thus the French *denier* (like the English penny) weighed 1 pennyweight, or 24 grains.

In order to complete the comparison, there are two points that require to be ascertained:—1. the relative weight of the *pound* in the two countries; 2. the relative fineness of the silver.

If I am not mistaken, the pound weight of silver among the Anglo-Saxons, as well as under the Norman and Plantagenet kings, was that which is designated as the *Tower pound*: being lighter than the pound *Troy* in the proportion of 15 to 16.

What was the weight of *Charlemagne's* pound? On the second point, I may begin with giving an answer to part at least of Mr. Eastwood's inquiry (2nd S. vi. 373.). On referring to Ruding's *Annals of the Coinage* (vol. i.), it will be seen that the standard of fineness among the Anglo-Saxons was (what our standard of fineness still is) 11 oz. 2 dwts. fine to 18 dwts. of alloy. What was *Charlemagne's* standard of fineness?

From the data furnished by Say I collect that in the reign of St. Louis (1226—1270), the *livre* represented no more than about 56 dwts. of silver; the *denier* weighing only about 5½ grains. At that time the English *penny* weighed 22 grains, or thereabouts: so that, supposing the pound weight to have been the same in both countries, the value of £ s. d. sterling must (in the reign of our Hen.



III.) have been to the value of £ s. d. *Tournois*, as nearly as possible in the ratio of 4 to 1.

From the reign of St. Louis, Say jumps at once to the epoch of the French Revolution. During this interval of more than five centuries, the French coin went through a continual course of what political economists call *debasement*; the old French writers called it *augmentation*. Where can I find an account of the successive steps?

At the time of the French Revolution, Say tells us that the *livre* was no more than the sixth part of an ounce, or the seventy-second part of a pound. From this statement it is to be collected that the pound of silver at that time was—what he expressly states it to have been in the time of Charlemagne—a pound of 12 ounces.

From some authorities that I have consulted, it would appear that in France silver, like other commodities, was weighed by the *Poids de Marc*.

In the *Poids de Marc*, the pound is stated to contain 9216 French grains (equal to 7555 English grains); and it is described as being divided into two marcs of eight pounds each, so as to make the pound a pound of 16 ounces.

It strikes me as not improbable that the pound of silver may have been a mark and a half. Is this surmise correct? MELETES.

DR. JOHN TAYLOR OF BOMBAY.

(2<sup>nd</sup> S. vi. 309.)

Dr. John Taylor was born in Edinburgh, educated at that University, became a member of the Royal Physical Society, and took his degree of M.D. in 1804; his thesis being "*De Dysenteria*." Soon afterwards he went to Bombay, and continued there till nearly the time of his death, which took place towards the end of 1821 at Shiraz in Persia, whither he had gone shortly before for the benefit of his health. He was never resident at Bussorah, nor indeed, so far as the writer of this is informed, was he ever employed out of the medical service at Bombay, except, perhaps, as translator or interpreter to the Recorder's Court there. He married before going to India, and his wife, who had not accompanied him, died soon after his departure, leaving him a son (also named John), who became a member of the Royal College of Physicians in Edinburgh, and was elected their treasurer. The latter was in good practice in that city, where he died in July, 1856, much esteemed by his professional brethren, and very generally regretted.

The only works published by Dr. Taylor (sen.), so far as recollected, were translations of the Sanscrit allegorical drama styled by him in English, as is believed, *The Rise of the Moon of Intellect*, with a learned and curious preliminary dissertation on the various schools of Hindu metaphysical philo-

sophy; of a smaller work printed along with it, styled, it is believed, *A Knowledge of Spirit*, and of the Sanscrit treatise on arithmetic called *Lilawati*, all published in India, it is thought between 1812 and 1815. It is supposed he projected other works, such as translations of Sanscrit Treatises on Algebra and Astronomy, and an original Alphabetical Dictionary or Pantheon of Hindu Mythology; but none of these were ever published, and it is not known if they were ever completed or even begun. He may, too, possibly have contributed towards the *Transactions of the Bombay Literary Society*; but reference as to that might be made, to determine the point, to the Library of the Royal Asiatic Society in London. G.

Edinburgh.

#### ENGLISH MODE OF PRONOUNCING GREEK.

(2<sup>nd</sup> S. vi. 167. 249.)

SIR J. E. TENNENT has very ably shown how we derived our pronunciation of Greek, and quoted a passage from Bishop Gardiner's decree, stating where it may be found in full.\* The decree itself is so authoritative, that you may deem it worth preserving in "N. & Q."

*"Edicta Stephani Vintoniensis Episcopi, Cancellarii Cantab. de pronuntiatione linguæ Græcæ et Latine.*

"Stephanus Wintoniensis Episcopus, Academiæ Cantabrigiæ Cancellarius, cum mea, tum Senatus universi legitima auctoritate, rogatione ad me delata, quid in literarum sonis ac linguæ tum Græcæ tum Latine pronuntiatione spectandum, sequendum, tenendum sit, ita edico.

"Quisquis nostrum potestatem agnoscis, sonos, literis sive Græcis sive Latinis, ab usu publico præsentis seculi alienos, privato iudicio affingere ne audeo.

"Quod vero ea in re major auctoritas edixerit, jusserit, præceperit, id omnes amplectuntur et observant.

"Diphthongas Græcas, nedom Latinas, nisi id diæresis exigat, sonis ne diducto, neve divellito. Quasitam usu alteri vocalium prærogativam ne admitto. Sed ut marem femine dominari sinito. Quæ vero earum in communione soni usu convenerunt, iis tu negotium me facessito.

"At ab e, oi et e ab i sono ne distinguo. Tantum in orthographia discrimen servato, η, ι, υ uno eodemque sono exprimito; ejusque tamen propriam in orthographia sedem diligenter notato.

"In κ et γ quoties cum diphthongis aut vocalibus sonos τ aut e referentibus consonantur, quoniam a doctis etiamnum in usu variantur, aliis densiorem, aliis tenuiorem sonum affingentibus, utriusque pronuntiationis modum discito: ne aut horum aut illorum aures offendas; neve de sonis litem inutiliter excites; cæterum, qui in his sonus a pluribus receptus est, illum frequentato.

"B literam ad exemplum nostri b, ne inaspissato, sed ad imitationem v consonantis mollius proferto.

"Literas π et τ, item γ et κ, pro loco et situ alios atque alios sonos admittere memento. Itaque τ et π tum demum β quum proxime leantur, hæc post α, illa post γ, his locis videlicet litera τ referat nostrum d, π vero b nostram exprimat.

[\* This decree is also printed in Strype's *Eccles. Memorials*, vol. i. pt. ii. p. 479., ed. 1822.—E.D.]



"Litera porro γ cum proxima sedem occupet ante κ, χ, aut aliud γ, huic tu non suum, sed sonum ν literæ accommodo, κ autem post γ positæ sonum γ affingito.

"Ne multa. In sonis omnino ne philosophator, sed utitor presentibus. In hiis siquid emendandum sit, id omne auctoritatē permittito. Publice vero profiteri quod ab auctoritate sancita diversum, et consuetudine loquendi recepta alienum sit, nefas esto.

"Quod hic exprimitur, id consuetudini consentaneum ducito, hactenusque pareto.

"Si quis autem, quod abominor, secus fecerit, et de sonis, re sane (si ipsam spectis) levicula, si contentionis inde natæ indignitatem, non ferenda: controversiam publice moverit, aut obstinato animi proposito receptum a plerisque omnibus sonorum modum abrogare aut improbare perexerit; quive sciens prudens ad hoc data opera, quod hic sancitum est, verbo factove publico, palam contempserit, hunc hominem, quisquis is erit, ineptum omnes habento: et a senatu, siquidem ex eo numero jam fuerit, is qui auctoritatē præest, nisi respuerit, expellito. Inter candidatos vero si sit, ab omni gradu honoris arceto. Ex plebe autem Scholarium si fuerit, quum ita haberi id ei commode esse possit, pro scholari ne censeto. Puerilem denique temeritatem, si quid publice ausa fuerit, domi apud suos castigari curato. Postremo, Vicecancellarius et Procuratores, quæ hic præscripta sunt, ne contemnantur, neve edicto fraus aliqua fiat, pro modo jurisdictionis singuli providento.

"Ab his si quid adversum hæc admissum sit, aut omissum, multa est quam dixerit Cancellarius. In summa, hoc edictum omnes sacrosanctum ita habento, ut nec contumaciibus remissum, nec respicientibus severum esse videatur. Datum Londini 18 Calend. Junias, anno Domini 1542."

T. W. WONFOR.

Brighton.

#### ENGLISH MODE OF PRONOUNCING LATIN.

(2<sup>nd</sup> S. vi. 267. 313.)

The following extract from Coryate's *Crudities* (page 352. of the 4to. edition, 1611), tends to show that the present English pronunciation of Latin was already in use in the time of Queen Elizabeth. Tom Coryate was born in the year 1577, and his knowledge of Latin must have been acquired before the close of that century:—

"The Italian, when he uttereth any Latin word wherein this letter i is to be pronounced long, doth alwaies pronounce it as a double e, viz., as ee. As for example: he pronounceth *feedes* for *fides*; *veeta* for *vita*; *ameecus* for *amicus*, &c.; but where the i is not to be pronounced long, he uttereth it as we doe in England: as in these wordes, *impius*, *aquila*, *patria*, *ecclesia*; not *aqueela*, *patreea*, *eccleseea*. And this pronunciation is so generall in all Italy, that every man which speaketh Latin soundeth a double e for an i. Neither is it proper to Italy only, but to all other nations whatsoever in Christendome saving to England. For whereas in my travels I discoursed in Latin with Frenchmen, Germans, Spaniards, Danes, Polonians, Suecians, and divers others, I observed that every one with whom I had any conference pronounced the i after the same manner that the Italians use. Neither would some of them (amongst whom I was not a little inquisitive for the reason of this their pronunciation) sticke to affirme that *Plautus*, *Terence*, *Cicero*, *Hortensius*, *Cæsar*, and those other selected flowers of eloquence amongst the auncient Romans, pronounced the i in that sort as they themselves doe. Whereupon having observed such a

generall consent amongst them in the pronunciation of this letter, I have thought good to imitate these nations herein, and to abandon my old English pronunciation of *vita*, *fides*, and *amicus*, as being utterly dissonant from the sound of all other nations; and have determined (God willing) to retayne the same till my dying day."

We should do well to follow the example of the Odcombians, and abandoning our present absurd pronunciation of the Latin vowels, adopt that in use among all Continental nations, as well as in Scotland.

HENRY HUTH.

HEWETT OF KILLAMARCH OR KYNWOLDMARCH,  
DERBY.

(2<sup>nd</sup> S. vi. 382.)

#### *Epitaph and Curious Epigram.*

As continuation of, and pendant to, a communication respecting this family, I submit the inscription on the splendid monument in St. Paul's cathedral, erected to the memory of one of the members of that house:—

"Memoriæ S.

Guilielmo Hewit, Armigero,

Roberti Hewit,

A Killamarch, in Agro Derbiensi

Filio, secundo genito.

Qui mortuo fratre, Natu Majore,

Paternam crevit hæreditatem,

Posterisque transmittit:

Nobilem Mercaturam Exercuit.

Vita integerrima fuit, et moribus suavissimis.

Bonarum literarum studia promovit. Egenorum proventus largiter auxit.

Liberalitate,

Charitate,

Insignis,

Nec Minor Pietate,

Religionem, cum Ministris Sacris, et

Coluit et fovit.

Ita per omnia sic ubique gessit, ut

Probitatis,

Comitatis,

Candoris,

Virum exemplar.

Christum Redemptorem Cogitans,

Vitam ante Mortem Consummaverit.

Filios genuit quatuor,

Joannem,

Salomonem,

Thomam,

Guilielmum,

Et Filias duas,

Mariam, (1)

Elizabetham, (2)

Annum 77 ægens.

(3) 12<sup>th</sup> June, 1599, ad patriam

Cælestem Evocatus,

Magnum sui desiderium reliquit

Posteris,

Qui hoc pie ac morem.

P. P."

[Vide also Collins' *Baronetage*, i. 448.]

In connexion with the above fulsome epitaph, I transcribe a satirical epigram contrasting with, and written in ridicule of it:—



*On Rich Hewet.*

"Here lyes rich Hewet, a gentleman of note,  
For why? — He gave 3 owles in his Coate \*, (4)  
Ye see he is buried in the church of St. Paule,  
He was wise — *because rich* — and now you know all."

Extracted from a magazine called *The Mirror*  
(1823), vol. ii. p. 293., said to be from Camden's *Remains*.

This tomb was near Dean Colet's, but was removed with Sir William Cockaine and others to the yard where a new convocation-house has been erected, when the "ghastly entablature" (as some author, I forget who, terms it) of skulls, skeletons, bones, hour-glasses, scythes, shovels, pickaxes, coffins, and other emblems of mortality with which the tomb, according to the peculiar taste prevailing in that century, was profusely decorated, was then destroyed.

Where, in Camden's *Remains*, does this mock epitaph occur?† and does this monument still exist?

This William, *Esquire*, of London and Killamarch is too often confounded (as in the case of the pedigree of Hewet of Pishobury, Viscount Hewet, given in Clutterbuck's *History of Herts*) with *Sir William, Knight*, Lord Mayor of London, 1560, (Oct. 4th, 1560, letter from Queen to Sir William Hewett, Lord Mayor, to affix the mark of a greyhound and portcullis on testoons in currency to distinguish the base from the better sort, *Cal. State Papers*, vol. xiv. Lemon,) twice Mayor according to some, born at Wales, York., who, in accordance with the provisions of his will (proved 1566) was buried with his wife Alice, daughter of Leveson of Kent, and his daughter Ann, spouse of Sir Edward Osborne, in St. Martin's, Orgur (*vide* also Stowe), and who died, leaving by his said wife Alice (not three sons, as I have seen stated, probably in confusion of this William of Killamarch and London), one only daughter and heiress, Ann (of whom Stowe relates a romantic story), who married Sir Edward Osborne, and who, conveying to her husband the manor of Harthill, adjoining Wales and on the border of Derby and York, and Bylbye and Ranbye, Notts (on the border), founded the fortunes of the ducl house of Leeds.

This William of Killamarch or "Kynolmarch" was a cousin of Leonard Hewett (*vide* will, 1563), brother of Sir William, the Lord Mayor, and consequently of Sir William himself; and surely Lysons is in error in stating that Killamarch passed to the Osbornes. Here again appears to exist an instance of confounding the two contemporaneous Williams. To me it seems that it never did, nor could, have belonged to Sir William himself, who mentions all his property in his will; but I con-

fess I do not know how Robert of Killamarch became possessed of it, nor how, when, or to whom it passed away; yet I do know that the lands at Killamarch and Wales, parishes adjoining one another, though situate in different counties, belonged to the same family.

Wills and all other evidences negative, nay disprove, Lysons's supposition, and it must have continued in the family of Hewett of Killamarch (an ancient family long settled in Yorkshire, says Wotton in his *Baronetage*, Art. "Hewett of Headley Hall, York"), which Yorkshire family (previously from Kent) possessed property in Yorkshire, Derby, Notts, and Northampton. I am aware positively that documents exist among the muniments of some of the gentry residing in that neighbourhood, which, could I but inspect them, would not only settle this point, but *prove* the pedigree some centuries back, and I hope some day to be accorded that favour.

I thank MR. EASTWOOD for his communication (2nd S. vi. 332.) respecting this family, and would feel infinitely obliged if Mr. E., or any other reader or correspondent, would inform me how and when the lands at Killamarch fell into the possession of, and passed away from it. Are there any entries in the parish register books (name spelled, *temp.* Henry VIII. generally Huet), and do any memorials, arms, or tombs exist?

*Families of Hewett.* — And I now proceed to redeem in part my promise (p. 332.) to unravel the tangled thread of the descent of the families of Hewett of Headley Hall, York, afterwards of Waresley, Hunts., Bt.; the Hewetts of Pishobury, Herts, extinct in main line with Viscount Hewett; the Hewetts of Shire-oaks, Notts, and York, and the Hewetts of Stretton, Leicester, now Barts. I may here remark *en passant* that I have discovered, since I wrote the notes (p. 332.) on Hewetts of Ampthill and Millbrooke, evidence which leads me to believe that some truth exists in the statement of the Visitation of Leicester (quoted in Nichols's *History and Antiquities* of that county, and in "N. & Q." 2nd S. vi. 332.) that the Hewetts of Stretton, who are indubitably descended from the family which possessed property in York, Derby, Notts, and Northampton, from Manor Hewits or Hewats, Kent, were connected with the Hewetts of Ampt-hill and Millbrooke, and in consequence deduced from that ancient family: but the point is not yet decisively proved.

The foregoing epitaph coincides with the Visitations of London (Harl. MS. 1096, fol. 67, 1634-1664), except that these give the date of death (3) 28th June instead of 12th, and the Baronetages (Collins, Kimber and Johnson, Betham, Playfair, Debret, and Burke, extinct and dormant) are correct so far as concerns the line of the eldest son John (also Visitation Herts, 1634; Harl. 1547,

\* Alluding to arms, gu. a chev. engr. between 3 owls arg.

[† At p. 545., edit. 1674.]



fol. 50.), whose son John was created Bart. (11 James II., 1621) of Headley Hall, York, who, marrying a coheirress of the Beviles of Chesterton, and acquiring by her Waresley Hall, Hunts, settled at that place. But, as regards the other sons, they are incorrect; for, says Collins, and the rest copying successively perpetuate the mistake, from the three last sons, viz. Salomon, Thomas, William, sprung the families of Hewett of Pishobury, of Shire-oaks, and of Stretton; whereas the wills all negative this supposition.

They are all derived from the same family before-mentioned, but they did not absolutely spring from the three youngest sons of William of Killamarch and London.

The Hewetts of Stretton, Leicester (for pedigree to the present day see Burke's *Peerage and Baronetage*), sprung from (*vide* will of Sir William, "maior," 1566), William, son of Thomas, which Thomas (will, 1575) was brother of Sir William, who bequeaths to his nephew William, son of Thomas, his parsonage, &c. at Dunston-Basset, Leicester (he was afterwards of Stretton); and this Thomas bequeaths by will, 1575, his manor or grange called Shire-oaks, Notts or York (on the border), to his son Henry, which Henry; by the way, according to the Visitations, married his distant cousin, Mary (1), daughter of William Hewett of Killamarch and London. The other daughter (2) married William Ferrers or Ferris, son of Roger Ferrers of Tedmington, co. Gloucester, Esq. J. F. N. H.

#### OXFORD POETS: BUBB, STUBB, &c.

(2<sup>nd</sup> S. vi. 246.)

Bishop Percy gives this distich in his *Reliques*, vol. iii. p. 291., 1st ed. 1765; but for Cobb, the third name as given by MR. ELMES, he reads Grubb.

"These," he says, "were Bub Dodington (the late Lord Melcombe), Dr. Stubbes, our poet Grubb, Mr. Crabb, Dr. Trapp the Poetry Professor, Dr. Edw. Young, the author of Night-Thoughts, Walter Carey, Tho. Tickel, Esq., and Dr. Evans the Epigrammatist."

He ascribes the distich to "a celebrated wit," who is described in a footnote as "the author of *Psyche* in Dodsley's *Miscel.*, vol. iii." In Dodsley's *Collection of Poems*, 1775, vol. iii. p. 23., I find *Psyche*; or, the *Great Metamorphosis*; but without author's name.\*

\*Of John Grubb, whose humorous *Second Part to "St. George for England,"* Percy admits into his collection (3rd Ser. Book iii., No. 13., ed. 1765, or No. 15, ed. 1794) the following particulars are given in 4th ed. 1794. Born at

Acton Burnel, Salop, 1645; son of John Grubb, of that place; of Christ Church, Oxford; B.A., 28 June, 1671; M.A., 28 June, 1675; Head Master of the Grammar-school at Christ Church, and afterwards of that at Gloucester; ob. at Gloucester, April 2, 1697, ætat. 51; buried in the church of St. Mary de Crypt in that city, where is his epitaph, in Latin, which is given.

The above song, first printed in Oxford, under the title of *The British Heroes*, 1688, is composed of successive stanzas written for the annual festival (on St. George's Day) of a club in Oxford, whose members were all to be named *George*; but which relaxed this rule in favour of John Grubb, on condition of his producing an annual poem in praise of their patron saint. Query, — Was this the club alluded to, as being "fresh in every one's memory," in the *Spectator*, No. 9. P. ACHE.

#### Replies to Minor Queries.

*Ancient Seals* (2<sup>nd</sup> S. vi. 287.) — I have long had impressions of the two seals mentioned by J. C. J., and regret to say I have hitherto failed to discover to whom they originally belonged. As far back as the year 1842, they were in the possession of a dealer in curiosities at Sevenoaks in Kent, where I saw them and had impressions given me.

1. The figure on this seal is no doubt intended to represent an ecclesiastic, but it is difficult to say what he holds in his hands, unless it is a censer. The first (or rather the second) word of the inscription is probably Cap. and not Car., and may stand for Capitellani. The seal is most likely foreign, but I may mention that the only place in England I can find bearing any similitude to that on the seal is Patney, Wilts, a manor once held by Winchester monastery.

2. This seal having a pastoral staff passed through a mitre between two keys adorned on one side and a sword paleways on the other, may have been the small official seal of a bishop in the thirteenth or fourteenth century, judging the date from the pointed mitre. Excepting the word *Sigillum*, which can be distinguished in a strong light, the inscription is too indistinct to decipher. I think I once saw a MS. in the British Museum (probably among the Harl. MSS.) giving the arms in trick of various abbots and bishops. J. C. J. may perhaps feel inclined to make search. The old dealer in curiosities at Sevenoaks had also a circular seal about an inch and a half in diameter, matrix brass, bearing the arms of Sackville impaling Cranfield, surmounted by an earl's coronet. This seal must have belonged to Richard, 5th Earl of Dorset, who married Frances, daughter of Lionel Cranfield, first Earl of Middlesex, Lord Treasurer of England, so created in

[\* *Psyche* is attributed to Dr. Gloster Ridley in Dodsley's *Collection of Poems*, ed. 1782, vol. iii. p. 24.—ED.]



1621, and whose history is too well known to need farther remark.

FESS.

Meresberie.

*Dr. John Bull* (2nd S. vi. 131. 158.)—MR. STAUNTON is mistaken about the late *Dr. John Bull*. Though Canon of Ch. Ch., he was never Reg. Prof. of Hebrew. *Vide* Oxford Cal. J. A. H.

*Fish mentioned in Havelok the Dane, &c.* (2nd S. vi. 232. 317.)—The word *schulle* belongs to the Lower Saxon dialect of the great Teutonic stock, and is found in the *Versuch eines Bremisch-Niedersächsischen Wörterbuchs*, Bremen, 1767.

"*Schulle*, *scholle*, *plateis*" (flat or flounder). The peasants in the neighbourhood of Bremen still say, *van schullen drömen*, to dream of flounders, to express a dream that is in accordance with the wishes of the dreamer.

The same language will offer a very probable explanation of the name *Riley*, of which W. W. inquires the meaning. *Rie*, in Lower Saxon, means a small watercourse in a meadow. *Riolle* and *Rille* are other forms of the same word. *Rie* is, however, a contraction of *ride*, and is connected with *riden* (E. ride), which means in Lower Saxon to rush along. *Rie-ley*, or *Riley*, will mean therefore the meadow of the water-course or rill.

Whilst I am writing, I will add the explanation of some words of which the meaning was inquired for in some numbers of "N. & Q." which fell into my hands a few days ago. Probably they have not yet been explained.

*Arvel*.—This word, peculiar, I think, to the north of England, is used in connexion with funeral ceremonies. The *arvel* cake is the cake still handed round on such occasions in the north of Lancashire, and probably in other parts. It is the *W. arwyl*, a funeral, properly the funeral wake. Boxhornius has the word in his *Origines Gallicæ*, with the correct meaning, *exsequia*.

*Maund*.—This is the W. *maned*, a hand-basket, a maund. The root is *man*, which in all the Celtic languages means *hand* (Lat. *manus*), and is a proof, among many other similar instances, that where the Latin language differs from the Greek, it has a decided Celtic leaning.

*Tydd*, the name of a few places in this neighbourhood, all near the sea-coast, is probably the Celtic *tuedd* (the Celtic *u* is pronounced as the Teutonic *i*), a coast, a shore.

"*Goyt*."—This word means a drain or water-course. It also signified of old a channel, or narrow passage of the sea. It is found in almost all the Teutonic languages, but is most probably of Celtic origin. Welsh, *gwyth* (*w=*o or oo), a drain or channel; Gaelic, *guilear*, a sink or drain; Eng. gutter. The root is *gwy*, or *wy*, water, stream. The Welsh word *gwyth* is also the Celtic name of the Isle of Wight, the derivation of which has so

much perplexed our antiquaries. It means the Isle of the Channel, referring to the Solent.

JOHN DAVIES.

Walsoken Rectory, Norfolk.

*Treacle* (1st S. xii. 283.)—In a black-letter Bible of the time of Queen Elizabeth, I find that the Balm of Giliad is called Treacle of Giliad in the following passages:—

"Is there no *triacle* at Giliad? Is there no Phisitton there? Why then is not the health of my people recovered?"—Jer. viii. 22.

"Goe up unto Giliad, and bring *triacle*, O virgin thou daughter of Egypt: but in wayne shalt thou goe to surgerie, for thy wounde shal not be stopped."—xlvi. 11.

Parkhurst, in his *Heb. Lex.*, gives the following explanation of the word rendered balm in the above passages:—

"צרי, balm, balsam, a natural expression or exudation from certain plants or trees." Of the Balm of Giliad, mentioned by Jeremiah, De Quincy speaks thus:—

"This is the finest balsam we know, of the consistence of a syrup, but of exceeding fine and subtle parts; it is very fragrant, of the turpentine kind. It is so greatly esteemed even where it is produced, that it is accounted a rich present from the chief prince of *Arabia Felix* to the Grand Signior. When genuine it is a most noble medicine," says he, and proceeds to enumerate its virtues.—Parkhurst's *Lex. Heb.*

Query. In what esteem is this Balm of Giliad held at the present day? And, is the *Theriague de Venise*, which we are informed was a confection of vipers' flesh, the modern *Venice Treacle*?

H. OZMOND.

*Seal found at Old Ford* (2nd S. vi. 348.)—If W. L. B. will send me an impression from the Old Ford seal addressed to the Post Office as under, I will endeavour to procure some information concerning the seal.

S. POMICAN.

Grimsby.

*Spynie Palace* (2nd S. vi. 411.)—I rather think that your correspondent ALBYN will, upon a reference to the following books, find some notices as to a few of the particulars he is in search of, viz. —

1. Shaw's "History of Moray," 1775, or the new edition of the same continued down to 1826. 4to.
2. Leslie's "Survey of Moray," 1798. 8vo.
3. Ritson's "Annals of Murray," &c., 1828. 8vo.
4. Lauder's "Morayshire Floods," 1830. 8vo.
5. "Chartulary of Moray," 1837. 4to.
6. Rhind's "Sketches of Moray," 1839. 8vo.
7. "The New Historical Account of Elgin or Moray," 1844. 8vo.

T. G. S.

Edinburgh.

ALBYN (Edinburgh) will find much information respecting Spynie Palace, and the bishops its occupants, in Mr. Drummond's privately-printed work (in the hands of all the resident gentry around



Edinburgh), *Noble British Families*, and in the *Vestiarium Scoticum* by John and Charles Edward Stuart. Derivations of "Spyne" and "Lossie" are given in the *old Statistical Account*, which is in some respects preferable to the *new*.

SOLTO MACDUFF.

*Summary of the Decalogue* (2<sup>nd</sup> S. vi. 406.) — The version of Arthur Johnston's *Summary of the Decalogue* induces me to offer one I have long had lying by me, without thinking it of sufficient interest to attract notice. I observe your correspondent speaks of "Strahan's edition of Johnston's *Psalms*, A.D. 1741." It is remarkable that I should possess another copy of a London edition of the *same date*, by different publishers, in small octavo, and not very "beautifully printed." The paper and type are good, but of no superior excellence; the impress is "Londini, apud W. Innys, D. Browne, et Paul Vaillant, Bibliop., Typhis Gul. Bowyer, MDCCLXII."\* On the first page of letter-press is a very well-executed vignette, with "H. Holbein insc." in the corner, representing Henry VIII. in a reclining posture, having a sword in one hand and globe in the other, with a trunk of a wide-spreading tree springing from his body, and over his head "Henricus VIII. Rex Angl. et Franc."

I submit to the judgment of your readers my attempt to approach (I could not equal) the pointed condensation of the original. A. J. appears to me, in the 2<sup>nd</sup> and 4<sup>th</sup> line, to *amplify* the sense without necessity: —

"Me solum venerare Deum; nec sculpe quod oras:

Impia nec vox sit; Luce quiesce sacrâ:

Majores reverenter habe; nec sanguine dextram

Inſice; nec sancti pollue jura tori.

Pura manus furti: sit falsi nescia lingua:

Nullius optetur verna, marita, pecus."

"Worship to God — but not God graven — pay;

Blaspheme not; sanctify the Sabbath day;

Be honour'd parents; brother's blood unshed;

And unpolluted hold the marriage bed;

From theft thy hand — thy tongue from lying — keep;

Nor covet neighbour's home, spouse, serf, ox, sheep."

A. B. ROWAN.

In my native town of Dundee there was, in the time of my youth, extant within a large timber-yard on the lower side of the Seagate, and nearly opposite to the antique and fragmentary remains of the famous Culdee chapel of St. Paul's, a large stone which formed the "lintel" of the door of a shed, on which a compressed Decalogue is sculptured in two compartments, under date 1593, thus: —

"15. 1. Thov. sal. haif. no. vther. Goddis. bot. me. 2. Thov. sal. vorschip. no. gravine. image. 3. Thov. sal. not. svear. 4. Remember. To. Keip. Holy. The. Saboithe. day. 5. Honrr. Thy. Father. and. Mother. 6. Thov. sal. not. slaye. 7. Thov. sal. not. comit. adoltore. 8. Thov. sal. not. steale. 9. Thov. sal. hear. no. fails."

[\* See Nichols's *Anecdotes of William Bowyer*, p. 152.]

vitnes. 10. Thov. sal. cowit. no. thing. y<sup>t</sup>. is. y<sup>e</sup>g. nichbouris. 93."

This inscription is in relief, and the space between the compartments is occupied by a figure in clerical costume, the left arm resting upon one of the compartments, the right extended and pointing to the Decalogue. The lower part of this figure was covered with an escutcheon, on which there had been a cypher, of which an R and an M remained. Query, can any local archaeologist say what has become of this interesting stone, or suggest whose was the cypher? — probably a bishop of the episcopal regime?

Dundee also boasts of a rhythmical compression of the Decalogue by the celebrated author of the *Children's Catechism*, Dr. Willison, superior to your correspondent J. L.'s, but so current and popular that the first four lines only need be quoted: —

"Have thou no other Gods but me;

Unto no idol bow thy knee;

Take not the name of God in vain;

Do not the Sabbath day profane," &c.

SOLTO MACDUFF.

"*Poems of Isis*," "*Life and Death*," (2<sup>nd</sup> S. vi. 374.) — I think J. W. H. has made a slight mistake in the name: the verses alluded to are from *Poems by Isa* (Wm. Blackwood & Sons, 1856), and are entitled "Going out and coming in." The *Poems by Isa* were reviewed in *Chambers's Journal* (vol. vi. p. 239.); and the reviewer states they are "interesting from being the production of leisure hours — hours stolen from sleep after a day spent by the young and simple-minded authoress in the dreary, monotonous, and ill-requited labours of a sempstress." Isa was first discovered by the worthy proprietor of *The Scotsman*, "and is a gentle, modest, simple, genuine Scottish lassie."

J. DILLON.

*The Battle of Birmingham* (2<sup>nd</sup> S. vi. 412.) — A graphic sketch of this battle appeared in the valuable "Hints for a History of Birmingham," published in the *Birmingham Journal* a year or two ago. The writer would probably be able to give Mr. GUTCH the information he requires. Who is the present possessor of the original *Tracts*, reprinted a few years ago, and now referred to by Mr. GUTCH? Is there more than one copy of the original? The *Journal* writer quotes from the *Mercurius Rusticus*, but had apparently other authorities for the quotations he gives. ESTE.

Birmingham.

*Books and Articles printed for Sir Thomas Phillipps, Bart., between 1817 and 1858* (2<sup>nd</sup> S. vi. 389.) — As this list contains many valuable and interesting papers on various subjects, perhaps F. would kindly state whether such printed papers can be purchased, and the price? Individual access for reference may not be always possible.



I have many such valuable and curious documents (and few have not, if brought to light), but I could not afford to print them privately, and otherwise they would not bear sufficient public interest, even with the Camden Society. Perhaps some correspondent may devise the best and easiest mode, say of exchanging. SIMON WARD.

*Comet of 1401* (2<sup>nd</sup> S. vi. 396.)—In the *Illustrated London News* of the 13th ultimo, a correspondent gives another extract from *The Chronicle of England* respecting this comet, viz.:

"A.D. 1401. In the moneth of March appeared a blasing starre, first betwixt the east and the north, and last of all putting fierce beames toward the North; forshewing, peradventure, the effusion of blood about the partes of Wales and Northumberland."

This may be the comet of March, 1402 (New Style), which, says Mr. Hind (*The Comets*, 1852, p. 8.), "was visible day and night in the circum-polar regions of the heavens in Germany and Italy." Its tail was curved like a sabre; and though there do not appear to be sufficient data for the computation of the elements of the comet, it is highly probable that it passed very near the earth. C. MANSFIELD INGLEBY.

Birmingham.

"*Poets, true Poets, are Prophets*" (2<sup>nd</sup> S. vi. 409.)—Your correspondent, E. H. K., will find these prophetic anticipations of modern discovery not unfrequent in our earlier poets. In illustration of this remark I forward for insertion two passages which strongly prefigure the means adopted by modern science to render surgical operations painless. They are extracted from *A pleasant Conceited Comedy, wherein is shewed How a man may choose a Good Wife from a Bad*, by an uncertain author, and first published in 1602. The play appears to have been very popular, for five editions were issued within a brief period.

"Fuller. I'll fit him finely; in this paper is  
The juice of mandrake, by a doctor made,  
To cast a man, whose leg should be cut off,  
Into a deep, a cold, and senseless sleep;  
Of such approved operation  
That whose takes it, is for twice twelve hours  
Breathless, and to all men's judgements past all sense."  
Act III. Sc. 2.

"Fuller. That compound powder was of poppy made  
and mandrakes,  
Of purpose to cast one into a sleep,  
To ease the deadly pain of him whose leg  
Should be saw'd off."—Act V. Sc. 3.

T. C. SMITH.

*Connecticut Charter Oak* (2<sup>nd</sup> S. ii. 226. 386.)—This spot, so celebrated in the history of Connecticut, is now being cut up and laid out for building purposes. Already the masons have commenced the foundations for new palaces—choice fruit and ornamental trees have been trodden under foot, and even the stump of the famous old

Charter Oak has been dug up, and nothing now remains to mark the spot where the tree that protected the Charter of Connecticut once stood, and upon whose branches generations have gazed with wonder and admiration. Ere long, the precise spot upon which the tree stood may become a question of dispute. When it was proposed in the legislature of 1857 to purchase this place for the site of the new Capitol, it was met with much favour and enthusiasm among a majority of the members; but it has now fallen into the hands of a private corporation. It may be considered somewhat singular, that a spot allied so closely with the early history of our State should have been neglected by the people. The land upon which the tree stood, if nothing more, should have been purchased; and the old stump, with all its unsightly bunches and gnarled knots, held sacred. But it has been otherwise. Surely, the ghost of Capt. Wadsworth has a good reason to be after some one. Time and the almighty dollar will soon obliterate all objects associated with the old Oak, and it will only be known in history. — *Sunday Herald, St. Louis, Mo., Sept. 12, 1858.* J. Y.

*Suspended Animation* (2<sup>nd</sup> S. v. 453. 514.; vi. 298.)—In the *Gentleman's Magazine* for April, 1801, appears the following obituary notice:—

"Lately at Chester, aged 92, Christopher Lowe, many years bill-distributor for the Theatre Royal of Chester. This venerable patriarch was a native of Preston; and, when in his 16th year, was afflicted with a fever, of which he apparently died. He was laid out, shrowded, and coffined; and nearly three days after his supposed demise, while carrying on four men's shoulders to the grave, he suddenly knocked at the lid of the coffin; and to the ineffable amazement of the carriers and attendants, on opening it, they found honest Christopher in a complete state of resuscitation. For many years after he used to amuse and astonish his neighbours and friends with the 'wonderful things he saw in his trance.'"

T. N. BRUSHFIELD.

Chester.

*Airish, Grattan, and other Names for Stubble* (2<sup>nd</sup> S. vi. 328.)—This word, which in Hampshire and Sussex is pronounced earsh, is most probably derived from the Anglo-Saxon *erian* (Lat. *arare*), to plough, with the ordinary affix -ish; that is, land from whence the crop has been taken, and is ready for tillage or ploughable. In the Weald of Kent and Sussex it is called *grattan*, which may probably be from the French "*gratter*," to scratch, because it has just been raked over. Can any of your readers correct me, if wrong? A. A.

Poets' Corner.

"*Some*," peculiar use of (2<sup>nd</sup> S. vi. 284.)—This word is used in a similar manner in South Lancashire. But instead of saying, as in Norfolk, "That is some hotness," the expression is, "It is some and hot," "some" being almost invariably substituted for "very." G. (1.)



**Miscellaneous.****NOTES ON BOOKS, ETC.**

The third volume of *The History of Herodotus, a New English Version, with Copious Notes and Appendices, illustrating the History and Geography of Herodotus from the most recent Sources of Information, and embodying the Chief Results, Historical and Ethnographical, which have been obtained in the Progress of Cuneiform and Hieroglyphical Discovery*, by George Rawlinson, M.A., assisted by Sir H. Rawlinson, K.C.B., and Sir J. G. Wilkinson, F.R.S., is now before us. It is so difficult, in the limited space to which our notices of books is necessarily confined, to give an adequate idea of the value and importance of such a work as the present, that we feel we shall best do justice to the book and to our readers, by pointing out the contents of the present volume; leaving them to judge from the well-known reputation of those engaged in its production, what are the real merits of the book. This third volume contains then, first, the translation of Herodotus's fourth book, entitled *Melpomene*, with an Appendix consisting of three Essays: 1. On the Cimærians of Herodotus and the Migrations of the Cymric Race; 2. On the Ethnography of the European Scythia; 3. On the Geography of Scythia. These are followed by the translation of the Fifth Book, *Terpsichore*, with an Appendix of two Essays: 1. On the Early History of Sparta; 2. On the Early History of the Athenians. The translation of the Sixth Book, entitled *Erato*, with an Appendix likewise of two Essays: 1. On the Circumstances of the Battle of Marathon; and 2. On the Traditions respecting the Pelasgians, completes the volume: which, however, we ought to add, is, like its predecessors, admirably illustrated with maps and woodcuts. It is impossible to over-estimate the care which has been bestowed on the production of this volume, or the amount of learning which has been employed in illustrating the narrative of the great Father of History.

French men of letters seem gifted with a peculiar tact for the compilation of Biographical Dictionaries. The excellence of their *Biographie Universelle* may be taken as one proof of this. Another is now before us in a *Dictionnaire Universel des Contemporains, contenant toutes les Personnes Notables de la France et des Pays Etrangers*, a goodly octavo volume of 1890 pages; in which the editor, M. Vapereau, with the assistance of literary brethren of all nations, gives us an account of the birth, family, services, writings, professional career, their works, their victories, their characteristics — of all the men of note — of all the men who have made for themselves a name in the history or the literature of our own time. We have taken some pains to test the care which has been bestowed upon such portions of the Biography as relate to the natives of these islands: the result is most satisfactory. As, therefore, there can be but little doubt that similar pains have been taken to secure correctness with regard to the notables of France and the rest of the world, it is obvious that the *Dictionnaire Universel des Contemporains*, while it is indispensable to the library table of every man of letters, will be found a book to which every reader of the ordinary newspapers may turn for information as to the history of the men of the time — whether of the pen or of the sword — whose names figure in such journals — with the certainty of getting full and satisfactory sketches of their lives and characters.

We recently called attention to De La Rue's elegant and useful *Pocket Diaries*. The same firm have issued their *Red Letter Diary and Improved Memorandum-Book for 1859*, the arrangements of which are everything that can be desired to fit it for the desk of the man of business or the writing-table of the man of letters.

To the latter class we would also recommend *Gutch's*

*Literary and Scientific Register and Almanack for 1859*, which from the variety and utility of its contents justifies its Editor in calling it a *Pocket Cyclopædia*.

**BOOKS RECEIVED.**—*The Forest of Dean; an Historical and Descriptive Account derived from Personal Observation and other Sources, Public, Private, Legendary, and Local*, by H. G. Nicholls, is a very curious and instructive account of one of the most interesting and remarkable localities in England. Mr. Nicholls has bestowed great pains in the compilation of his volume, which is full of information of the most useful and practical kind. We could have wished it richer in the Folk Lore of that very peculiar district, and shall hope, in the second edition of the book, to see this branch of Mr. Nicholls's subject considerably enlarged.

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**Notices to Correspondents.**

We have been induced by the number and variety of interesting articles which we have waiting for insertion, to enlarge NOTES AND QUERIES this week to thirty-two pages.

C. M. The inscription on the ring is the sacred Monogram IHC. The woodcuts are left at the Publishers.

J. N. The lines are from Pope's celebrated character of Addison.

Answers to other correspondents in our next.

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LONDON, SATURDAY, DECEMBER 11. 1858.

## Notes.

WORDS AND OLD SAYINGS IN TRANSITU, OR WHOSE ORIGINAL MEANING IS PASSING BEYOND THE COGNISANCE OF ORDINARY READERS.

*Ear.* — The verb active, of indisputable Saxon origin, is acknowledged by Bailey and by Johnson as meaning to plough; yet Bailey only recognises *earring*, as derived from the verb neuter, which is of much later origin, "to come into ear," and explains *earring time* as meaning *harvest*; whilst Johnson rightly cites Gen. xlv. 6., "There shall be neither earing nor harvest." The text in Exod. xxxiv. 21. was probably in Bailey's memory, where yet he should have observed that times of pressing for labour were intended by a law which said, "On the seventh day thou shalt rest; in earing time and in harvest thou shalt rest;" *Vulg.*, "Cessabis arare et metere." The Hebrew has the usual word for ploughing.

*Quarrel.* — Johnson gives his readers ten different meanings of this word, but takes no notice of one of the two meanings assigned to it by Bailey, viz. a plaintiff's action at law. Both of these give the French *querelle* as its origin, without going farther back to *querela*, which Du Cange's *Glossary* explains as meaning, in legal documents, "idem quod causa, actio, lis intentata." In our Canons of 1603, the 95th is entitled "The Restraint of double Quarrels." It says, "We do ordain and appoint, that no double quarrel shall hereafter be granted out of any of the archbishops' courts, at the suit of any minister." The legal sense of the word is the sense intended in Ps. xxxv. 23. (Prayer-Book translation), "Awake and stand up to judge my quarrel;" where our Bible translation has "Awake to my judgment, even to my cause." In fact the Hebrew, the Greek Septuagint, and the Vulgate, all use terms here connected with judicial procedures, and not with a *quarrel* in its ordinary or vulgar sense.

*Stand with, for Withstand.* — In the very characteristic conversation of Henry VIII. with Cranmer, when warning him of the probability of his not meeting with fair dealing, if brought as a prisoner before the Council, the monarch advises him what to say; and then adds, "If they *stand with* you, without regard of your allegations . . . appeal from them to our person." (Anderson's *Annals of English Bible*, vol. ii. b. ii. § 8. p. 176.) This occasional transfer of the usually prefixed preposition to a place after the verb, is common enough in the tongue of our German kinsmen.

*Took part, for Partook* — is a similar transfer of the originally separate, but ordinarily combined, parts of a verb. It occurs in our authorised version of the New Testament, in Heb. ii. 14.,

where *μετερχε* is rendered "Took part of." Tyndale had rendered it "Took part with."

*A St. Barnabe's Day and a St. Lucie's Night.* — In an exposition of I. Epist. of Peter, composed by Thomas Adams about 1633, he says, when commenting on ii. 21., "Every day of their patience appearing to them a St. Barnabe's day, and every night a St. Lucie's night." Looking into an odd authority for saints' days, the *Etat-Général des Postes du Royaume de France*, published at the Imprimerie Royale immediately after the first restoration of Louis XVIII., in which every day of the year has its saint, I find "Jun 11, S. Barnabé," and "Decembre 13, S<sup>e</sup> Luce." When T. Adams wrote, June 11th was the longest day, and December 13th the longest night; because the reformation, not of religion, but of the calendar, had not yet corrected the gradual advance of the days of the month, by which June 11th had got into the place of Midsummer-Day, and December 13th into that of December 21st.

HENRY WALTER.

## THE MODERN PURIM: BURNING IN EFFIGY, A JEWISH CUSTOM.

To commemorate a signal deliverance from the machinations of Haman, who had obtained, in the days of Esther, a decree for the total destruction of the Jews throughout the Persian empire, that people instituted, as your readers are well aware, the feast Purim: so called from a Persian word *Phur*, or *Pur*, signifying *Lot*, — that having been used to determine the month in which the minister should execute his design of extermination. This annual solemnity was observed by the ancient Jews with great national rejoicing in *Shushan*, and throughout the Persian dominions, being kept in the capital on the 14th day of *Adar* (February), in the provinces a day later. This was to be a *perpetual* ordinance throughout their generations: for "the days of Purim were not to fail among the Jews, nor the memorial of them to perish from their seed;" it is accordingly observed to this day, but as a season of fearful licentiousness, the modern Jews disgracing it by every sort of intemperance and excess; having so degenerated from its original institution, which was one of religious mirth and thanksgiving, as to receive from the learned Ussher the just but opprobrious designation of the *Bacchanals* of the Jews. It is, however, due to them to say that the eve of Purim is duly solemnised by strict *fasting* and *rest* by all of the age of thirteen years and upwards. Should this *vigil*, if such it may be termed, fall on a Sabbath, which will not sanction such devotional rigour, the fast is anticipated, being kept on the 11th instead of the 13th day of the month. Calmet tells us, that in reading *through* the Book of *Esther* from a Hebrew MS.



on parchment (the use of a *printed* version being unlawful), a rule scrupulously observed on this occasion, the mention of the name of "Haman" is the signal for a scene of intense and almost frenzied excitement, the junior members of the congregation belabouring the synagogue benches amidst howlings, and various other vocal and practical expressions of the national abhorrence; while the names of the traitor's ten sons are vociferated by the excited reader with a furious volubility, and with a *single inspiration*, to represent to the imaginations of his audience their sudden and momentary end.

The synagogue services are followed by a brief interval of sober thankfulness and repose, the earlier part of the feast being devoted to games of chess, and sundry other amusements—such as music and dancing, &c.—when their season of *Bucchanalian* revelry commences.

The Jews are strangely enough guilty of an unblushing violation of their law on this occasion (Deut. xxii. 5.), attiring themselves in the garb of the other sex; their Doctors too have ruled that wine may be drank to excess; the *inebriate* limit is attained by a confusion of the *formulas* pronounced at such times with much religious fervour: "*Cursed* be Haman," "*Blessed* be Mordecai" (see for a more detailed account of the above, Patrick on *Esther*; Calmet, *Dict.*, art. *PURIM*).

The anniversary of the Gunpowder Plot will hardly furnish an historical parallel, except in a point of ceremony, which is as religiously observed by the juvenile zealots of the memorable 5th of November as by the Jews of a remoter age: as Guy Fawkes is burned in effigy on the famous *fifth*, so was it a custom with the Jews at one time to subject the Amalekite traitor to the same ignominious process of imaginary cremation. At the season above mentioned, they erected a gibbet to which they affixed a man of *straw* they called *Haman*, and delivered it, amidst loud execrations, to the flames. But such a demonstration being deemed, in process of time, a mockery of the highest Christian mystery, the Emperor Theodosius forbade its continuance. In spite, however, of the above prohibitory edict, an instance is recorded of the Jews having fastened to the gibbet a *Christian* in the place of their *Haman*, and in this position scourged him to death. Perhaps some of the numerous readers of "N. & Q." may be able to say when, or where, may be found the earliest trace of this mode of perpetuating the infamy of traitors, criminals, and other objects of public execration or fanatical hatred. *Cremation*, as a custom of Pagan antiquity, is familiar to us from the remotest times, but not as practised for purposes of posthumous *degradation*. *Hanging* in effigy arose out of the ancient practice of suspending images of escaped criminals; and as hanging is

said to have been a punishment of Edgar's time, the process alluded to may possibly have been in vogue in this country at that early age. It was not my intention to have trespassed on your valuable space at such length; but if the *Query*, appended to my Note, possesses any interest for the correspondents of "N. & Q.," your indulgence may guarantee me a reply. F. PHILLOTT.

#### EVELYN'S MEMOIRS: CORRIGENDUM.

Under the date of August 18, 1688, Evelyn makes the following entry (Bray's edition, 1827, iii. 248.):—

"Dr. Jeffryes, the minister of Althorp, who was my Lord's Chaplain when Ambassador in France, preach'd the shortest discourse I ever heard; but what was defective in the amplitude of this sermon he had supplied in the largeness and convenience of the parsonage house, which the Dr. (who had at least 600*l.* a year in spiritual advancement) had new built, and made fit for a person of quality to live in, with gardens and all accommodation according therewith."

In the year 1688 the minister of Althorp (or rather of Brington, for that is the name of the parish in which Althorp is situated) was not Jeffryes but *Jessop*, and Evelyn's ear probably misled him when he was told the preacher's name. The *monumentum perennius*,—"the large and convenient parsonage house,"—has been replaced by one still better, erected by the Earl Spencer of Lord Grey's administration for his brother, the Hon. and Rev. George Spencer (now Father Ignatius), who was rector of Brington until he seceded to the church of Rome. Brington church contains an epitaph to the memory of Dr. Jessop, which is as follows:—

"*Lætam hic præstolatur Resurrectionem Constans Jessop, S. T. P. Ecclesiæ Dunelmensis Præbendarius, et hujus ecclesiæ Rector. Cætera fama dabit. Sed nec monumento perenniori carebit vir desideratissimus, quoad usque successores gratos aëdes Rectoris sustentare non pignerit; quas elegantissimas, modestas tamen (animi sui quam similissimam) propriis sumptibus condidit et ecclesiæ dicavit. Decubuit xi die Martii, A. D. MDCCXCV. ætatis suæ LV.*"

Anthony Wood mentions two Constant Jessops, father and son. The former, he says, conformed to the Presbyterian model during the time of the troubles, succeeding John Owen in a parish in Essex, where he ministered with great success. He became afterwards one of the Triers of the Clergy, and altogether was esteemed by the Puritans as a man faithful and beloved, excellent in piety as well as learning, which last attainment he showed by divers writings. Wood continues:—

"He left behind him at his death a son, of both his names, and a true Son of the Church of England; who being importuned, when he proceeded D. of D. in this University, 1685, to give the author information concerning his Father and his Writings, he seemed not to care to have the Memory of him perpetuated; other-



wise the Author would have spoken more fully of him and of his end."

How this quiet ignoring of his Presbyterian father, "the shortest discourse I ever heard," the 600*l.* in "spiritual advancement," the large and convenient parsonage house, "and all accommodation according therewith," help us to form to ourselves a picture of the cautious, easy-going, comfortable man, who knew how to make spiritual things agreeable to his patron, Robert Earl of Sunderland (the *Trimmer*), who, at the very time Evelyn mentions, was vibrating between the church of England and the church of Rome.

JAYDEE.

### "GOD SAVE THE KING."

If a foreign composer desire his piece to succeed he must write his *finale* on some *dance* form: but the English composer takes the *Psalm tune*. Many of Webbe's and Calcott's glees owe their popularity to the gentle tripled-time movement, which gradually worked its way into the singing-gallery, and became an authorised psalm tune. Mendelssohn saw this feature of our national character. He heard Braham and Harpur duetting a choral by Luther, and came back to us with the "Sleepers awake," another Lutheran tune for full chorus and brass band, and thus triumphed over the solo tenor and solo trumpet.

Although much has been written on the tune of "God save the King" and its composer, Dr. John Bull, little has been advanced respecting the *metrical Psalm*, or, as it is called, our *National Anthem*. I consider this hymn or psalm a metrical version of the anthems sung at the coronations, and other public occasions. For example: "O Lord, grant the King a long life," "O Lord save the King, and hear us when we call upon Thee," "May his years endure throughout all generations," "Let his course flourish," "Exceeding glad shall he be," "He shall rejoice in Thy strength," "May his seed endure for ever, and his throne as the days of heaven," "As for his enemies, clothe them with shame," (Tate and Brady give it "His vanquished foes, confusion shall o'erspread;" and again, "Our hopes are fixed that now the Lord our Sovereign will defend"), "O prepare Thy loving mercy and faithfulness that they may preserve him."

The words of these anthems may be found in Dr. Marshall's *Collection of the Words of Cathedral Anthems* at pages 140. 210. and 211., and a reference to the old and new versions of the Psalms 21. 20. 61. 72. 89. and 132. will, I think, bear me out in the opinion that the writer or writers of our metrical anthem had this notion within him or them—that of condensing the anthems for the king into popular verse and popular language. No question it was the Protestant feeling of '45

that gave it an existence as a people's song, and led to its becoming the hymn of our battles and festivities. But how came the words to be allied to the grave, quaint, canonic tunes of Catholic John Bull? Did John Bull write his tune as "a Dance," or "an Ayre," or as "an Invention;" or if not these, how and why otherwise?

It is as simple as a Passacaglia, as stately as a Sarabande, as free as a Galliard; but how came the metrical Psalm for the king combined with this ancient spirit? It is rather of Latin than English rhythm, for the dotted minim throws the accent very strongly on the antepenultimate—O Lord our | God arise—the word "God" bearing the stress, and the syllable *rise* carrying no accent. I think it is evident that the writer of the words had a kind of notion that every *first and third note in the bar was accented*; for the lines

"God save our | noble King:  
O Lord our | God arise,"

if left with their musical accent only, are not interpreted in the best manner.

I should like to know whether it ever came into the Chapel Royal as a metrical anthem? When it was first adopted by the regiments as the tune of honour? Whether it was sung at any Thanksgiving Services, or for the convalescence of George III. held in St. Paul's Cathedral? and whether Dr. John Bull's Tune was a well-known tune in 1745; and if not, how it happened to be fished up and immortalised in a way which, perhaps, no other secular air ever has been or ever will be again?

Dr. Nicholls, in his *Commentary on the Prayer-Book*, has this note to the *Domine, salvum fac regem*:—

"That it was usual in the ancient Church to pray for the Prince in a short or versicular form is plain from that of St. Athanasius's apology to the Emperor Constantius, 'Let us pray for the safety of the most religious Emperor Constantius,' to which the congregation answered, 'Be propitious to Constantius, O Christ.' And there is an anthem ascribed to William Byrde by Clifford, who prints it thus: 'O Lord, make thy servant Charles our King to rejoice in thy strength; give him his heart's desire, and deny not the request of his lips. But prevent him with thine everlasting blessing, and give him a long life, even for ever and ever. Amen.'"

H. J. GAUNTLETT.

### THE CHANGE OF DRESS A SIGN OF THE POLITICAL DEGENERACY OF NATIONS.

Conte Baldassar Castiglione, whose period extended from 1478 to 1529, in his celebrated work *Il Cortegiano* (2nd edit. 4to., London, 1742, with engraved portrait by Vertue), at pp. 146-7 thus makes *Frederico* to speak:—

"... Mà io non sò per qual fatto intervenga, che la Italia non habbia, come soleva havere, habito che sia conosciuto per Italiano: che benche lo havèr posto in usanza questi nuovi, faccia parèr quelli primi goffissimi; pur quelli forse èrano segno di libertà, come questi son



stati augúrio di servitù; il qual hormai parmi assai chiaramente adempiuto. . . . Così l' haver noi mutati gli abiti Italiani ne gli stranieri, parmi, che significasse tutti quelli: ne gli abiti de' quali i nostri erano trasformati, dovèr venir à subiugarci: il che è stato troppo più che vero, che hormai non resta nazione, che di noi non habbia fatto preda; tantò che poco più resta che predare, & pur ancor di predar non si resta."

Among other new modes of dress then adopted in Italy appears that of the French; and how true it is, that at the present moment, in her richest possessions, she is within the grasp of this military power, and the energies of her people crushed and subdued by it.

It may be instanced, as a case nearer home, that after the memorable year 1745, no better plan could be invented fairly to blot out Highland nationality than by attacking the *dress*. The following Act of Parliament now sounds strangely in our ears, and one is almost tempted to suppose that the Honourable House had called into its council the "three tailors of Tooley Street" to give technical advice. What, in passing, may it be asked, are we to think of such a law, with his late Majesty George IV. sporting a *kilt* at Holyrood House, and the Queen of England wearing *tartan* at Balmoral?

"And it is further enacted, That from and after the 1st of August, 1747, no man or boy within Scotland other than such as shall be employed as officers or soldiers in the King's forces, shall on any pretence whatsoever wear or put on the cloaths commonly called *highland cloaths*, that is to say, the plaid, philebeg, or little kilt, trowse, shoulder belts, or any part whatsoever of what peculiarly belongs to the highland garb; and that no tartan or party-coloured plaid or stuff shall be used for great coats, or for upper coats; and if any such person shall, after said 1st of August, wear or put on the aforesaid garments, or any part of them, every such person so offending, being convicted thereof by the oath of one or more witnesses before any court of justiciary, or any one or more Justices of Peace, for the shire or stewardry, or judge ordinary of the place where such offence shall be committed, shall suffer imprisonment, without bail, during six months, and no longer; and being convicted of a second offence, before a court of justiciary, or at the circuits, shall be liable to be transported to any of his Majesty's plantations beyond the seas for seven years."—*Scots Magazine* for 1746, vol. viii. p. 371.

The potency and future operations of this Act suppressed the open manifestations of treason and Jacobitism, though the latter lingered long afterwards in many a pair of *breeks*. In more modern times the Celt, as if blushing at his humiliation, through a kind of mock-heroics, occasionally resumes the apparel and the paraphernalia of his ancient glory, his dances, and his athletic games; but it cannot be concealed that he has been subjugated by the English nation.

In the Lowlands of Scotland, even in the most out-of-the-way rural districts, how seldom now is to be seen the *blue bonnet* and the *hoddie grey* of her independent sons. London fashions reign instead; misses mincing the English speech, and

aping manners which their mothers do not understand; tables spread with *recherché* English dishes, which have usurped the place of *kail* broth, *haggis* and *sheep's-head*. In a generation or so there is danger that we shall be absorbed into England, characteristics and all. Alas for "*puir auld Scotland!*"

From the public prints we are 'at the present time informed that, more completely to assimilate the Sepoy of India to British rule, an alteration of *costume* is in process of being effected.

I leave it to classical readers to search out early precedents. The subject is not without its philosophy and uses in respect to the history of nations, as well as to that of private individuals. G. N.

### Minor Notes.

*Military Authors.*—Once or twice you have incidentally pointed out persons who have wielded the sword as well as the pen, and among others that distinguished author Edw. Gibbon, who was a captain in the South Hampshire Militia, commanded by Sir Rich. Worsley, Bart.; and which regiment might boast of another great literary luminary in the historian of Greece, Lieut.-Col. Wm. Mitford. I beg to enumerate two or three more. Steevens, whose name is associated with Hogarth (*Biog. Dramatica*, &c.), was an ensign in the East Essex Militia early in the reign of Geo. III., and previous to his appearance among the *literati*. Wm. Henry Bunbury, celebrated as a writer and caricaturist, was Lieut.-Colonel of the West Suffolk Militia. The Hon. Thos. Erskine, who was a lieutenant in the 1st Foot, wrote *Armata*, and was renowned as a forensic advocate, and *denique* became Lord Chancellor. To these may be added Lieutenant Henry F. R. Soame, of Lieut.-Gen. F. E. Gwyn's regiment, the 25th Dragoons, who composed part of the *Pleasures of Memory*, and whose beautiful poems are added to the *Correspondence of Sir Thomas Hanmer, Bart.*, London, 1838. In connexion with this subject, and somewhat strange as it may appear, our prince of lexicographers (Johnson) had a considerable *penchant* for military matters. In the summer of 1778, he paid a visit to Capt. Langton, of the North Lincoln Militia, at Warley camp, staid a week (sleeping under canvass), attending the parades, exercises, a regimental court-martial, and once accompanying the *grand rounds* at night. See Boswell's *Life of Johnson*.

E.

*Lincolnshire Worthies.*—I am aware that the county of Lincoln is regarded by many persons as the Bœotia of England, but this arises, I am willing to think, from their not being better acquainted with that district. The ancient Bœotia, notwithstanding its proverbial dulness, produced such men as Pindar, Hesiod, and Plutarch; and, I



think, it will be found that Lincolnshire may justly claim a fair proportion of the great men who form the glorious galaxy of British celebrities.

I have been long engaged in collecting materials for the biography of the "Lincolnshire Worthies," with the intention of publishing a volume under that title, if I be allowed health and strength to complete it. Of course, I find no difficulty in getting together abundant materials for the lives of such men as Sir Isaac Newton, John Foxe the Martyrologist, John and Charles Wesley, Sir John Franklin, &c.; but there are many others respecting whom information is scanty. I allude more particularly at this time to Stephen Skinner, author of the *Etymologicon Linguae Anglicanae*; John Still, Bishop of Bath and Wells, and author of *Gammer Gurton's Needle* (the first known English comedy); Richard Bernard of Epworth, the translator of *Terence*, the fifth edition of which is dated 1629; and Thomas Lodge, the author of several tragedies and poetical pieces, and who died of the plague in 1625. Any information respecting these persons, or relating in any way to the work which I have in hand, will be very thankfully received. **PISHEY THOMPSON.**  
Stoke Newington.

*Serjeants' Rings.*—Mr. W. S. Walford, in some remarks on Serjeants' Rings inserted in the last number of the *Archaeological Journal*, pp. 161-165, says that the earliest motto on them that he has met with is "Lex Regis præsidium," in 19 & 20 Elizabeth, 1577-8. He does not seem to have pursued his inquiries into "N. & Q." farther than the fifth volume of its First Series; for, had he looked into the seventh volume, he would have found in p. 188. an example nearly a century earlier, in the ring of Chief Justice Sir John Fineux, called Serjeant in the 1 Henry VIII. 1485, with the motto "Sua quisque fortuna faber." This ring was in the possession of his descendant the late Lord Strangford. To this I have been enabled to add two others: one of Chief Justice Sir Edward Montagu, when he assumed the coif in 1531, of "Æquitas Justitia Norma;" and the other, that of the serjeants called in 1552, of "Plebs sine lege ruit." [See *Judges of England*, vol. v. pp. 16. 103. 285.] **EDWARD FOSS.**

*List of Works of Great Painters.*—Has there ever been compiled a catalogue of the paintings of celebrated Masters? and if so, will you obligingly inform me of the title of the work? If not (and my researches hitherto lead me to suppose that no such work exists), permit me to suggest to amateurs the formation of such a list. It should state the pictures known by history or tradition to have been painted by each Master, and should add, when possible, in whose possession each such picture now is, or was when last heard of. Any other particulars relative to the picture would also find

place, so as to render the list a *catalogue raisonné*.

As a specimen (the numbers are merely conjectural): "Correggio is known to have painted thirty-three pictures, the subjects of which are subjoined. Of these, there are six of which nothing is now known: the present or recent localities of the remaining twenty-seven are here given:—

1. La Notte, Dresden Gallery.
2. Venus and Cupid, National Gallery of London.
3. Virgin and Child, in 1832 belonged to A. B. of, &c. since lost sight of."

Of course it would be impossible that such a list could be more than approximative. All the pictures painted by a Master are not known; and, of those known to have existed, many have disappeared from public notice. But the attractiveness of such a work to the compilers would be that it would be always growing, as it were; always being improved and augmented by fresh researches; the search might be carried on by many persons in connexion with each other, and contributions might be expected from strangers of all nations.

It might be commenced in the closet, by merely consulting memoirs of painters, histories of the art, &c., and lists of public galleries, hand-books of travel, &c. When these means were exhausted, the object in view would lend additional charms to tours, either on the Continent or in the British Isles. The chief obstacle to accuracy would be the number of pictures which in England are to be found, not in public galleries or show-houses, but in the possession of private and obscure individuals. **STYLITES.**

*The Corporation of Exeter at Public Service, temp. Charles II.*—The following curious statement is among the family papers of Sir John Trelawney:—

"These are to certify whom it may concern, y<sup>t</sup> when I first came to be Bishop of Exeter, I found a custom y<sup>e</sup> y<sup>e</sup> Mayor and Aldermen, when they came from y<sup>e</sup> sermon, were not admitted to the Prayers of y<sup>e</sup> quire till they went home and pull'd off their gowns, w<sup>ch</sup> was a great prejudice to y<sup>m</sup>, and, as I thought, to the service too; consulting therefore with y<sup>e</sup> church, it was agreed y<sup>t</sup> they sh<sup>d</sup> come immediately into the Quire from sermon in y<sup>e</sup> habits, but so y<sup>t</sup> y<sup>e</sup> swordbearer sh<sup>d</sup> at the Quire doore turne downe his sword, and they came in, not as Mayor and Aldermen, but as other gentlemen, by this publick testimony acknowledging y<sup>t</sup> they did it not by their owne right, but by y<sup>e</sup> favour of y<sup>e</sup> church: But within a while y<sup>e</sup> swordbearer, growing a little bold, kept up his sword a good way into the Quire; for w<sup>ch</sup> he was rebuked, and immediately gave it over: by this favour we found y<sup>t</sup> y<sup>e</sup> solemnity of y<sup>e</sup> service was advanced. Given under my hand and seale, Nov. 30, 1684.

"ANT. NORWICH.\* (L.S.)

"Wittness, Charles Wells, Pub. not.,  
Will. Cooper, Pub. not."

W. D. C.

[\* Anthony Sparrow, Bishop of Exeter, 1667; translated to Norwich, 1676.—ED.]



*Mortar, how formerly made: Cross Week.*—Among the numerous conjectures how the excellent mortar of ancient buildings was made, I do not think it has ever been suggested that articles so expensive as beer and eggs entered largely into the composition; yet, from the following items in an account for repairing the spire of Newark church, such appears to have been the case:—

“The whole charges for pointinge the Steple to the Battlements, donne and Begonne in Easter weke and ended the weke before Crosse weke in the yere of our Lord a Thousand five hundredth seventy-one, and in the thirtieth yere of the Reign of our Sovereign Ladye Quene Elizabeth, and in the time of Mr John Brignell, their Alderman:—

	£	s.	d.
“Item, one grette Rope for the Cradell pully	-	0	15 0
Item, 6 Strike of Malte to make Worthe to blende with the lyme and temper the same	0	7 2	
Item, 7 quarter lyme	-	0	4 0
Item, three hundredth and a halfe eiggs, to temper the same lyme with	-	0	4 8
Item, a load of Sand and Smithe come	-	0	1 6
Item, a Rope to draw up the Cradell with	-	0	1 6
Item, for a Rope making	-	0	3 4
Item, paid to the Mason for Workmanship of the same Steple	-	4	0 6
Item, given him in rewarde bezydes his waiges	0	11 8	
Item, for bruing the Malte	-	0	1 2
Item, paid to his laborer for 27 daises	-	0	13 6
Item, for Southeringe the wethercoke	-	0	3 4

“Summa totalis £7 7 9.”

This account is published in *The Midland Counties Historical Collector*, vol. i. p. 263. Other observations arise out of this account. In the first place it is evident that no scaffolding was used, but only a cradle and ropes; secondly, what is meant by “Crosse week”? which seems to have occurred about five-and-thirty days after Easter week, as the labourer was paid for twenty-seven days’ work which was begun in Easter week and finished the week before Cross week.

EDEN WARWICK.

“*Church of the People: English Episcopate.*”—I took up the August No. of this work the other day at a friend’s house, and was surprised to find so many mistakes in the only two pages upon which I had time to make remarks, 255. and 256., relating to the sees of Gloucester and Ripon. Under the former it is stated that Bishop Huntingford was translated to Hereford, July 5, 1805; the year should have been 1815. Bishop Bethel’s translations are inverted: he went *first* to Exeter, and afterwards to Bangor (where he now is), and not to Bangor and Exeter.

Bishop Monk’s death, June 6, 1856, should have been mentioned, otherwise the cause of vacancy in the see at that time does not appear. Bishop Baring is made Rector of All Souls, Langham Place, in the year 1147.

But at Ripon the inaccuracies are greater, and not so apparent. Under the account of Bishop

Longley, which occupies three lines, there are as many mistakes. His name is spelt Langley; he is stated to have taken his D. D. degree April 30, 1839, instead of in 1829; his translation to Durham is dated November 18, 1855, instead of November 21, 1856. Bishop Bickersteth’s consecration is made to follow the same error; it took place Jan. 18, 1857, and not in 1856.

The worthy editor of this new list of the English Episcopate should really be more particular; indeed, unless his work be more correct than those on the same subject which have preceded it, I scarcely imagine that it is at all needed, more especially if inaccuracies are to be multiplied.

PATONCE.

### Queries.

#### MATERIALS OF FOXE’S BOOK OF MARTYRS.

It is stated in the *Biographia Britannica*, in regard to the formation of that great work, *The Acts and Monuments of the Church*, commonly called Foxe’s *Book of Martyrs*, that Dr. Grindal “advised Mr. Fox at first only to print separately the acts of some particular men, of whom any sure and authentic memoirs came to hand, till materials for a more complete History of the Martyrs and their persecutions and sufferings could be obtained. In pursuance of this advice Mr. Fox published at Basil diverse histories of the English Bishops and Divines in single pieces, soon after their respective sufferings and martyrdom.” The first part of this statement is authenticated by Grindal’s letters to Foxe, which are included in the archbishop’s *Works* printed for the Parker Society, and the whole is derived from Strype’s *Life of Grindal*, pp. 17. 21.; but what were the “diverse histories in single pieces” that Strype states Foxe “at sundry times” to have published at Basle? Anything relating to Cranmer, or Ridley, or Hooper, or Philpot? I suspect that Strype presumed that such publications were issued, because Grindal’s letters show that they were contemplated; but that he had no proof of their existence. Should any such productions now exist they would be curious, not only in a literary point of view, but as historical documents which should be compared with the same matters as afterwards incorporated in Foxe’s *Acts and Monuments*.

JOHN GOUGH NICHOLS.

### Minor Queries.

*Inscription on a Statue of Homer.*—An inscription on a statue of Homer runs thus:—

“Impia res meliori inter sese mala.”

Can any one of your readers tell me the sense of the words, and what they have to do with Ho-



mer or his works? I have consulted several competent authorities, but, as yet, to little purpose. The line appears to me to be an hexameter verse with the spondee wanting. In its present state it certainly is neither sense nor Latin.

G. DE CHAVILLE.

P.S. The statue came originally from Italy, and was lately in the collection of Col. Waugh, of Branksea Island and Castle.

*Dean Swift's Weekly Rhyme.*—The Dean, in a letter to Dr. Thomas Sheridan (*Swift's Works*, xviii. 370., edit. 1824), dated Sept. 12, 1735, says,

"Here is a very ingenious observation upon the days of the week, and in rhyme, worth your observation, and very proper for the information of boys and girls, that they may not forget to reckon them:—

Sunday's a pun day:	Thursday's a cursed day:
Monday's a dun day:	Friday's a dry day:
Tuesday's a news day:	Saturday's the latter day."
Wednesday's a friend's day:	

Can any of your ingenious correspondents elucidate the Dean's diurnal versification? J. Y.

*Motto on Cromwell's Cannon.*—Is there any authority for the statement that Cromwell had some cannon cast with the "legend"—"O Lord open thou our mouths, and they shall speak forth thy praise"? ESTE.

*Herbert Family.*—In the early part of the last century there were three brothers of the name of Herbert, respectively christened Dennis, Nathaniel, and (I believe) Vincent. They were in some way related to the Earls of Pembroke, whose arms they bore, viz. per pale az. and gu. three lions rampart ar. Dennis and Nathaniel took to the stage; in consequence of which their other brother, Vincent (?), would not acknowledge them, and they were lost sight of by the family. They were afterwards discovered acting at the theatre at Lynn, co. Norfolk, by Lord Herbert, who happened to be in the boxes, and who shook his cane at them, saying: "You young dogs, we never knew where you were." This Lord Herbert was said to be their cousin.

Can any of your readers tell me:—1. What Lord Herbert is here spoken of? 2. From which Earl of Pembroke were the two brothers Dennis and Nathaniel descended?

If none can answer the above questions, perhaps somebody will be able to tell me how I should be most likely to be able to obtain information on this subject. I can find no mention of their names in the Parish Registers at Lynn.

THREE MULETS.

*De Miseria Curatorum.*—Who is the author of a short Latin epistle in black-letter, entitled *De Miseria Curatorum*? I purchased it from the valuable stock of Mr. O'Daly, the well-known bookseller of Anglesea Street, Dublin. E. L. A.

*Morland's Pictures.*—I have been told that Morland painted eight pictures of the same size, and forming a set, on the sports of children. "Blind Man's Buff," "The Little Soldiers," "The Little Mariners," "Bathing," and "Birdsnesting" were the subjects of some. Is it known where these paintings are? and have they ever been engraved? STYLITES.

*Biast.*—In Kent when a temporary bed is made up on a floor of shawls, &c. in which to place a baby, or when the hop-pickers make a sort of nest of straw to sleep upon, it is called a *biast* or *byast*. What is the derivation of the word? A. A.

Poets' Corner.

*Hatton of Long Stanton.*—Who now represents the family of Hatton of Long Stanton, Cambridge-shire? CONSTANT READER.

*Hebrew Pentateuch.*—When and where was the following edition printed, and is it at all common? It consists of fols. 162., is printed in double columns, with points, and has a commentary at the top and foot of the page, and notes in the margin in the Rabbinical Hebrew character. Exodus begins on fol. 35., but the heading, ספר בראשית, occurs on the verso of that folio; and a similar error occurs on the verso of fol. 70., on which Leviticus commences. The title-page is bordered with Joshua i. 8. and Psalm cxix. 18. JOSEPH RIX.

St. Neot's.

*Jubilee Medal.*—Can you inform me what number of medals were struck "in honour and to the memory of Shakspeare" on the occasion of the jubilee at Stratford in September, 1769? CHARLES WYLIE.

*Everbrocken.*—Is anything known of Everbrocken, a painter of fruit and flowers, not named in Bryan's Dictionary? VEBNA.

*Merrion Graveyard, near Dublin.*—Where can I learn any particulars respecting the old graveyard at Merrion in the county of Dublin? If consecrated, by whom? and when? Interments take place from time to time, and there are several tombstones. There is one of some interest, erected by order of the Earl of Harrington, Commander of the Forces in Ireland, to the memory of a large number of soldiers (chiefly volunteers from the South Mayo Militia into the 18th regiment), who were lost on the night of the 19th of November, 1807, (when the "Prince of Wales" packet and the "Rochdale" transport from Dublin were wrecked at Dunleary), and whose bodies, having been washed on the neighbouring shore, were buried in this place. Others were buried at the same time in the churchyard of Monkstown, where a similar stone was erected. ABHRA.



*Sir Christopher Minns, Knight*, served as Captain in the first Dutch war, and as Vice-Admiral, June 4, 1666, when he was slain, gallantly leading Prince Rupert's division. Camden, in his *Britannia* (Norff.), says, "at Cockthorpe, between Cley and Stiffkey, were born the Admirals Sir Cloudesley Shovel and Sir Christopher Minns." Campbell, in his *Lives of the British Admirals*, says, "Sir Christopher Minns was the son of an honest shoemaker in London." In I. 1. 1499. Add. MSS. Brit. Mus., among other "coats and crests of Norfolk families," are the "bearings of Sir Christopher Minns of Bintree, Norff.," as follows: Or, a fesse party per pale indented gu. and erm. between 6 cross-crosslets sab. Crest: a wild boar passant sab.

I am desirous of knowing whether Norfolk may reckon Minns among her naval heroes, and shall be glad of any farther information respecting him. His portrait is at Greenwich Hospital, where it was removed from Windsor by King George IV. Bromley says there is a portrait of him, folio, according to *Hist. of Norfolk*, 2 vols., drawn by Bullfinch, and engraved by Dunkarton. I have never seen this, and shall be glad to know where I may meet with it.\* G. R. W.

*Bonnett's Moat*.—About half a mile to the east of the Tivetshall Station, Norfolk, there is a moat of some forty yards square, filled with water, and about eight feet in depth. It is in a cultivated field, and the space within the moat is covered with trees and brushwood. It is called Bonnett's Moat in the neighbourhood, but nothing appears to be known of its origin. Can any of your readers oblige me with its history? F.

*Something to be said on both sides*.—The following query is as exactly balanced as Mohammed's coffin, or as Buridan's ass between the two bundles of hay. If the whole of the northern hemisphere were land, and the whole of the southern hemisphere water, would the northern hemisphere be an island, or the southern hemisphere a lake? A. DE MORGAN.

*Early Etching*.—Would any of your readers be so kind as to give me any information respecting a fine old etching in my possession of an antiquated belle sitting before a mirror, and assisted at her toilette by two female attendants, with the following inscription?—

"Het deughtsdem eel gesicht is boven al te prysen  
 Waer door de mensch bewoogen is syn god eer te bewysen  
 Dues looft-v schepper dan en dient hem met ootmoet  
 Voor dit schoon eel gesicht en al het aersche goet."

C. B.

[\* Pepys, in his *Diary*, has several notices of Sir Christopher Mings, as he spells the name. Under April 18, 1666, he speaks of having seen Lely's portrait of Sir Christopher Mings at the painter's residence.—Ed.]

*Old China*.—Is anything known of the origin of the tall white female figures of Oriental porcelain so often seen keeping guard on the high mantel-pieces of old houses? I find no notice of them in Marryat's work. He describes figures of Fo or Bouddha and of Kuân-yin, but they are not of this form.

The dress of these figures very much resembles a surplice worn over an alb, and confined at the waist by a girdle, and over it again a short scalloped cope. The left hand bears what may be a sceptre, a short rod with a floriated ornament at the top of it. The hair is turned up, and divided at the sides, rather in the style of the last century, the tail being gathered into a coil behind.

I have lately heard it said that the monsters called kylins, so dear to our great-grandmothers, are of European origin, and were introduced into China from Madrid. Is it possible that these gaunt figures also may be the debased imitations of some European type, imported perhaps by Jesuit missionaries? They certainly have a sort of ecclesiastical air about them.

I should also be glad to know what is the supposed class of Oriental china to which are to be assigned vases of a bright yellow porcelain, very thick and heavy both as to paste and glaze. On this yellow ground is a subject consisting of water, at the edge of which grow large blue and red flowers, and a tall flowering rush. VEBNA.

*To the Members of the English and Scottish Universities*.—I shall be very much obliged by copies of the entries, on admittance to their colleges, of the following gentlemen, all other modes of gaining genealogical information touching them having failed:—

Richard Dixon, Bishop of Cork and Cloyne, from 1570.

Robert Dickson, Vicar of Birstall, W. R. of co. York, from 1587.

Joshua Dixon, Minister of Rivington, co. Lanc. in 1717. R. W. DIXON.

Seaton-Carew, co. Durham.

*The Serio-Jocular Medley*.—I have before me some sheets of a work (in folio) bearing the above title. It appears to have been published by Brice of Exeter, the leading bookseller of the West of England in the early part of the last century. The contributions are addressed to him, and their being dated from Collumpton, Uffculme, &c., all indicate a Devonshire origin. Some of the articles against the Romanists, subscribed Irenæus, are quite equal to the theological contributions to periodicals of the present day, and must have been much superior to those of the time [1735] in which these were written. If any of your west country contributors can furnish a notice of the *Serio-Jocular Medley* I shall feel obliged. I may observe that it appears to have been supplemental



to a *Weekly Collection of News* issued by the same publisher; for at page 238. there appears "a character of the late Earl of Peterborough too long to be inserted in our weekly collection." I have only pp. 189—260. and 273—320 inclusive. It seems rather strange in our times, but from many of the communications from serge-makers and their work-people, which betoken an impending strike for increase of wages, that the masters exhibit great jealousy of "the Clubs" or benefit societies which the men were organising among themselves. It is now the policy to encourage rather than to impede such prudential arrangements.

Y. B. N. J.

*Oxey and Sway.*—Can any derivation of these words be suggested?—

*Oxey*, a moorish piece of land, long ago reclaimed from the Solent Sea.

*Sway*, a village on a heathy waste of the New Forest.

E. K.

*Pocket-Handkerchief.*—The compound structure of this word invites an inquiry into its etymology. Can any of the readers of "N. & Q." suggest why it is that the English language does not afford a term for the article in question so simple as the word *mouchoir*? Is it to be inferred from the complex character of the only term we have to denote so indispensable an article of the toilet, that the pocket-handkerchief came later into use with us than with the French? H. N.

New York.

*Fossatum.*—What is a "fossatum super aquam quæ venit de Huppelea quod dominus Rex Ricardus fecit?" Is it an embankment? There is a large artificial lake, of old date, close on the locality. It is "super aquam," and is "made." But it occurs close afterwards, "usque ad alveum fossati, super quem eadem Abbacia fundata est." The abbey stands by a river side, in a valley. E. K.

### Minor Queries with Answers.

*Palæography.*—Is there any book published which enables you to decipher old documents?

A. P. D.

[The abbreviations used in ancient records vary with the different styles of writing, and present formidable obstructions to the progress of the uninitiated student. To those who are desirous of making themselves acquainted with these characters, Mr. Sims (*Manual for the Genealogist*, &c., p. xiii.) recommends the perusal of the following works: *Lexicon Diplomaticum*, by J. L. Waltherus, 1745; *Nouveau Traité de Diplomatique*, 6 vols. 1750-65; *Court-Hand Restored*, by A. Wright, 1848; *Elements de Paléographie*, par N. de Wailly, 2 vols, 1838; *Dictionnaire des Abbreviations*, par L. A. Chassant, 1846; *Paléographie des Chartes*, par L. A. Chassant, 1847. Mr. Sims then gives a list of works containing explanations of ancient terms continually to be met with in Records and other ancient documents. We have seen in the pos-

session of a friend in MS., *Archæismus Graphicus*, ab Henrico Spelman conscriptus in usum filiorum suorum, A.D. 1606, which would prove a most useful little work if published as a hand-book to the contractions of mediæval Latinity.]

"*Lareovers for Meddlers.*"—Can anyone curious in "lip-lore" give a solution of the saying that one often hears at this time of the year when the *meddlars* make their appearance on the dessert-table, "Lareovers for meddlars?" I quote from sound, and am ignorant if the unknown word be spelt correctly, or if there be a pun intended on the word *medlar* with its brother in sound, *meddler*.

H. B.

[When children are over inquisitive as to the meaning or use of any articles, it is sometimes the custom to rebuke them by saying "A lareover for young meddlers." In Forby's *Vocabulary of East Anglia*, a *luyer-over* is explained "A gentle term for some instrument of chastisement."]

*Quotation Wanted:*—

"Ille, super Gängen, super exauditus et Indos,  
Implebit terras voce; et furialia bella  
Fulmine compecset lingua . . ."

Can any of your readers state from what work the above quotation is taken? It occurs in Montalembert's celebrated article in the *Correspondant*—"Un Débat sur l'Inde," etc.

J. M.

[See Silius Italicus, *Punicorum*, lib. viii. 408.]

### Replies.

THE GENEALOGICAL SUGGESTION.

(2<sup>nd</sup> S. vi. 307. 378. 438.)

Like the theories of the great moral reformer, Robert Owen, Mr. GARSTIN's plan, as suggested, may read very well upon paper, but would *de facto* be found very difficult to put into practice. It would assume that in all localities wherever records are to be found, reside a number of disinterested and unemployed individuals who are willing to render their gratuitous services as copyists in a labour of love at the beck and call of any one possessing the *cacoethes scribendi*, and as we must also assume, to a certain extent, the *amor nummi*, or else a considerable lack of the same precious commodity. Barters may do very well in an infant state of society, but it has always receded with civilisation; and it is anything but complimentary to the present æra to presume that this species of literary traffic would be either appreciated or sustained by the public generally. In return for Mr. GARSTIN's required transcript, which I find on examination to be merely a fairly-written pedigree of one of his family cognomen containing some half dozen lines, suppose that I desired from his locality copy of a MS. of as many pages half obliterated and difficult to decipher; would not his patience be exhausted by



such a tax upon his time? Suppose I say that Mr. GARSTIN or any other were disinterested enough to forward me the work of days in return for the scribbings of a paltry hour, would it not lay the recipient under an obligation difficult to discharge? Again: how could CÆDO ILLUD, who says he is "a military man and always on the move," give anyone an adequate return for anything which he may want? In France there is an *école des chartes*, wherein a number of persons are brought up to the profession, if I may so entitle it, of reading and deciphering ancient documents and archives. In England, on the contrary, there are but very few of what may be termed competent persons in this branch of literature. Hence (as Brother Jonathan would say) the milk in the cocoa-nut,—the abundance of clerical errors in our county histories and other works of public interest and research. The system here mooted might answer for a little time as a hobby or amusement among mutual friends or members of a learned Society, but it is too absurd to suppose that such a scheme could ever be carried on and adopted by literary men in general; and I, in common with many others, fully concur in your Editorial Note upon this question. CÆDO HOC.

In the face of what CÆDO ILLUD has advanced upon this subject, I cannot but agree with Mr. EDITOR that a list of names and residences of persons residing in London and elsewhere *accustomed* and willing to make transcripts and collations *for a consideration*, would be far preferable. There *may* be found "gentlemen who would gladly furnish extracts or assist in any way, either from love of the gentle science, or in hope of obtaining from other places information they may require;" but would they be in all cases *competent* to perform what they profess? Would CÆDO ILLUD put up with *anybody's* transcript? Having caught his correspondent, would he not feel inclined to put such questions as, "Can you read manuscript contractions? Are you acquainted with the old German and Secretary hands? Do you understand Latin?" &c. My experience teaches me that no transcript or collation can be relied upon unless it comes from the hands of a *professedly* experienced person. I have had occasion to correspond much with clergymen in England, and have seldom found one able to decypher the registers under their custody before the middle of the seventeenth century. Again: would not such a proposal, if carried out, lead to constant squabbles as to *equivalents* between the correspondents thus brought together; not, of course, in the pages of "N. & Q.," but in private? How does C. L. propose to settle the difference if he requires two pages from me, and I twenty from him. I trust the subject may not fall to the

ground, but I must confess that I see difficulties ahead. Zz.

#### GHOST STORIES, ETC.

(2nd S. vi. 193, 194.)

The account of the Wynyard ghost is not less vague and uncertain than that of Lady Beresford; precision in dates is wanting, and the story is never told twice in the same way. The version that I read, or heard, (I forget which) some forty years ago, ran thus: The two friends being in barracks at Halifax, N. Scotia, were in the habit of retiring after dinner from the mess, to study together in the room of one or the other; and they had done so on the occasion when the ghost made its appearance as related, &c. Now, I once happened to visit Halifax, and having some acquaintances in the *Old Barrack*, visited them also. If what I am about to state be incorrect, there are doubtless many among the military readers of "N. & Q." capable of correcting that statement. The officers' rooms which I saw in that *Old Barrack* (since burnt?) were perfect dog-kennels; miserably small, and none of them having a second room opening from it. The North Pavilion and the South Barrack were neither of them built at the period in question. If, therefore, the apparition ever did take place, it must have occurred in one of the aforesaid cribs. This presents a difficulty; and another arises from the circumstance that some of the accounts state (and who is to pronounce between them?) that Sherbrooke did not see the ghost; if so, how could he subsequently have recognised the brother in London? And if so, may we not legitimately conjecture that the spectre owed its existence to the state of the seer's stomach, aided perhaps by news received by the last packet from England?—something allied to the "Spectra Catiana." With respect to the vaticination of Lieut. White, your correspondent himself offers some clue toward solving the mystery, and shows that the fulfilment might be pretty well accounted for from natural causes, and an incidental coincidence.

There is no want of recorded cases exhibiting the power of the moral over the *physique*, especially when the latter is enfeebled by protracted suffering. In the present instance nothing is specific: neither the name of the person, or persons, to whom the prognostication was addressed, nor the date when,—nor the date of death and funeral,—nor the name of the ship. For the latter a dash is substituted. When all the rest is so well remembered, surely this can hardly have been forgotten?

Now, be it observed, the harbour of Ilfracombe is (or was) a dry harbour; *i. e.* at low water vessels lay aground "high and dry." Do men-of-



war frequent such harbours? Outside, if there be any anchorage, it must be dangerous, and such as would not be approved of at the Admiralty, even for twenty-four hours. But admitting the very remarkable coincidence of the ship's arrival in the neighbourhood of Ilfracombe at the very moment the funeral was about to take place, how did it happen that the circumstance became known to those on board, and that her crew assisted at the ceremony? Most probably the relatives of the deceased communicated it to the captain, and requested the assistance of his crew. Thus, by their own act, bringing about the fulfilment of that part of the prophecy.

Before taking leave of the subject, it may be remarked that persons bent on the fulfilment of a prophecy stop at nothing, or rather, imagine everything calculated to carry out their end — "Trifles, light as air," &c., aptly applies to them; and, unless bitten by the same monomania, I should think this may be admitted by all who have had the courage to wade through the highly eulogised volumes of Keith, Faber, &c. A. C. M.

#### "COURT."

(2nd S. vi. 395. 423.)

This word, like *αὐλή* in Greek, and *aula*, *area*, and *atrium* in Latin, means an *inclosed space*. The word *court* is from the French (Gaelic *cuirt*), and has not been domiciled perhaps more than eight centuries; but its congener, *yard*, which came through the Anglo-Saxon *geard*, is of greater antiquity in England. Both words, I conceive, are from the same root, the Scandinavian *gård*, "court," which is also a congener, if not identical with *gorode*, the Slavonic for "town," and the adjuncts to many names of towns, of *gorod*, *gerode*, *grod*, *grad*, and *grade*. The Swedish Bible translates the Hebrew עִיר by *gård*, "court."\* A town (*oppidum*) amongst the Britons, according to Cæsar, "is nothing more than a thick wood, fortified with a ditch and rampart, to serve as a place of retreat against the incursions of their enemies" (*Bel. Gal.* v. 22.); and Strabo says of them, "πόλεις δ' αὐτῶν εἰσιν αἱ δρυμοὶ περιφράζαντες γὰρ δένδρεσι καταβεβλημένοι κύκλον." "Forests are their cities, inclosing a circle with felled trees" (iv. 5. 2.). The like appears to have been the case with the Germans, for Tacitus says, "none live together in cities. . . every man has a vacant space round his own house" (*Germ.* xvi.); and according to Hummel, "although there were places surrounded by palisades called towns by Dion Cassius and Ptolemy, yet cities and towns were unknown in Germany till the fifth century, and increased under Charlemagne and Henry the

Fowler" (*Deutsch. Alterthum*, p. 222.). In our streets we have *courts* and *yards*, the distinction being that the former are thought superior to the latter. The term *court-yard*, in our baronial castles, furnishes both words, and arose after a distinction had been established betwixt *cour*, court, and *basse cour*, yard.

Looking at the fact that the ancient Britons and Germans constructed such courts, some of them fenced and ditched (Cæsar, *Bel. Gal.* v. 22., Strabo, iv. 5. 2.), for protection against armed men, as the castles of the barons were subsequently, the derivation of *garod* in Scandinavian and Slavonic may be shown to be from the Sanscrit *car*, to separate or encircle, and *yuhd*, to combat. (Eichhoff, *Roots*, Nos. 276, 175. p. 220, 211.) Our courts of law\*, which permitted single combat until recently abolished, had their barriers or bars, whither suitors flocked accompanied by the utter or outside barristers (*apprentitii legum*): the space *within* the bar being confined to the crown, or its representative, the judge, and the serjeants (= servants or craftsmen), together with such of the apprentices as the sovereign now distinguishes by the livery of a *silk* gown. So in the High Court of Parliament, when a Bill passes into an Act, the Sovereign and the Lords Spiritual and Temporal *sit within* the bar, whilst the Commons, with their Speaker, the latter on a footstool, *stand* on the *outside* of the barrier.

In the Court, κατ' ἐξοχὴν, the privilege of the *entrée* is confined to the few who possess it as a right of birth, or as a duty, and to those to whom such grace may be accorded.

The description above given by the ancient authorities, to which may be added Herodian (vi. 2.), depicts the condition of London, Canterbury, and York, at the time of the Roman invasion, and long subsequently thereto, if Hummel's description of Germany applies also to England. We have here likewise an explanation of the great circles of stones at Stonehenge, and other places in this country and France, which were doubtless the courts of the Celts, where forests did not grow, and the rudiments of baronial edifices of a later day. The Welch term for Stonehenge is *choir-gaur*, "great circle," "court," or "choir," to which Stukeley's *chorus magnus* very nearly approximates.

T. J. BUCKTON.

Lichfield.

The term *court*, as applied to *farms* in East Kent and occasionally elsewhere, is evidently connected with the French *cour*, in old Fr. *court*. It is also connected with the Latin *curia*; and it is possibly applied to some *manorial* farms, as your correspondent CANTUARIUS thinks, on ac-

\* *Garden, garth, girth, and girt*, appear to be from the same root, as inclosing space,

\* Blackstone (iii. 3. p. 25.) says "the law hath appointed a prodigious variety of courts."



count of the *court-leet* there held. But others, on the contrary, have rather thought that the leet was termed a court-leet (*curia leta*), because held at a mansion called a *court*. *Curia*, in med.-Lat., is occasionally a farm, "Curia, prædium rusticum," "Curia, prædium." Du Cange. (*Conf.* in med. and law-Latin, *curia personæ*, a parsonage.)

There existed, however, in med.-Latin, another term, with which *court*, as applied to farms, especially in Kent, appears to have been yet more closely connected. This was *cortis*, or *curtis*, which originally signified a yard or enclosed place, a farmyard, a space surrounded by walls or buildings, but not covered in, and which was afterwards used to express an agricultural village. *Cortis*, *curtis*, "scriptoribus inferioris ævi, est villa, habitatio rustica ædificiis, colonis, servis, agris, personis, etc., ad rem agrestem necessariis instructa, alias *Colonia*." (*Du Cange*.)

But here mark a difference. *Curtis* or *cortis*, in the diocese of *Canterbury*, was no longer limited in its application to a collection of rustic buildings, but was also used to express a single farm, manor, or mansion, which, in East Kent, is just the sense in which the term *court* is applied up to the present day. Thus Lyndwood, in his *Provinciale*, edit. 1679 (*Constitutiones provinciales quatuordecim Archiepiscoporum Cantuariensium*) commenting on a "Constitution" attributed to R. Winchelsey, *Abp. of Canterbury*, p. 199., and on the word *curtilagiorum*, writes,—

"Est enim *Curtis*, *Mansio*, vel *Manerium*, ad inhabitandum cum terris, possessionibus, et aliis emolumentis ad tale *Manerium* pertinentibus."

It is very true that this application of the term *curtis* to a single farm is not confined to Kent:—

"Ejus quocirca tribuit sub jure Filinam,  
Egregiam curtem dantem fruges sat abunde."

And it is equally undeniable that *curtis* was also used to signify a *court* in the aristocratic sense: "Si quis in *curte* ducis hominem occiderit." But still this use of the word *curtis* for a farm or manor in the Provincial Constitutions of *Canterbury*, as involved in the term *curtilagium*, is worthy of remark in connexion with the appellation *court*, as now applied to so many chief farms in East Kent.

It is also worthy of observation that to the names of farms and country mansions in East Kent, such as *Ripple Court*, *Dane Court*, *Sutton Court*, &c., we find many corresponding French names; for example, *Betancourt* (*Bettonis Cortis*), *Houncourt* (*Hunulfi Cortis*), *Aumencourt* (*Alamanorum Cortis*), *Harecourt* (*Harecortis*), and *La Cour Neuve* (*Curtis Nova*). And it is farther observable that some of the French and English names have a verbal correspondence. Thus to *Dane Court*, near Dover, answers *Dancourt* "ad flumen Earam" (*Yeres*?); and *Harcourt*, just

mentioned above (*Harecortis*), looks quite English. (*Valesius*, *Notitia Galliarum*.)

*Cortis* or *curtis* is from the Latin *cor*, *cortis*, which sometimes in med.-Lat. becomes *curs*, *curtis*. *Cors* is an abbreviated form of the Latin *cohors*, which originally signified a fold, pen, or farmyard.

It is remarkable that though *curia*, in med.-Lat., has all the various significations of *curtis*, *Valesius* is very particular in distinguishing between *curtis* and *curia*. "*Guidonis autem Curia* [*Guencourt*] improprie nuncupatur pro *Guidonis Curtis*." And again: "*Curia Bardi*, vulgò *Coubert*, *Curtis Bardi* dici deberet."

Connected with this subject there are two points which require elucidation. May not an unworthy member of the Kent Archaeological Society be permitted, in conclusion, to express a hope that some member, residing in Kent, will investigate and communicate?

1. It is desirable to know how far the term *court* is applied in East Kent to manor houses, how far to farmhouses and mansions not manors. ("*Curtis est mansio vel manerium*.")

2. One would wish to see as complete a list as possible of all houses so designated in East Kent, — farms, mansions, or manors. This would afford means for more fully investigating the connexion with corresponding names in France, as in the case already noticed of *Dane Court* near Dover, and *Dancourt* "ad flumen Earam." THOMAS BOYS.

#### HYMNOLOGY: MRS. COWPER, ETC.

(2<sup>nd</sup> S. vi. 259.)

Amongst the lady hymnologists of the last century enumerated by Z. may be placed the authoress of a small volume, entitled "*Original Poems, on various Occasions, by a Lady*; revised by William Cowper, Esq., of the Inner Temple. London, 1792." Amidst more than eighty pieces, this contains several hymns of superior character for poetic beauty and evangelical sentiment, evidently composed (as the prefatory advertisement states) by one familiar with trial. Yet I do not recollect that any are included in modern collections, excepting one which is abridged, and is in the first series of the *Edinburgh Sacred Poetry*, and there begins:—

"Soon will the toilsome strife be o'er," &c.

In the first edition of these poems no clue to their writer appears; I have not the second edition, but to the prefatory advertisement of the third edition (1810) is appended a foot-note, which states they were written "by Mrs. Cowper, aunt of the immortal poet." Is his revision of this little book named by Southey, or any other of his biographers? Again, let me ask who was this lady? Is it possible she was the wife of



either of his father's brothers, William or Ashley? The latter was of course mother to Lady Hesketh, but no allusion appears to her (as far as I can recollect), in any of the poet's letters, though to Lady H.'s father there are many. Respecting the family of William, the elder uncle of the poet, Collins's account (*Peerage of Earl Cowper*) does not seem very clear or full. Apparently his children were much older than the poet, and his grandchildren rather the contemporaries of their talented relative. We can hardly imagine his aunt, the wife of William Cowper (Joan Budget, see Nichols's *Literary Illustrations*, vi. 84.), surviving to express (as one of this lady's poems does) much spiritual enjoyment in attending St. M— W—, most probably St. Mary Woolnoth, during the ministry of Rev. J. Newton, who did not settle there till 1779.

To their granddaughter, however (the daughter of their daughter Judith, married to Colonel Madan, see Collins), who married another cousin, Major William Cowper, and lived at the Park near Hertford, there are many letters from the poet, from the time of his residence at St. Alban's. These all bear more or less on religious subjects, and he evidently regarded her as fully partaking of his evangelical views. This lady's name appears also among the list of subscribers to Middleton's *Biographia Evangelica*. Nichols (*Literary Anecdotes*, iii. 61.) mentions Mrs. Madan, and adds that she "transmitted her poetical taste and devotional spirit to a daughter." May we therefore assign to this Mrs. Cowper the volume in question?

It may be worth mentioning with reference to the hymn of which so much has already been said in these pages, that its first line stands—

"Come, thou font of every blessing,"

in the book intitled

"A Collection of Psalms and Hymns from various Authors, for the Use of serious and devout Christians of every Denomination, 1774."

selected, I have reason to believe, by Dr. Conyers of Deptford. The omission of the single letter which substitutes another word for that usual, would naturally appear a printer's blunder, but the first line of the hymn in the Index is identically the same. However, I have not found this substitution in any other of the numerous collections which I have examined on the subject. In an edition of the collection to be sung in the Countess of Huntingdon's chapels, 1778, (Query, is this the first edition, or not?) it stands almost verbatim as in the well-known "Select Psalms and Hymns" published by the Religious Tract Society. By-the-bye, perhaps I may be allowed to state that the compiler of this selection, who was peculiarly interested in examining the authorship

of various hymns, *always* attributed this to *Mr. Robinson of Cambridge*, and did so on the authority of his mother, who was identified with the religious circle in the metropolis in the days of Newton, Romaine, and others. In a collection by Mr. Cadogan of Reading the hymn stands, as usual, for the first four lines. Then it follows:—

"1.

"Tell me from thy heavenly fulness,  
Brought by Jesus from above;  
Raise me from my earthly dulness,  
Raise me to the mount of love!

"2.

"Here, upon the Rock of Ages,  
Fixed, Jehovah's face I view;  
Here, upon inspired pages  
Feeding, I my strength renew:  
Here I'll sing, how Jesus sought me,  
Wandering from the fold of God;  
Slave to sin, how Jesus bought me,  
Bought me with His precious blood."

Verse 3. stands as usual, and closes the hymn. This variation seems peculiar to this collection. Do any correspondents of "N. & Q." remember it elsewhere? S. M. S.

#### FAMILY OF BARENTINE.

(2<sup>nd</sup> S. v. 14. 97.)

The family of De Barenton, spoken of by Mr. Holt White as settled in Essex before the Conquest, is apparently not the same as the Norman family of De Barentine that Mr. Bertrand Payne inquires about. And I believe that in our ancient records the family of De Barintono or Barentono, and that of De Barentino, will be found to be in general kept carefully distinct. I have some recollection of having seen it stated (I cannot tell where, but I think it must have been in one of Mr. De Gerville's *Memoirs*), that the place that the Norman family of Barentin derived its name from was *Barentin*,—between Rouen and Yvetot, where there is now a railway station.

Mr. BERTRAND PAYNE supposes that the Norman family of Barentin first settled in England in the fifteenth century, but there appears to be abundant evidence that at least a branch of this family was settled in England at a much earlier period,—so early, indeed, as to render it probable that they were subjects of the English crown as far back as the time when Normandy was lost.

In the reign of Hen. III., Drogo de Barentin—who, I believe, was indisputably a member of the Norman family—may be said to have been almost continually in the service of the crown. It is recorded of him, in 1222, that he was one of the knights who had been with Robert de Vipont (see *Rott. Litt. Claus.*, vol. i. p. 500.) In 1223, he



is spoken of as having been in the king's service in the parts of Wales (*id.* p. 561.) In 1225 and 1226, he was among the knights in the king's service in Gascony (*id.* vol. ii. pp. 34, 129.) In 1239 he was ambassador at Rome (*Fœdera*, vol. i. pp. 238, 239.) In 1260 he was Seneschal of Gascony (*id.* p. 401.), and in 1264 he was constable of Windsor Castle (*id.* p. 441.) Besides all this, he was sent as an envoy on one occasion to Richard Earl of Cornwall, the king's brother (*id.* p. 331.); and on another to Beatrice Countess of Provence (*id.* p. 353.) Probably some of the most important acts of his public life are to be looked for in the history of Gascony. And here let me observe, by the way, that *Aquitaine under the Plantagenets* would form a most interesting episode in the history of England. There are, no doubt, rich materials to be found in the archives of the departments comprised within the ancient provinces of Gascony, Guienne, and Poitou. Besides the points of purely historical interest, it would be curious to find out what English families are indebted for their origin to the connexion of this country with the south-western provinces of France; and also to ascertain what influence this connexion has had upon the English language. MR. BOYS, in a recent communication (2<sup>nd</sup> S. vi. 399.), has adverted to the possibility of words having come to us from the Romance and other southern languages without having passed through French. I have no doubt that such is the case. And I think it most probable that such words will be found, in many instances, to have come to us *viâ* Bordeaux or La Rochelle. But, like MR. BOYS, I must leave this subject for the present.

To return to Drogo de Barentin. As early as the year 1225, Henry III. granted him during pleasure one third of a moiety of the manor of Chalgrove in the county of Oxon (*Rot. Litt. Claus.* vol. ii. p. 8.); and subsequently he received a grant in fee of a moiety of the said manor, the other moiety being granted to John de Plesetis (also a Norman), the same who, in right of Margery his second wife, was styled Earl of Warwick. Early in the reign of Edw. I. we find that Drogo de Barentin's moiety of the manor of Chalgrove had descended to his son and heir, William de Barentin (*Rot. Hundredorum*, p. 768.); probably the same person as the William de Barentyn whose widow is spoken of before the end of the reign of Edw. I. as one of the co-parceners of the manor de *albo Monasterio (Oswestry)*, if I recollect rightly), in the county of Salop (*Placita de Quo Warranto*, p. 720.)

From Drogo de Barentin, Seneschal of Gascony, I suppose to have been descended:—1. Sir Dru de Barentyn, who some time in the reign of Edw. III. was sheriff of Berkshire (*Rot. Parl.*, vol. ii. p. 416.); and 2. Drugo de Barentyn, who was by

King Richard II. made alderman of London (*id.* vol. iii. p. 406.).

Did this last-mentioned Drogo de Barentyn (the alderman) attain any other civic honours?

I hope that the foregoing memorandums may serve MR. PAYNE as a clue to assist him in farther investigation. As far as I can judge from a cursory inspection of the Calendar of Escheats, I have no doubt that the descent might be traced down for several generations. Upon this point I will only suggest farther, that, at least in the earlier part of the pedigree, it would be well to bear in mind that the name of *Drogo*, *Drouet*, or *Dru*—from whatsoever derived—ran in the family of Barentin, as *Baldwin* did in that of *Wake*, or *Aubrey* in that of *De Vere*. MELETES.

#### EELS FROM HORSEHAIR.

(2<sup>nd</sup> S. vi. 322.)

"Horsehairs, that though lifeless, yet lying nine days under water, they turn to snakes."—Swinnock's *Christian Man's Calling*, 71.

It is probable that when your correspondent S. M. S. transcribed the above she was under the impression that she was recording a superstition long since passed away, or if it remained anywhere, only lingering among those of the entirely ignorant who believe every wonderful story that is told them. It will amuse your readers to be informed, or reminded, that the late poet-laureate William Wordsworth and his predecessor, Robert Southey, neither of them men who were easily to be imposed upon, gave credence to this strange metamorphosis:—

"You must have heard," says the latter in a letter to his brother Dr. Southey, "the vulgar notion that a horsehair, plucked out by the root and put in water becomes alive in a few days. The boys at Brathay repeatedly told their mother it was true; that they had tried it themselves and seen it tried. Her reply was, show it me and I will believe it. While we were there last week in came Owen with two of these creatures in a Bottle. Wordsworth was there; and to our utter and unutterable astonishment did the boys, to convince us that these long thin black worms were their own manufactory by the old receipt, lay hold of them by the middle while they writhed like eels, and stripping them with their nails down on each side, actually lay bare the horsehair in the middle, which seemed to serve as the back-bone of the creature, or the substratum of the living matter which had collected round it.

"Wordsworth and I should both have supposed that it was a collection of animalculæ round the hair (which, however, would only be changing the nature of the wonder), if we could any way have accounted for the motion upon this theory; but the motion was that of a snake. We could perceive no head; but something very like the root of the hair, and for want of glasses, could distinguish no parts. The creature or whatever else you may please to call it, is black or dark brown, and about the girth of a fiddle string. As soon as you have read this draw upon your horse's tail and mane for half a dozen hairs; be sure



they have roots to them; bottle them separately in water, and when they are alive and kicking, call in Gooch, and make the fact known to the philosophical world. Never in my life was I so astonished as at seeing what in the act of seeing I could scarcely believe, and now almost doubt. If you verify the experiment, as Owen and all his brethren will swear must be the case, you will be able to throw some light upon the origin of your friend the tape-worm, and his diabolical family.\*

When I first read this I tried the experiment, but the result was of course in all respects the reverse of what the letter-writer records. I cannot help thinking that the poets were the victims of a practical joke.

EDWARD PEACOCK.

### Replies to Minor Queries.

"What is a Bedstaff?" (2<sup>nd</sup> S. vi. 347. 436.)—That a bedstaff was a stick placed vertically by the frame of a bed to keep the bedding in its place, is what I have always understood: but the following case will illustrate its actual use as a substitute for a foil, *à la Bobadil*. I quote from *Russell on Crimes*, third edition, vol. i. p. 640., and the case, Sir John Chichester's, is to be found in 1 *Hale*, 472, 473.:—

"Sir John Chichester, who unfortunately killed his man-servant as he was playing with him. Sir John Chichester made a pass at the servant with a sword in the scabbard, and the servant parried it with a *bed-staff*, but in so doing, struck off the chape of the scabbard, whereby the end of the sword came out of the scabbard; and the thrust not being effectually broken, the servant was killed by the point of the sword."

It must not be forgotten that the rapier of the sixteenth and seventeenth centuries was by no means the light and foil-like weapon now known as the small sword. It was of great length. I have one 3 ft. 9½ inches in the blade, calculated to cut as well as to thrust, and often quite as heavy as a modern cavalry sabre. All that "cunning of fence" now understood, by which the blade is "sword and shield," was then little practised, and the dagger was usually employed to parry the thrusts of the cumbersome rapier. Under these circumstances, a bed-staff, probably provided, as Mr. T. Boys suggests, with a species of guard, and most likely about the weight of a heavy single stick, would be no bad instrument wherewith to indoctrinate a tyro in the noble science of defence.

W. J. BERNHARD SMITH.

Temple.

"Book of Wisdom," by Peter Charron (2<sup>nd</sup> S. vi. 33.)—The opinion, "that Lennard's Dedication of Du Plessis Mornay's *History of the Papacie* to Prince Henry may have been inserted in our correspondent's copy of Charron," is disproved by the following facts:—1st. The dedications are

entirely different. 2nd. In his dedication attached to the *History of the Papacy*, he expressly refers to his *previous* translation of Charron, and speaks of the confidence which he derived from its favourable reception, and which, in fact, emboldens him again to address his Prince. 3rd. In the dedication of the *Book of Wisdom* he expressly says, "The subject of this Worke is Wisdome," &c., &c., which he would not have said in the dedication of a work upon the Papacy. My volume has also a prefatory advertisement of three pages, "To the Reader."

As the *Historie of the Papacie* was published in 1612, and the translation of the *Book of Wisdom* is referred to therein, it follows that there must have been an edition of the latter prior to that in 1630, and even prior to, or during the year 1612. Can anyone then give any account of it?

CLEMENT.

Cambridge, Mass., U. S.

*Chatterton and Collins* (2<sup>nd</sup> S. vi. 430.)—There are two allusions to Collins in Chatterton's modern poems. First, in *Kew Gardens*, as quoted by your correspondent:—

"What Collins' happy genius titles verse,"

and, secondly, in the first stanza of the poem entitled *February, an Elegy*:—

"Attempt no numbers of the plaintive Gay,  
Let me like midnight cats or Collins sing."

Whether these refer to the poet, William Collins, or to some obscure Bristol verse-writer, your readers can judge. G. H. A.'s argument that Collins had been too long dead "to attract the satire of Chatterton," is answered by the second quotation, where he alludes to Gay, who had been dead still longer. I do not think that Chatterton would have placed an obscure Bristol verse-writer thus in juxtaposition with Gay. Chatterton has mentioned the names of a great number of his Bristol friends and enemies, but I do not remember among them the name of Collins. When Chatterton wrote, Langhorne's edition had recently brought Collins into note. The charge of harshness in his versification, which Chatterton's allusions to "Collins" imply, had also recently been put forth by Johnson in the *Poetical Calendar*. I certainly am of opinion that the two quotations were effusions of Chatterton's spleen against established favourites, and that the Collins referred to was not an obscure writer, but the author of the *Oriental Eclogues*. In this, however, I may be wrong; and if so, shall be much obliged for better information. Your correspondent, however, will observe that I have not either in poetry or "plain prose" converted one allusion into "more than one."

W. MOY THOMAS.

*Wine Cellars* (2<sup>nd</sup> S. vi. 432.)—STYLITES will find all the information he can desire in *A Guide to the Wine Cellar*, by F. C. Husenbeth, wine mer-

\* Life and Correspondence of Robert Southey, edited by his Son-in-Law. 1850. Vol. iv. p. 35.



chant, Bristol, published by Effingham Wilson, 1834. It has a chapter expressly "On the Temperature of the Cellar" (p. 36.), in which the temperature for various wines, and the construction and management of cellars, are clearly pointed out. From the author's observations, it appears that Madeira wines are the greatest lovers of heat, and that Spanish and Portuguese wines require a warmer temperature than those of France and Germany.

F. C. H.

"Rep" on *Denier of Richard I.* (2<sup>nd</sup> S. vi. 431.)—The "REP" on these coins is simply *REX*: the final *x* being formed in a peculiar manner closely resembling a *p*, but usually having the curved part continued across the perpendicular stroke, and again curved back like an *s* reversed. The Lombardic *x* is not unfrequently of a form analogous to the Hebrew *ס*, of which the *x*-shaped character is a variety.

J. E.

*Strode Family* (2<sup>nd</sup> S. vi. 189.)—I have before me a deed, without date (*circa* 1300), from Richard de la Strode of Remenham, Berks, giving to Robert de Remenham a house in Henley. It has a good seal, "S. Ricardi de la Strode."

J. S. BURN.

Henley.

*The Paston Letters* (2<sup>nd</sup> S. vi. 289.)—The following extract from the recently published Catalogue of Mr. Kerslake, the well-known bookseller of Bristol, will go far to prove, what I never doubted until the present moment, the genuineness of the *Paston Letters*:—

"4001. Original Letters written during the Reigns of Henry VI., Edward IV., and Richard III., with Notes, &c., by Jo. Fenn, 2<sup>nd</sup> Edit., 1787-89, plates, 4fo., 4 vols. half calf, 5l. 15s.

"This copy has an autograph letter from Jo. Fenn to Geo. Steevens. It contains also pen and ink tracings of some of the original letters. Where Fenn had left out passages, they have been inserted on interleaves, from the original letters, by the very neat handwriting of the late Thomas Eagles, Esq. In some instances these additions are very considerable. Mr. Eagles has also made some Corrections of, and notes upon, the text, and evidently had access to the original papers."

I may add that many years ago I was informed that the original MSS. were sent to the Prince Regent for his inspection, and were by some accident lost or destroyed at that time. W. J. THOMS.

*Dreamland Literature* (2<sup>nd</sup> S. v. 455.)—In addition to the Query about a ballad, I would like to ask, who may be the several authors of a series of Ballads that appeared in Dublin in 1849, imitating, or controverting, the "Dreamland" issued by Burns, Portman Street, London, shortly before. The series consisted of—1. "Nodland;" 2. "Truthland;" 3. "Popeland;" 4. "Ireland;" 5. "Gloryland;" and I believe there were others: but these *five* are now before me, all published in Dublin.

M. N.

*Palms of the Hands, &c.* (2<sup>nd</sup> S. vi. 397.)—The antipathy, if such it be called, is not confined to dogs. Tigers and panthers (*feline*), lions, jackals, wolves (*canine*), together with most birds of prey, exhibit the same peculiarity. Cuvier and Buffon make no mention of it.

I have seen instances in India, and imagine it to be merely an *instinct*, and therefore *unaccountable*. All carnivora attack the most vital parts first, to appease hunger and thirst, in preference to the extremities.

I would suggest that animals have no real antipathy to eat anything, when impelled by hunger. Pariah dogs in India (probably the same species that devoured Jezebel, Second Book of Kings, leaving only the palms of her hands, &c.) may occasionally be seen skulking near the funeral pile of Hindoos, and are by no means fastidious what comes uppermost,—running off with a foot, a hand, or a skull.

J. W. B.

"*Passing*" (2<sup>nd</sup> S. vi. 343.)—Instances of the *Biblical* use of this word, in the sense of *surpassing*, are, I believe, very rare. I remember but three in which it bears the above interpretation. David, in his impassioned tribute of affection to the fallen Jonathan, says, "Thy love to me was wonderful, *passing* the love of women." St. Paul speaks to the Ephesians of "the love of Christ which *passeth* knowledge." The last in which it occurs is the one already quoted by your correspondent, the apostolic *benediction* in the Communion Service, "The peace of God which *passeth* all understanding," taken from *Philippians*, iv. 7.

F. PHILLOTT.

*Fire-eating* (2<sup>nd</sup> S. vi. 289.)—The *art* of fire-eating appears to have been known in England sooner than your correspondent imagines. In a letter from Sir Henry Wotton to Sir Edmund Bacon, dated London, 3 June, 1633, he says:—

"Let me add to these a strange thing to be seen in London, for a couple of pence, which I know not whether I should call a piece of Art, or Nature. It is an *Englishman* like some Swabber of a Ship come from the *Indies*, where he hath learned to eat Fire as familiarly as ever I saw any eat cakes, even whole glowing Brands, which he will crash with his teeth, and swallow. I believe he hath been hard furnished in the *Terra de Fuego*, on the South of the Magellan strait."—*Reliquie Wottonianæ*, ed. 1685.

W. (Bombay.)

*Old Romney and Brookland* (2<sup>nd</sup> S. vi. 435.)—The Rev. J. Defray, of Old Romney, has left a MS. Diary, extending over several years. I have looked through it. It is of local rather than of general interest. It shows that the writer was a good, industrious, and studious man, and speaks of a considerable degree of intellectual activity, and of intercourse for mutual improvement among the clergy of the Marsh. It is in the possession of the Rev. Dr. Lamb, rector of Iden, near Rye,



by whose kindness I was enabled to have it for some time. Mr. Defray also left another MS. which I have not seen, consisting possibly of sermons. E. M.

Oxford.

*Payment of M. P.'s* (2nd S. vi. 79.)—Among the ancient corporation accounts of Bodmin are the following curious items relating to the election of members of parliament and the payment of their wages in the reign of Henry VII.

"19th and 20th Hen. vij., Paide to Richard Watts and John Smyth, burgesses of the parliament for the towne, 13s. 4d."

"Paide for the endentes for the burgesses of the parliament, 20d."

"Paide and yeven in Malmesey to the under-sheryff, 4d."

"Paide for the makying a payr of endentes and an obligation, 12d."

"Item. Paide and geuen vnto Thomas Trote in rewarde, 20d."

"Item. Paide to Sir Richard Downa, the wich was promysed by the maier and the worshipfull in a rewarde towards his wagys. 13s. 4d."—*Lysons' Mag. Brit.*

JOHN MACLEAN.

Hammersmith.

*Testament of the Twelve Patriarchs* (2nd S. vi. 351.)—"Slaubar sauces." Slobber is a word pretty well known in (infants') nurseries. Shakespeare, I think, speaks of an ingredient in witches' mixtures to "make the gruel thick and slab." I have heard "clobber" used (by Irish people) for stiffish mud, such as would just *scrape* off a road. The adjective slab is translated in my German dictionary by *kleberig*. Clobber is therefore more likely to come from this root than to be a version of slobber.

"Buttles." The well-known Scotch term for *but* and *ben* for an outer and inner apartment, is supposed to be derived from *be out* and *be in*. This may explain how Butts comes to signify "a small piece of ground disjoined in any manner from the adjacent lands." In this country, where "runrig," or cultivation in alternate strips by joint tenants, is still only too common, a sort of small bank is often left between the ploughed ridges, and on this any stones that may be lifted by any unusually-enterprising cultivator of the adjoining strips are generally laid; and there weeds flourish secure from profane hands. These strips, whether regular or "excluded at an angle," are, I believe, called "butts," or balks. These also naturally serve as boundaries or landmarks; and "buttles" probably have the same origin.

I. P. O.

Argyllshire.

*Family of Wake* (2nd S. vi. 423.)—Will ACHE be kind enough to furnish the intermediate links connecting Herewardus le Wake with Emma, the wife of Hugh Wac?

MELETES.

*Bacon's Essays* (2nd S. vi. 408.)—Lord Bacon, in his Essay on the *Vicissitude of Things*, after describing the characteristics of the successive ages of a state and of learning, proceeds thus:—

"But it is not good to look too long upon these turning wheels of vicissitude, lest we become giddy. As for the philology of them, that is but a circle of tales, and therefore not fit for this writing."

Your correspondent EIBIONNACH, after remarking that "there is a revolution and anamnesis [qu. ananosis?] of history as of knowledge," inquires, what is "the philology of the wheels of vicissitude that is but a circle of tales?" Bacon's meaning seems to be that the *philology* or learning of the successive changes in a commonwealth and in literature and science, to which he has just adverted, is a mere cycle of narratives, and therefore unfitted for a work such as his *Essays*. By a "tale" he apparently means a "narrative," a "historical relation," an "*erzählung*." His meaning therefore is, that to trace the origins and causes of the changes in question is the business of a historian, and not of an essayist like himself.

L.

*"To rule the Roast"* (2nd S. iv. 152.; vi. 338.)—In military language at least "roster" is used for a list showing turns for duty and the like. My copy of Johnson's Dictionary (4th folio) does not give this word. At roast, ruling the roast, he suggests *roist*, a tumult. He derives roast from Lat. *rastrum*, because it was broiling originally; whilst he defines roasting as "dressing meat by turning it round before the fire." Is a *roster* a thing that has to do with turns?

I. P. O.

Argyllshire.

*Lord George Gordon's Riots* (2nd S. vi. 315.)—Is it not probable that Samuel Rogers' "cartful of young girls" were "on their way" to see an execution "at Tyburn?" J. N.'s "*seeing* nineteen persons hanged at the same time" does not appear so easy of explanation.

I. P. O.

*Balm of Gilead* (2nd S. vi. 468.)—The Balm of Gilead, or Galaad, never, or very rarely, finds its way to this country unadulterated. Indeed it is so difficult to obtain it at all, that Catholic bishops, who require it for consecrating the most precious of the holy oils, called *Chrism*, are permitted to use instead of it the Balsam of Tolu, which it closely resembles.

F. C. H.

*Domenichino's "Galatea"* (2nd S. v. 108.)—Where has E. W. read of this? There is a "Galatea" in the gallery of the Farnese Palace at Rome; but though some of the frescoes in the same room are by Domenichino, the "Galatea" is, I believe, by Annibale Caracci. The "Galatea" is in the Farnesina, but that is the work of Raphael's own hand.

W. T.



*Arms of Isle of Man on Etruscan Vases* (2<sup>nd</sup> S. vi. 409.)—Is it not more likely that the device on the Etruscan vase observed by TOURIST has reference to Sicily than to the Isle of Man? The following is from Clark's *Introduction to Heraldry*, under "Legs in Armour":—

"Philpot says, three legs conjoined was the hieroglyphic of expedition. Nisbet says, 'Three legs of men, the device of the Sicilians, the ancient possessors of the Isle of Man.'"

I have read somewhere (though I cannot recall where) that the three legs conjoined were used by Sicily in allusion to its ancient name of Trinacria = the three headlands or promontories.

TEE BEE.

The following description of a medal on which this device occurs is extracted from *Recueil de CXXXI. Médailles, d'après l'antique, ornans la nouvelle Edition des Œuvres de Plutarque, traduction d'Amyot*, a work published in Paris subsequent to the establishment of the Empire, but without any date to indicate the particular year:

"MARCELLUS, le conquérant de Syracuse, d'après une médaille consulaire d'argent, de la Bibliothèque Impériale, représentant la tête de ce général, derrière laquelle sont trois jambes, symbole de la Sicile."

The legs, like those mentioned by your correspondent TOURIST, are not armed, as appears by the illustrative vignette.

T. C. SMITH.

Your correspondent is mistaken; the three legs are the badge of the island of Sicily, not of Man. They are common not only on Italo-Greek pottery, but on the reverse of Sicilian coins. They sometimes have a head at the point of junction, sometimes an eye, sometimes a helmet. If TOURIST will refer to Leonardo Agostini, *Le Medaglie di Sicilia*, 1697, he will find many examples. The origin is probably from the word Trinacria, the old name for Sicily.

A. A.

Poets' Corner.

In Birch's *Ancient Pottery and Porcelain* (vol. i. p. 164.), reference is made to certain tiles found at Acroë in Sicily, on which the potter had placed the triskelos or three legs, as an emblem of the country. Such probably is the device observed by TOURIST.

VEBNA.

*Salaries to Mayors* (2<sup>nd</sup> S. vi. 311.)—A. D. is informed that Doncaster allows its mayor 210*l.* a year.

C. J.

The Mayor of (Great) Grimsby has an annual allowance of 20*l.*

ADRIAN ADNINAN.

"*Arbury*" (2<sup>nd</sup> S. vi. 317.)—"What is meant by Arbury in Cambridgeshire?" Arbury in Warwickshire, the seat of C. N. Newdegate, M.P., was in Dugdale's time spelt "Erdbury" and "Erdburie." Will this assist MR. BABINGTON?

W. T.

*St. Paul's Clock striking Thirteen* (1<sup>st</sup> S. i. 198. 449.)—At the places I have quoted, "N. & Q." gives the tradition of St. Paul's clock striking thirteen, and the life of John Hatfield, a soldier charged with sleeping on his post at Windsor, being saved by that circumstance. The story first appeared in print, it would seem, in the *Public Advertiser* of 22<sup>nd</sup> June, 1770, on the occasion of the death of Hatfield, whose friends caused the story to be engraved on his coffin-plate.

I have just met with an early allusion to it in an anonymous volume of poems, entitled *Weeds of Parnassus* by Timothy Scribble, published at Rochester in 1774. In the first poem, "A Trip to Windsor," the author says,

"The terras walk we with surprise behold,

Of which the guides have oft the story told:

Hatfield, accused of sleeping on his post,

Heard Paul's bell sounding or his life had lost."

Now this story was a good deal discussed in the first vol. of "N. & Q." until a correspondent at p. 449., put this Query, Is the alleged *fact mechanically possible*? As that query received no reply, may I be allowed to repeat it?

May I be allowed to add another: who was the author of *The Weeds of Parnassus*, one of whose poems is on a subject frequently discussed in your columns, namely, the Punishment of Death by Burning. It is entitled "On Mrs. Susanna Lot, who was burnt at Pennenden Heath for poisoning her Husband, July 21, 1769."

S. P.

*Wife-selling* (1<sup>st</sup> S. ii. 217.; vii. 429. 602.; viii. 43. 209.; 2<sup>nd</sup> S. i. 420.)—The French believe we sell our wives at Smithfield; we call them blockheads for their ignorance of our manners. The following cutting from the *Stamford Mercury* of November 26, is worthy of the attention of all students of English civilisation:

"*Public Sale of a Wife.*—On Monday a disgraceful exhibition, the attempted sale of a wife, took place in front of a beerhouse at Shear-Bridge, Little Horton, near Bradford. The fellow who offered his wife for sale was Hartley Thompson. She was a person of prepossessing appearance. The sale had been duly announced by the bellman. A large crowd had assembled. The wife, it is said, appeared before the crowd with a halter, adorned with ribbons, round her neck. The sale, however, was not completed; the reason for this being that some disturbance was created by a crowd from a neighbouring factory, and that the person to whom it was intended to sell the wife (Ike Duncan) was detained at his work beyond the time. The couple, though not long wedded, have led a very unhappy life, and it is said they and their friends were so egregiously ignorant as to believe that they could secure their own legal separation by such an absurd course as this,—a public sale."

K. P. D. E.

*Millicent, County of Kildare* (2<sup>nd</sup> S. vi. 170. 422.)—J. S. C., who kindly answered my Query, would much oblige me if he could tell me who have been the different proprietors of Millicent House for four or five generations back?

F.



*Little Ease* (2<sup>nd</sup> S. vi. 345. 399.) — Many old citizens remember a sort of small closet with a grated door in Guildhall which went by this name, and was said to be a place of punishment for refractory apprentices. It was close by the steps leading to the Council Chamber, under one of the statues of God and Magog, which stood over the door at that time. Can any of your readers say when it was removed, and what became of it? A. A.

Poets' Corner.

*Mother of the late Czar* (2<sup>nd</sup> S. vi. 246.) — She was Maria Fedorowna, sister of the late and aunt of the present King of Wurtemberg. She lived throughout the reign of her son, the Emperor Alexander; and a reference to the very interesting account, recently published, of the accession of the Emperor Nicholas, will show that she was frequently consulted on matters of the highest importance by the members of the Imperial Family, who appear to have regarded her with the utmost esteem and veneration. E. H. A.

*Water-marks in Paper* (2<sup>nd</sup> S. vi. 434.) — J. H. S. will find much valuable information in regard to ancient water-marks in a paper in *Archæologia* (vol. xii. p. 114.), by the Rev. Samuel Denne, F.S.A.; and more recently in vol. xxxvii. Part ii. p. 447., by the Rev. Joseph Hunter, V.P.S.A.: both papers being fully illustrated with engravings. J. C. W.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

BOOKS RECEIVED. — *Popular Music of the Olden Time*, &c., by William Chappell, F.S.A., Part XIV. This new Part of Mr. Chappell's learned and amusing History of our National Music treats of the music of England from the time of Anne to George II., and is peculiarly rich in its illustration of some of the most beautiful of our old English Melodies.

*Curiosities of Science, Past and Present*, by John Timbs, F.S.A. This new volume of Mr. Timbs's Series of *Things not Generally Known, Familiarly Explained*, is a fresh proof of Mr. Timbs's great tact in selecting a subject, and great skill in working it up. It is a capital book for a Christmas Present to old or young.

*Translation from the German. Wilhelm Meister's Apprenticeship and Travellers*, Vol. II., by Thomas Carlyle. This, the Sixteenth Volume of the new edition of the works of the eloquent philosopher of Chelsea, well completes the Series. Those who have only purchased separate works in the Collection may be glad to know that in this volume there is a General Index to the whole sixteen.

*A Paper read before the Archaeological Institute of Suffolk, held at Ickworth*, by The Lord Arthur Hervey, M.A., is a very interesting sketch, well illustrated, of the noble family of the Herveys; and which must have been listened to with much interest by the members of the Association of which the noble lecturer is the President.

*Undesigned Coincidences in the Writings both of the Old and New Testaments, an Argument of their Veracity*, by the Rev. J. J. Blunt, D.D. Murray. Those who know

the amount of learning and deep thought to be found in this companion or supplement to Paley's *Horæ Pauline*, will not be surprised at finding that it has reached its *Sixth Edition*.

*The Book of the Church*, by Robert Southey, Esq., LL.D., *Seventh Edition*. Murray. This admirably written, learned, and at the same time popular History of the Church, is here reprinted in a form calculated to ensure it still more general circulation. Mr. Murray deserves the thanks of all Churchmen for this.

*Hymns and Hymn-books, with a few Words on Anthems*, by Wm. John Blew. Rivingtons. A learned, sensible, good-humoured, and spirited brochure.

*The Primeval World; a Treatise on the Relations of Geology to Theology*, by Rev. Paton Gloag. T. & T. Clark, Edinburgh. The altering conclusions of Geological Science are continually presenting fresh materials for a harmony between Holy Scripture and Geology; and Mr. Gloag has presented the public with a *resumé* of the controversy up to the present date, and a statement of the present aspect of it, written in a religious, but not a bigoted spirit, with considerable ability and care.

*Lectures on the History of Christian Dogmas*, by Dr. Augustus Neander, translated by J. E. Ryland. 2 vols. Bohn. We gladly welcome two more of the learned volumes with which Germany makes us such continual amends for her political stagnation. The names of Dr. Neander and of his translator will need no farther recommendation to our readers.

### BOOKS AND ODD VOLUMES

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MONTHLY REVIEW. Vol. LXXIX. (for 1788), and Vol. LXXXI. (for 1789).

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### Notices to Correspondents.

Several applications having been recently made for COMPLETE SETS OF NOTES & QUERIES, which we have been unable to supply in consequence of some of the earlier Volumes being out of print, we are regretting those required to complete a few sets, which will, we hope, be ready by the end of next week. For these early application is desirable.

OUR CHRISTMAS NUMBER. *Paterfamilias* will see we are gratified. It is intended that our Number of the 25th of this month should have its usual Christmas character.

W. H. R. should give his name and address, and we can then insert the title in the List of Books Wanted.

R. T. MILLS. The passage in George Herbert's poem "Charms and Knots," "Take one from tea, and what remains?" implies that the payer of tithes receives an equivalent in the ministrations of the priest. See "N. & Q." 1st S. iv. 329.

J. DILLON. The Penitent Pilgrim is attributed to Richard Brathwait. See 2nd S. iii. 292.

Y. B. N. J. Jacob Tonson's epitaph is printed in *Nichols's Lit. Anecdotes*, i. 297.; and in *Gentleman's Mag.* vi. 106.

P. H. F. Sterne's celebrated critique on "Criticism" is in *Tristram Shandy*, orig. edit. iii. chap. xli.; or in his Works, edit. 1819, vol. i. p. 212.

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## Notes.

NOTES ON HYMN-BOOKS AND HYMN WRITERS. —  
NO. III.

(Concluded from p. 454.)

The metres of English hymns are few. Iambics are by far the oldest, and most common. Of these we have about six varieties in general use; those known as long, common, and short measures, and those that are made up of six lines, of four iambuses each, with the rhymes variously arranged; or the third and sixth lines containing only three iambuses. Another form that is finding its way into some modern hymn-books consists of three heroic couplets; the last containing double syllables, with the rhymes variously disposed. Anapæstic metres seem scarcely fitted for devotional singing. The most popular consists of three anapæsts in each line, with the first short syllable of each line omitted: —

"To Jesus, the crown of my hope,  
My soul is in haste to be gone," &c.,  
instead of —

"Unto Jesus, the crown of my hope," &c.

Trochaic metres are more numerous. The most used is what is commonly called *sevens*: —

"Jesus, lover of my soul," &c.

This admits of several varieties: four, six, or eight lines, and rhymes arranged accordingly. Another much used measure consists of four trochees in the first and third lines, and three and a half in the second and fourth: —

"Come thou fount of ev'ry blessing,  
Tune my heart to sing thy praise," &c.

All these metres admit of many variations and arrangements. Luther's hymn is a specimen of iambic adaptation; and by a judicious mixture of feet, a pleasing variety is produced: —

"The rooted mountains grand  
All reverently stand,  
And by silent awe express  
Lowly-hearted loftiness;  
Sometimes veiled, and sometimes bare,  
Now for praises, now for prayer."

The opportunities for such arrangements are numberless.

Some of the defects of our hymn-collections are want of variety in measures, the omission of translated ancient hymns, the introduction of diffuse religious rhymes and of sacred poems that have none of the characteristics of hymns, and the absence of early English hymns. The first of these faults, want of variety in measures, is so closely connected with sacred music that, until tunes which are now considered peculiar and unfit for congregational singing are introduced into general use, we can do little towards effecting any great improvement in this matter. The second defect, the omission of ancient hymns, has latterly at-

tracted considerable attention. Religious rhymes, however, still usurp the place of deserving hymns; with many sacred poems, some of which possess great intrinsic excellence, but which are utterly unfitted for general worship. Respecting the absence of many of our best early hymns we shall have to speak by and by.

In speaking of hymns we cannot confine ourselves exclusively to sacred songs that are really hymns. Perhaps as good a general division as we can get is into hymns of praise, of prayer, and of religious experience. But the distinctions between these are by no means clearly marked. The three elements are often found united in the same poem. All these must be again divided into those for public, and those for private use: but this is a distinction seldom, if ever, made in our common hymn-books.

Most of our translated hymns have come to us from the Hebrew, the Latin, and the German. The Psalms, and some imitations of the prophets, are specimens of Hebrew hymns. Some hymns in common use have been traced up to Latin originals: as an instance, we may take the well-known verses beginning,

"Jerusalem, my happy home."

Several writers have shown that the poem from which this is altered or imitated exists in a MS. volume of verses in the British Museum, of about the time of James I. This poem has been traced still farther back to a Latin hymn,

"Cælestis urbs, Jerusalem,"

the original of which is to be found in Augustine's *Meditations*. The poem of the time of James I., which is called *A Song made by F. B. P.*, contains, amongst others, the following curious verses: —

"There David stands with harp in hand,  
As master of the quire;  
Ten thousand times that man were blest  
That might *this musing* (music?) hear.

"Our Lady sings *Magnificat*,  
With tune surpassing sweet;  
And all the virgins bear their parts,  
Sitting *above* (about?) her feet.

"*Te Deum* doth Saint Ambrose sing,  
Saint Austin doth the like;  
Old Simeon and Zachary,  
Have not their songs to seek."

Our hymns from the German were introduced principally by the Moravian Church and the Wesleys. One of the earliest Moravian Hymn-books\* shows how far well-meaning people, de-

\* London: Second Edition, 1744. This verse, from the same book, would puzzle a modern clerk: —

"The word, the small word, Blood,  
Makes all the Churches good.  
May that still more adorn  
Herrnhaag, Herndyk, Herrnhuth,  
Beth'hem, and Marienborn,  
Niesky, Gnaadental,  
Buhrow, Montmiral,  
Sitenshrine, and all,"



void of taste, will go in adopting the horrible, through mistake for the religious :—

"Till then my Faith shall view  
Thy Eye-streaks black and blue,  
The Clam on Mouth and Tongue,  
Thy Corpse with Torture wrung,  
As in the holy Hymn  
Described from Limb to Limb."

Another piece from the German, though entire in itself, consists but of two lines :—

"Where men the Spear in his side drove,  
There sit I like a little Dove."

The Moravian Church has since learnt better taste and truer devotion. Its last Hymn-book was edited by, and contains many of the compositions of, the late James Montgomery, a member of the Society. The Methodists adopted several hymns from the German; but the poetic taste of Charles Wesley prevented them from retaining anything disgusting. Some of these are still in general use.

It was the custom of many of our earlier poets to pay what they termed their devotions to the Sacred Muse: hence some of them, as Pope and Addison, have left us one or two hymns fitted for public worship. But the writers generally known as Sacred Poets—Donne, Crashaw, Davies, Herbert, Jeremy Taylor, Wither, Quarles, Vaughan, &c.—afford us little or nothing fitted for devotional singing. We have to go to writers of far less genius, principally the clergy of the various denominations. The seventeenth century has bequeathed us but little, and of this little a very small quantity is now in circulation. A piece or two by Sandys, Baxter, Mason, Ken, and a few others, are all our better selections contain. Drummond of Hawthornden, Wither, and Flavel, are entirely omitted. John Mason's *Spiritual Songs*, though now almost forgotten, passed through nearly twenty editions, and we must consider him the greatest hymnist of the century.

The hymns of the eighteenth century begin with Watts. He was followed by the Wesleys, Doddridge, Oliver, Hart, Toplady, Haweis, Cowper, Newton, and many lesser writers. With these modern English hymnology may be said to have commenced. Hymns gradually took the place of the metrical psalms. The smooth verses of Brady and Tate were found insufficient to express the feelings awakened by the enthusiastic preachers in fashion, and hymns good and bad, tasteful and inelegant, became the household words of large numbers of the people.

The present century has given us abundance of this literature. The greater part of our most beautiful hymns is the tribute of living authors, or writers lately dead. But still a want is felt. No good collection of sacred song has yet appeared. The catholic portion of most compilations is debased by the sectarian. We want a hymn-book

that shall include imitations of some of the ancient hymns, the best pieces of the best writers since the Reformation, without respect to their church-government divisions, and the contributions of the present day. Could not a selection be made that might be regarded as permanent and universal, and a supplement be added that would include the works of writers of the time? The supplement might be occasionally altered without introducing much confusion or disarrangement; and perhaps many sections of the church-catholic could agree at least in their hymns of prayer and songs of praise. At any rate, the subject deserves thought.

HUBERT BOWER.

#### SHAKESPEARE'S WILL.

Among the historical and literary curiosities of manuscripts and printed books now so admirably arranged and exhibited to the public in the libraries of the British Museum, there are few which attract more attention than the recently-acquired autograph of Shakspeare. It suggested to my recollection the Original Will of Shakspeare, and inspired the wish that so invaluable a relic could be rescued from its present concealment in that dingy den called the Prerogative Office in Doctors' Commons, and its custody transferred to the officers of the British Museum, by whom it would be carefully and properly exhibited, and, instead of being almost unknown and unseen, it would become an object of the greatest interest, I might almost say of veneration, to thousands.

What may be its present condition I know not: it had suffered much from frequent manipulation when I last saw it, thirty years ago. It was then kept, folded, in a small box, with the will and codicils of the Emperor Napoleon, and a few other similar curiosities which were occasionally shown to visitors.

It would be very desirable that a *facsimile* copy of the entire document should be made, either by means of photography or by the lithographic skill of Mr. Netherclift.

In the year 1828 I obtained permission from the late Sir Herbert Jenner-Fust to copy the whole or any part of the will, and for that purpose it was entrusted to my possession for several hours on three successive days, under the surveillance of the clerks in the Prerogative Office, and I took the greatest pains, by tracing and drawing, to produce as perfect a copy of the signatures as eye and hand could make. These signatures were immediately afterwards engraved with equal accuracy, and published in the collection now known as Nichols's *Autographs of Royal, Noble, and Illustrious Persons*, fol. 1829; and I may here mention that all the autographs in that collection were selected, traced, and copied in *facsimile* by myself



from the originals in the British Museum and one or two other collections.

Besides the signatures I made tracings of the several interlineations which occur in the body of the will, because I had once a notion that they might possibly be in the handwriting of Shakspeare, but I have since changed my opinion in that respect.

It is a very singular fact that no other handwriting of Shakspeare is known to be extant, except the three signatures attached to his will, two signatures on the title and mortgage-deeds respectively in the possession of the City of London Library and of the British Museum, and another signature in a copy of Florio's translation of Montaigne's *Essays*, also in the British Museum. I believe all these signatures to be unquestionably genuine; they all sufficiently resemble each other, and they are all written in a scrawling, weak, and uncertain hand, like that of a man who scarcely knew how to spell his own name; and I think there may be very reasonable doubts whether Shakspeare's proficiency in the art of penmanship extended beyond the capability of writing his own name.

We are told by his "fellows," Hemynge and Condell, who published the first folio edition of the plays, *seven years after the death of Shakspeare*, that "his mind and hand went together: and what he thought, he uttered with that easiness, that we have scarce received from him a blot in his papers."

That Shakspeare's transcendent genius would have enabled him to dictate to an amanuensis with fluency and correctness cannot be doubted, and thus the manuscripts may have been written or transcribed in a very fair and legible hand, with "scarce a blot in his papers."

If any writing of Shakspeare were to be obtained during his life, or after his death, so ardent and industrious a collector as Sir Robert Cotton would surely not have neglected to preserve it among the autographs of so many others of his illustrious and literary contemporaries which are still to be found in the volumes of the Cottonian Library.

WILLIAM JAMES SMITH.

Conservative Club.

ROB ROY.

I enclose a copy (from the original among the papers of the late John Anderson, Professor of Natural Philosophy in the University of Glasgow) of a declaration by Rob Roy. It is an authentic and contemporaneous transcript (from an original, now lost we may suppose for ever), in the handwriting of James Anderson, parish clergyman of Rosneath. The paper bears on the cover in Professor Anderson's writing: "This is (the) Handwriting of my Father, and shews

to what Lengths Party Rage could carry even Persons of Rank and Education." It is certainly a very curious scrap, and is, I think, worthy of a place in "N. & Q.," where so many curious and valuable things are already stored up. I leave your readers to determine its historical value. I have a pencil-tracing of the original, at the service of any reader of "N. & Q." for comparison. The key to the initials below is, I think, correct:—

No. 1. John Graham of Killearn.

2. Duke of Montrose.

3. Lord Ormistoun (then Lord Justice Clerk).

4. Bridge of Cramond.

5. Duke of Athole.

6. Lord Edward (Duke of Athole's brother).

7. Duke of Argyre.

"Declaration To all true Lovers of Honour and Honesty. By R. R. M.

"Honour and Conscience oblige me to detect the Assassins (*sic*) of our Country and Countrymen, whose unbounded Malice made them use their utmost Endeavours with me to become the Instrument of Matchless villany, prompting and suborning me, by Rewards, threats, and promises, to become a false Evidence against a person of Distinction, whose greatest Crime known to me was That He broke the party I was unfortunately off. (*sic*.) This proposal was handed to me first by (1.) I—n G—h—m of K—l—n from his master (2.) the D—ke of M—se with the valuable Offers of Life and fortune, which I could not entertain but with the utmost horror (3.) L—d O—n, who trysted with me at the (4.) Bridge of C—D was no less solicitous (*sic*) on the same subject, which I modestly shifted untill I got out of his Clutches, fearing his Justice would be no Checque upon his Tyranny. To make up the Triumvirate in this bloody Conspiracy His Grace (5.) the D—ke of A—le resolved if possible to outstrip the other two, who having Coyduck'd me into his Conversation, Immediately committed me to prison contrary to the parole of Honour solemnly given me by his brother (6.) L—d E—d in the D—kes name and in his own who was privy to all that past betwixt us: The Reason why they broke their promise was because I boldly refused to bear false witness against (7.) the D—ke of Ar—le. It must be owned if just providence had not helped me to escape the Barbarity of these monstrous Proposers, my fate had been certainly deplorable, committed to some stinking Dungeon, where I might chuse to Rott, dye or be damned: But since I cannot purchase the Sweetes of Life, Liberty, and Treasure at their high price, I advise the Triumvirate to find out one of their own Kidney who I'll engage will be a fit Tool for any Cruel or Cowardly Enterprize. To narrate all the parlr (particular) steps made towards this foul plot and all the persecutions I suffered by the D—ke of M—se his means both before and after I submitted to the Government would take up too much time; But were the D—ke of M—se and I let alone to debate our own private Quarrel, which in my Opinion ought to be done, I would shew to the World, how little he could signify to serve either King or Country: and I here solemnly declare what I have said in this is positive Truth, and that these were the only persons deterred me many times since my first submission to throw myself over again on the King's Mercy.—June 25th, 1717."

C. D. LAMONT.



### Minor Notes.

*Burns' Centenary.*—It is worthy of notice, at the present time especially, that Burns, writing to his earliest patron, Gavin Hamilton, in 1786, thus expresses himself:—

"For my own affairs, I am in a fair way of becoming as eminent as Thomas à Kempis or John Bunyan; and you may expect, henceforth, to see my birthday inscribed among the wonderful events, in the Poor Robin and Aberdeen Almanacks, along with the Black Monday, and the Battle of Bothwell Bridge."—See Lockhart's *Life of Burns*, p. 110.

### WASHINGTON MOON.

*The Heraldic Shield.*—I know nothing of heraldry, but perhaps the following incident which occurred to me in Egypt in the winter of 1856-7 may not be uninteresting, and may possibly be suggestive of something on this subject:—

When visiting the ruins of Edfou on the left bank of the Nile in Upper Egypt, I was struck with what appeared to me to be armorial bearings on a shield of the form usually seen on coins. It was represented in the centre of a circular medalion about twelve inches diameter, not in relief on a frieze, which was continued round the cornice of the inside of the quadrangle. As rubbish had accumulated at the end to the height of the cornice, I had no difficulty in examining it closely in a somewhat subdued light. Beyond the general outline of the shield, and a series of parallel lines, vertical and horizontal, in each quarter, I could not make out any other details, for some Goths had made a target of it, and the surface was all pitted with the marks of stones. I was, however, so much struck with the resemblance to a heraldic shield, that next day I went and took a cast of it in Nile mud, which I carefully preserved during the remainder of my voyage up the Nile. On our return I visited the ruins again, and on examining the various sculptures and hieroglyphics more attentively, I discovered in other parts of the frieze repetitions of the same shield, but, as they were beyond reach, they were uninjured; and I then found that what I had supposed was a heraldic shield, was simply the scarabeus or sacred beetle of the Egyptians, with the wings expanded so as to resemble supporters, and the head looking like a crest. The vertical lines in the two lower quarters were the markings of the wing-covers; whilst those in the upper quarters represented the lines on the back. The four divisional lines meeting in the centre indicated the fissures of the body as seen in the living animal. After this mortifying discovery I took no farther care of the cast I had taken.

Query. Can the modern heraldic shield in its general form, quartering, supporters, and crest, be traced to any source more authentic than the scarabeus I have described. The similarity was so remarkable in general outline as well as details,

that it struck me very forcibly at the time, and I now simply call the attention of your readers to it.

R. G.

Glasgow.

*Index Making.*—Mr. Curtis, in the last number of the *Assurance Magazine*, has published an able paper on the best method of making an Index; and as it would seem to interest the readers of "N. & Q.," I give the table of averages which he has deduced from the *Post Office Directory*, with an addition by myself. Suppose a different class of persons were chosen, would there be the same proportions? For this purpose I took the *Clergy List*, and deduced the corresponding column. It yet remains to be seen whether different nations would give similar results:—

Mr. Curtis.		Clergy List.		Mr. Curtis.		Clergy List.	
A	3.1		8.1	N	2.0		1.6
B	10.9		11.3	O	1.0		1.1
C	8.5		7.9	P	5.9		6.1
D	4.3		4.7	Q	0.2		0.0
E	2.4		2.5	R	4.6		4.4
F	3.6		3.1	S	9.7		7.7
G	5.1		4.6	T	4.0		4.4
H	8.6		9.3	U V	1.0		1.3
I J	3.2		3.5	W	7.9		8.3
K	2.0		1.8	Y	0.5		0.4
L	4.7		4.3	Z	0.1		0.0
M	6.7		6.9				

WM. DAVIS.

*Victoria Inn, Forest of Dean.*—Visiting the Forest of Dean, Gloucestershire, this summer, I stayed at the very old inn, now called the Victoria, at Newnham. On the window of each side of the doorway as you enter is inserted a curious piece of old stained glass, and both of which are beautifully executed: that on the right-hand is an oval about eight inches long and five broad, and represents a cat standing on her hind legs playing on a fiddle, with mice dancing. On the left-hand side of the door is another piece of stained glass, diamond-shaped, which represents in the upper compartment a farmyard, with a large grasshopper and several ants; and in the lower compartment is printed the following fable, spelling being as follows:—

"The Grasshopper came unto the Aunts, and demanded part of their Corn; whereupon they did aske, what he had done in the Sommer, and he said he had song; and thij sayde, if you sing in the Sommer, then daunce in the winter."—Anno 1622.

E.

### Queries.

#### PORTRAIT OF SIR ISAAC NEWTON.

There is in the possession of Capt. T. Pickering Clarke, R. N., of 1. Bathwick Hill, Bath, a portrait of Sir Isaac Newton. It was purchased at the sale of the property of the late Rev. J. Bowen, a clergyman well known to the inhabit-



ants and visitors of Bath some twenty or thirty years ago. Judging from this portrait, Newton must have been about seven-and-twenty years of age when it was painted. The face is somewhat pale, with a mild intelligent expression; the hair, of a rich brown, falls in natural curls over the shoulders. The coat is of a dark colour, buttoned up the whole front, sitting closely to the figure, with pockets low down in the skirt; the arms of the coat are large and full, the cuffs turned up and embroidered; the laced ends of the neck-cloth fall in full folds upon the chest. The left hand rests upon a celestial globe standing upon an hexagonal table; the right hand holds a pair of compasses partially extended. The background of the figure consists of drapery; the remaining space is occupied with what appears to be a view of the distant ocean. The size of the picture, as I judge, is about 2½ feet high by 18 or 20 inches wide. On a paper pasted on the back is written a version of the often-related tale of Newton's having attempted to use a lady's finger for a tobacco-stopper, and under this the following, the whole in the handwriting of the Rev. J. Bowen:—

"I was applied to in The year 1807 by a Gentleman for This Portrait to Shew to one of the Colleges in Cambridge where St Isaac was educated. But I did not choose to part with it. It is the only Portrait in England of Him when a young Man. The picture was traced to my possession by the Gentlemen of the College. They sent in that sort of Manner which I disapproved of, and indeed such a Valuable Relic should not be parted with for A Trifling Consideration. The painting is by an Unknown Hand. But it is an Undoubted Original.

"J. BOWEN."

Is this picture known to any of your correspondents who are acquainted with the portraits of Newton?

R. W. F.

#### WILLIAM SACHEVERELL.

Can any of your numerous antiquarian readers enable me to identify the William Sacheverell, Governor of the Isle of Man from 1692 to 1694, and author of *An Account of the Isle of Man*, 1702?

I believe him to have been half-brother to Robert Sacheverell, of Barton in Nottinghamshire, who died in 1714, leaving an only daughter Elizabeth, married to Edward Pole, Esq.

He (William Sacheverell) dedicates his book to this Robert Sacheverell, whom he names the head of his family, signing himself also his humble servant and kinsman.

Robert Sacheverell had a half-brother William, who married Alicia Sitwell, by whom he had two sons William and Henry, both of whom died without issue.

In the *Norris Papers* published by the Chetham Society, Manchester, are two letters from William

Sacheverell, Governor of the Isle of Man, to his friend Richard Norris of Speeke near Liverpool, touching on Isle of Man affairs and his dismissal in 1694 from the Governorship. The Editor mentions that there are other letters, but not of any public interest. It may be, however, that those other letters contain some allusions, as the name of his wife "Alicia," or of his sons William and Henry, which may assist in the identification of the Governor of the Isle of Man with the half-brother of Robert Sacheverell. I should be happy to be put in communication with the Editor of the *Norris Papers*. In a P. S. to the first of the two published letters mention is made of "Billy," whom I suspect to be the son of the Governor of Man.

J. G. CUMMING.

#### Minor Queries.

*Transcript of Matthew Paris used by Archbishop Parker.*—In the *Adversaria* or *Variantes Lectiones* in Wats's edition of Matthew Paris, in 1640, he speaks of the *copy* or transcript made use of at the press for Archbishop Parker's edition of the same work in 1571, as then existing in Selden's possession, who had purchased it accidentally some twenty years previous. I find, on inquiry, that this transcript is not now among Selden's MSS. in the Bodleian Library, or in Lincoln's Inn Library, and I am anxious to learn if anything is known of it elsewhere. There is a report that some of Selden's MSS. found their way to Gloucester. Is such the fact? and, if so, what are they?

F. MADDEN.

*Anonymous Works.*—Who are the authors of—

"An Account of the Earl of Galway's Conduct in Spain and Portugal. London: J. Baker, at the Blackboy in Pater-noster-Row. 1711. 2nd Edit."

"An Essay on the different Stiles in Poetry. London: printed for Benj. Tooke, at the Middle Temple Gate, Fleet Street. 1713."

P. H. F.

#### Quotations Wanted.—

"For learned nonsense has a deeper sound  
Than simple sense, and goes for more profound."

VESPERTILIO.

"I ask not sympathy. I have no need.  
The thorns I feel are of the tree I planted.  
They tear me, and I bleed.  
I might have known what fruit would  
Come from such a seed."

C. L. M. R.

*Cannons and the Lake Family.*—Where is it likely that a view of Cannons, the seat of the Lake family, and afterwards of the Duke of Chandos, could be found? Also, where can portraits of that family (Lake) be looked for, with a chance of meeting them?

CONSTANT READER.



*The Journey of Life.*—"If life is a journey, then let us travel." What writer has given the foregoing aphoristic advice, with which Mr. Asplen commences his *Lively Sketch of a Trip to Asplen and the South of Ireland?* ABHBA.

"*Browning's Ride to Aix.*"—What are the facts on which *Browning's Ride to Aix, or How they brought the Good News from Ghent to Aix*, is founded? H.

Hastings.

*Vidley Van: its Derivation.*—A small stream in Hampshire has at its mouth a village called Key-Haven (query, *Key* or *Quay-Avon*). Close to the village is a farm called Vidley Van (query, *Vidl-Avon*). What is the meaning of the first part of this latter word? E. K.

*Rush Family: Anthony Rush, D.D., Dean of Chichester.*—In Cooper's *Athenæ Cantabrigiensis* there is an account of this divine, who was instituted to the Rectory of St. Olave's, Southwark, June 27, 1569, which he held until his death in 1577. He was the first governor named in the charter granted by Queen Elizabeth to the Free Grammar School of St. Olave's in 1571, and was buried at St. George's Chapel, Windsor. Of what family was he? and did he leave any descendants? and what were his arms, if any?

Samuel Rush, Esq. was a candidate for the representation of Southwark in Parliament in 1713-14, and he petitioned against the return of John Ladd and Fisher Trench, Esqrs. He contested the borough several times, but never successfully. He was a vinegar manufacturer in Southwark, which manufactory was established by one of his name in 1641. He died March 13, 1724, aged fifty-five, and was buried at Clapham, Surrey, where are monuments to him and his father and son, both of the same name.

In Manning and Bray's *Surrey* it is said that the heir of this family was Sir William Rush of Wimbledon, a gentleman of large fortune.

Any farther information respecting Dr. Rush or the family of his name will oblige G. R. C.

*John Bentley.*—Can any of your readers give me any account of John Bentley, author of *The Royal Penitent*, a sacred drama, 12mo. 1803? Where was this piece printed? \* X.

*Elynellis, Quadrantis truncholis.*—In the *Boke of St. Albans*, printed by Wynkyn de Worde, 1496, g. ii. vo., in the treatise entitled "the lygnage of Cote Armures," the authoress is describing such charges as *maunches, gurges, pheons, escallopes*, and she says among the rest, "Elynellis ben callyd in armys four quadrantis truncholis."

[\* It was printed by C. Whittingham, Dean Street, for Button & Son, Paternoster Row.]

What can be the meaning of these phrases, or whence are they derived? The spelling is exactly the same as in the earlier edition printed at St. Alban's about ten years earlier. Can *elynellis* be a misprint for *lyenellis*, the *e* and *l* being transposed; if so, it may mean *lioncels*? But then what can "four quadrantis truncholis" possibly mean? A. A.

Poets' Corner.

*Anonymous Dramatic Works.*—Who is the author of *Thibaldus: sive, Vindictæ Ingenium Tragedia*, 12mo. 1640, Oxford; *The Apparition, or the Sham Wedding*, a comedy, 4to. 1714, by a gentleman of Christ Church College, Oxford; *Germanicus*, a tragedy; by a gentleman of the University of Oxford, 8vo. 1775; *The Cyclops of Euripides*, a satiric drama, by a member of the University of Oxford, Oxford, 1843?

Can any of your readers give me any information regarding R. Allan, M.A., author of *The Parricide*, a Tragedy, 1825? This play was acted at Bath.

Who is the author of *Alphonso; or, the Beggar's Boy*, a comedy in verse, published by J. Ridgway, London, 1827? This comedy (which was partly written at Bowood) is dedicated to the Marquis of Lansdowne.

Who is the author of *The Coach Drivers*, a political comic opera, 8vo. 1766? The same author published a poem called *The Opera*, 1766. X.

*Bishop of Sodor and Man.*—I have a vague recollection that on going through the House of Lords, when a boy, a seat was pointed out as being assigned to the Bishop of Sodor and Man, just within the bar, in compliment to his office, but not conveying a voice in the deliberations of the Lords. Is my recollection consistent with the fact; and, if so, has any such seat been assigned to the bishop in the new House? Y. B. N. J.

*Where does the Day begin?*—Every meridian on the globe has a certain moment on which any given day, say Sunday, November 28, begins. What meridian is the one on which that day begins at the earliest moment of absolute time? M.

*Passage in Cambrenses' Eversus.*—Can any of your correspondents say on what authority the following is founded, and when and where did it happen?

"Three hundred Catholics were bound in chains and carried off to a desolate Island near the Coast, whose Death by cold and famine was inevitable, abandoned and penned up there. All were starved to death except two, who ventured to trust themselves to the mercy of the sea. One of them sank to rise no more: the other, by his superior strength, gained the mainland and told the tragic story of his associates' fate."

This is taken from vol. i. page 83. of *Cambrenses Eversus*, printed for the Celtic Society, Dublin, 1848. S. N. R.



*Cromwell at the Isle of Rhe.*—At page 218. of a *Handbook of French Literature*, published in 1854 by Chambers of Edinburgh, written by a lady named Foster, the following passage occurs:—

“Madame de Sevigné was daughter of the Baron Chantal, a noble of the old feudal times, who fell, it is said, by the hand of Cromwell himself while defending the island of Rhe against the English in 1628.”

The foregoing extract was furnished to me by a friend, and as I believe it is not generally thought that Cromwell had ever been engaged in war previous to the Civil Wars, perhaps some correspondent can throw light on this subject.

S. N. R.

*Figures de la Bible.*—Who was the engraver of the woodcuts in the following?—

“Figures de la Bible. Illustrée par Huictains François, &c. A Lyon, par Guillaume Roville. 1564. 12mo.”

It contains over 300 cuts illustrating the Old Testament, in the style of Bernard, and is dedicated to Catherine de Medici. My copy is bound in beautifully gilt tooled calf, and lettered on the sides thus:—

“Radulphus Lawsonus Anglus ex comitatu Dunelmensi, Anno 1568.”

A device consisting of a heart pierced by two arrows, and surmounted by a coronet, is on the centre of each board. Who was this personage?

J. D. C.

*Grissel Baillie.*—In Lady Murray's *Memoir* of her mother, Lady Grissel Baillie, she says, “I have now a book of songs of her writing when in Holland; many of them interrupted, half-writ, and some broke off in the middle of a sentence,” &c. Can anyone tell if this book is still in existence, and if so, in whose hands does it remain? I would reckon it a precious boon to see those songs, and I dare say every admirer of Lady Grissel would be delighted to possess a copy of them.

MENYANTHES.

*Pennant's Irish Tour.*—The whereabouts of this interesting MS. has been recently sought in “N. & Q.” Perhaps it may still be repositied amongst the Pennant MSS., the property of Lord Feilding at Downing in Huntshire. The Cambrian Archaeological Society held its 12th Annual Meeting at Rhyl in July last, and amongst the objects visited by the excursionists were “the great treasures of the Pennant library at Downing, containing all the [that] celebrated antiquary's MS. collections.” (*Gent. Mag.* Oct. 1858, p. 387.) Perhaps some North Wales antiquary will, of his charity, tell us Irishmen what Pennant has said about us.

JAMES GRAVES.

Kilkenny.

*Lakin's Gate.*—Why did the gate at the Flemish Farm, Windsor, receive the name of “Lakin's Gate?”

OBSERVER.

*Heraldic Query.*—May I ask for help towards the solution of the following? I am not much of an Armorer (as Nashe terms it), but from the *Inquisitiones post Mortem* and other printed public records I have traced a family (whose name first occurs in the Roll of Battle Abbey, temp. Will. I.) from the reign of Hen. III. to the middle of the reign of Edw. III. as holding a certain manor, whose history I am curious about; the arms of the family are also given in those records, but it is not advisable to give the exact blazon now. After that time the name disappears, the manor passing to a family and name totally different from, and not connected in any way with the former, nor can I trace it any lower down. In 1660, however, the selfsame arms, differing only in the tinctures of the field, viz. or and vert in place of argent and gules, the charges remaining the same, were granted by Garter to a family which can be proved to have held lands within the said manor ever since 1 Edw. IV., and has lately become possessed of the manor itself, and whose name differs from the name of the older family by little more than the omission of one letter, and that not an initial letter. There is no published evidence of any connexion between the two families; indeed, a local antiquary to whom I mentioned my conjecture that they might be one and the same scouted the idea; and Sir B. Burke assigns quite a different (though clearly a conjectural) origin to the latter family: still I cannot help thinking that if I could discover on what grounds the grant of arms in 1660 was made, it might lead to something which would establish the connexion. My Query then is—Am I justified from the premises in my conjecture, and what is the readiest, and of course least expensive, way of finding out the particulars of the grant above-mentioned? One is afraid of encountering the fees of an unknown Office for a mere matter of curiosity.

J. EASTWOOD.

*Stewkeley Street.*—Where did Stewkeley Street formerly stand, and when was it pulled down? The name is very finely cut in marble, Stewkeley's Street, 1668. I have consulted many old plans, etc., Roque's *List of Streets*, 1747, and Lockie's *Topography of London*, without success.

ALPHA.

*Correspondence of the Right Hon. Charles Yorke (Lord Morden).*—I understand that there exists a privately printed volume of some of the Letters of C. Y. Should this meet the eye of anyone possessed of a copy, the loan of it, in aid of a Memoir I am preparing of the late Bishop Hurd, would greatly oblige me.

F. KILVERT.

Claverton Lodge, Bath.

*Christmas.*—What is the period of Christmas? When does the season of Christmas begin? When does it terminate?

8.



*Sir Francis Seymour.*—Can any of the readers of "N. & Q." inform me of the date of the birth of Francis Seymour, third son of Edward Lord Beauchamp? Was he born in 1615? If so, it was thirty-three years after the marriage of his parents. If not, which son of Lord Beauchamp was born in that year? Sir Francis was created Baron Seymour of Trowbridge, co. Wilts, 1641, and died 1664.

JOHN MACLEAN.

Hammersmith.

*Bullinger's Sermons.*—Who is H.H., the translator of the *Fiftie Godlie Sermons* of Henry Bullinger? And when were those *Sermons* first published in England?

B. H. C.

"*The Land where Gold groweth.*"—The substance of the present Query was forwarded before, but it never appeared. I am induced to repeat it, in order to provoke discussion, which ever elicits information. In the second chapter of Genesis, verses 10, 11, and 12:—

"And a river went out of the place of pleasure to water Paradise, which from thence is divided into four heads. The name of the one is Phison: that is it which compasseth all the land of Hevilath where gold groweth. And the gold of that land is very good; there is found bdellium and the onyx-stone."

Is there anything incompatible with the physical appearance of the antediluvian world, and the geographical position of the present, to prevent us tracing the river Phison round the present Australia? In my mind I think it can be so traced. It is worth having the opinion of learned geologists.

S. REDMOND.

Liverpool.

### Minor Queries with Answers.

*Cromwell's Letter in Defence of the Protestants of Piedmont.*—Why is one of the most interesting of the Letters of Cromwell omitted, in all collections of them that I have ever met with?

It is that beautiful one, written by Milton at the dictation of Cromwell, in defence of the Protestants of Piedmont. It may be found in a small book in the British Museum, 12mo, London, 1694, entitled,—

"Letters of State, written by Mr. John Milton to most of the Sovereign Princes, and Republics of Europe, from the year 1649 till the year 1659."

At page 133. is a letter headed:—

"Oliver, Protector, &c. to the most Serene Prince, Immanuel, Duke of Savoy, Prince of Piemont, greeting."

"Dated, Whitehall, May, 1655."

Is not there any modern edition of this book to be met with? It seems extraordinary that, in these times, more attention should not be bestowed on such a subject, more particularly when a few years ago it was represented in a painting

by Mr. Newenham, which was afterwards engraved.

F. R.

[What authority has our correspondent for stating that this particular letter, more than others of those contained in the *Letters of State*, was dictated by Cromwell? It was written, like the others, by Cromwell's authority, but what evidence have we that it was written from his dictation? These "Milton Oliver Diplomacies," as Carlyle calls them, are reprinted in the various editions of Milton's prose works; and it is in a great measure upon these very Letters that Milton has received the praises of scholars for the elegance of his Latinity. This Letter, with an English translation, will also be found in Sir Samuel Morland's *History of the Protestant Churches in the Valleys of Piedmont*, p. 572. Folio. 1658.]

*Allusions in Ben Jonson.*—In an epigram on the small-pox, included among the Underwoods:—

"She ne'er had, nor hath  
Any belief in *Madam Bawdbee's Bath*,  
Or Turner's oil of Talc.

Who was Madam Bawd-bee, and what was oil of Talc? Turner, I suppose, is the notorious Mrs. Turner.

Who is Skogan mentioned in the *Masque of the Fortunate Isles and their Union* in connexion with Skelton?

Are Elinor Rumming, Mary Ambree, and Westminster Meg fictitious characters? and what is their story?

LIBYA.

"*Talc* is a cheap kind of mineral which this county (Sussex) plentifully affords, though not so fine as what is fetched from Venice. It is white and transparent like chrystal, full of streaks or veins, which prettily scatter themselves. Being calcined and variously prepared, it maketh a curious *white-wash*, which some justify lawful, because clearing, not changing the complexion."—Fuller's *Worthies*.

Henry Scoggin lived in the time of Henry IV., and, as Stow says, sent a ballad to the young prince (Shakspeare's Hal) and his brothers, "while they were at supper in the Vintry, amongst the merchants." This is the *ballad-rogue* of which our poet speaks. . . . If moral Skogan (for this was his usual appellation) wrote any things of this nature, they were probably religious pieces, Mysteries and Moralities. (Gifford.)—See "N. & Q.," 1st S. xi. 167.

Elinor Rumming is the heroine of Skelton's Ballad so-called. Mary Ambree is likewise an apocryphal character mentioned in an old ballad, commencing, "When Captains courageous," &c. *Vide Percy's Reliques*, vol. ii. p. 218. With respect to Westminster Meg, Gifford says: "There is a penny story-book of this tremendous virago, who performed many wonderful exploits about the time that Jack the Giant-Killer flourished. She was buried, as all the world knows, in the cloisters of Westminster Abbey, where a huge stone is still pointed out to the Whitsuntide visitors as her grave-stone." Consult also "N. & Q.," 1st S. vols. ii. iii. and v. Madam Bawd-bee must remain a query.]

*Catechism for Housholders.*—At the beginning and end of *Musculus' Common Places* (London, 1563), I have written a copy of a catechism, with the following title and subscription:—

"A briefe Catechisme containyng a decla'tion of the true waye to life everlastinge, verie meete to bee knowne



of everie one before they bee admitted to the Lords Supper."

This is the title. After twelve pages of manuscript comes the subscription,—

"The end of the Catechisme for Housholders, First made by Mr. Moore, and afterwards Augmented by Mr. Dearinge."

In the margin, "Anno Domini 1620." Will some of your correspondents kindly furnish some account of the time of this composition, its authors, and its editions? The Catechism seems to be complete with the exception of what the book-worm has eaten,—that enemy of the bibliophile whose teeth are more destructive than those of Time himself. B. H. C.

[The above is a reprint of a very early work. The first edition with which we are acquainted is entitled *A Short Catechisme for Householders . . . . Gathered by Iohn Stockwood, Schoole-maister of Tunbridge, according as they (i. e. the scriptural proofs) were noted in the margin by the first authors.* (B. L.) 129 Lond. 1583. Edward Dering republished it, together with *Godly Private Prayers for Householders*, in 32mo. (B. L.) 1605. On the title-page of the last-mentioned, he describes himself as "Sometime Reader of the Divinity Lecture in Paules."]

"*The Strange Discovery.*" — Who was the author of the old play —

"*The Strange Discovery*, a Tragi-Comedy written by J. G., Gent. London: printed by E. G. for William Lake, and are to be sold at his shop in Chancery Lane joyning to the Rolls. 4to. 1640?"

It is noticed by Langbaine among the "Unknown Authors." J. D. C.

[By John Gough. Some copies have the name printed in full. See *Geneste's History of the Stage*, viii. 328., and *Baker's Biog. Dramatica.*]

## Replies.

### ARRIVAL OF THE NEWS OF THE BATTLE OF WATERLOO.

(2nd S. vi. 448.)

The following anecdotes related in *Raikes's Journal*, Oct. 22, 1836, may be added to the interesting article of Mr. Boys on this subject:—

"On the day of that evening, when we received the news of the great victory of Waterloo, I dined with the present Lord and Lady Willoughby de Ereshy in Piccadilly; there was a large party, among whom I remember Miss Mercer (now Madame de Flahault), Sir H. Cooke, and Sir Robert W[ilson], who entered the room with a grave portentous countenance, as if he knew more than he was willing to communicate. Every one at that time was in breathless impatience for the result, and as we proceeded to the dining-room, Miss Mercer inquired of me in a whisper if I had heard any news, adding, that she feared from Sir R. W[ilson's] manner that some misfortune had occurred. I felt little alarm at his prognostics, as I had heard that Rothschild was purchasing stock largely, and that the funds had risen two per cent.

"When the ladies had retired, and the wine had opened Sir R. W[ilson's] heart, he condescended to inform the

company, that he had received a private despatch from Brussels, announcing the total defeat of the Anglo-Prussian army by the French, with the additional circumstance that Napoleon, after his decided victory, had supped with the Prince d'Arenberg at his palace in that city. On doubts being expressed as to the correctness of his information, he offered readily to bet any sum on the strength of his despatches. We took him at his word: I betted with him 400*l.* or 500*l.*, and others did the same to the amount of above 1000*l.*

"There was a ball that night at Sir George Talbot's; and when I arrived there about eleven o'clock, I found the whole house in confusion and dismay; ladies calling for their carriages, and others fainting in the anteroom, particularly the Ladies Paget, who seemed in the utmost distress. The mystery, however, was soon cleared up: Lady Castlereagh had just made her appearance in the ball-room, with the official account of the battle, and a partial list of the killed and wounded, which had caused so much distress among the various relatives of the sufferers. She had been at a grand dinner given by Mrs. Boehm in St. James's Square to the Prince Regent, during which Col. Percy, having first driven to Carlton House, had arrived in a chaise and four at the house, and presented to His Royal Highness at table the official despatches from the Duke of Wellington (recounting his victory), as well as the French eagles which he had brought as trophies with him in the carriage."

It appears from Mr. Boys' article, that the English cabinet and Mr. Rothschild received intelligence of the issue of the battle early on Wednesday the 21st of June, and that a fuller account had reached the City by mid-day. Major Percy arrived in London with the despatch late on the same evening. The news reached Paris one day earlier, as is shown in the following entries of a journal kept there by an English gentleman, which is published in the Preface to the third edition of Mr. John Scott's *Visit to Paris in 1814* (p. xliii.):—

"Tuesday, 20th June, 5 o'clock afternoon. A rushing whisper over Paris, encreasing to a buzz in the cafés, &c., that the army had suffered a great defeat. Lucien Buonaparte has sold out twelve millions of francs to-day. Stocks fall to 50*l.* The greatest agitation on 'Change.

"—— 9 o'clock evening. The news keeps us all on our feet, streaming to the places where our anxiety is most likely to be relieved. Questions are put by every one to his neighbour, who again looks to him for satisfaction. People throng towards the Tuileries, the barriers, &c. The report of a lost battle gains ground;—Buonaparte has been killed, Jerome is arrived wounded from head-quarters. The officers and Buonapartists evince consternation.

"Wednesday, 21st June, 9 o'clock morning. The army is lost—annihilated! This is in every one's mouth. Buonaparte is in Paris—wounded—killed! Not two hundred of the Imperial guards remain. Whole corps have passed over to the king; the allies are rapidly marching on Paris!

"—— 11 o'clock morning. The Chambers are sitting in consequence of a hasty summons. Great crowds on the Boulevards. Every one asking—no one able to answer, except with fancies. The news of the defeat, however, with every possible aggravation, is loudly talked of. The officers and agents of the police interfere harshly with the assemblages in the streets to stop the circulation of the dreadful stories. At one or two points smart conflicts took place in consequence. The Royalists be-



came at first agitated with hopes; then enthusiastic and regardless of restraint as the certainty opens upon them.

"— 2 o'clock afternoon. The news is fully confirmed. The representatives declare *la patrie en danger*; they proclaim their own permanency, and that he is a traitor who shall attempt to dissolve them. \* \* \* A member expresses his surprise that Buonaparte has not yet sent his abdication. Stocks rise to 55f. 50c."

Napoleon arrived at Paris at four o'clock on Wednesday morning. He was received at the palace of the Elysée-Bourbon by the Duke of Vicenza, Caulaincourt, who told him that "the news of his misfortunes had already transpired; that a great agitation prevailed in the public mind; and that the dispositions of the Deputies appeared more hostile than ever." (*Mémoires de Fleury de Chaboulon*; tom. ii. p. 210.)

Walter Scott remarks, in his *Life of Napoleon*:

"It was a curious indication of public spirit in Paris, that, upon the news of this appalling misfortune, the national funds rose immediately after the first shock of the tidings was past; so soon, that is, as men had time to consider the probable consequence of the success of the allies. It seemed as if public credit revived upon any intelligence, however disastrous otherwise, which promised to abridge the reign of Buonaparte."

In truth, the funds rose after the battle of Waterloo in Paris, for the same reason that they rose in London. The public saw that the entire defeat of Napoleon placed him in a position in which he could neither fight nor negotiate, and which therefore rendered the speedy reestablishment of peace probable. Lucien made a great mistake in selling out nearly 500,000*l.* on the Tuesday. On Thursday the 22<sup>nd</sup> Napoleon declared his political life to be terminated, and proclaimed his son Emperor of the French, under the title of Napoleon II. This declaration was issued at 3 P.M.; the 3 per cents. opened on that day at 59 with great applause, and some cries of *vive le roi*. They continued to rise on Thursday, notwithstanding fears of popular disturbances in Paris. The shops were shut in the evening, and the streets nearly deserted. On the following Sunday, the 25<sup>th</sup>, the town had resumed its ordinary tranquillity, and even gaiety. L.

How came it to pass that the news of the battle was known in London some hours before the Duke of Wellington's despatch reached the Cabinet? It happened to me that on the first day of February, 1822, I heard this question answered by the illustrious Duke himself. He said that, from his respect for the royal family of France, and considering the great interest they had in it, he thought it proper that the earliest intelligence of the event should be communicated to Louis XVIII., who was then residing at Ghent. As his aides-de-camp were all either wounded or too much fatigued after the battle, and Count Pozzo de Borgo being at hand, he commissioned him to carry the welcome news,

who, proceeding immediately to Ghent, delivered his message to the King while he was at breakfast. There was a crowd of people before the windows, as was usual; and a Jew who was there, looking in, had his curiosity excited by observing kissing and other signs of joy among the royal party. To learn the cause of this he made his way into the house, and having heard the important news, he set out instantly for Ostend, and getting on board a vessel ready to sail for England, he hastened to London, where he first went to Change Alley and transacted business; which done, he immediately carried the news to Lord Liverpool, some hours before the arrival of Captain Percy with the despatches. J. Mn.

I remember perfectly well that the name of the gentleman who brought the news of Waterloo from Ghent was Cook. I was living near Canterbury; heard the firing all day on Sunday. On Tuesday evening was at a cricket-match, where there was a mysterious feeling pervading the whole company that a great battle had been fought and won, something like the marvellous and supernatural reception of the news of the great Greek naval victory ere it had well been fought out. On Wednesday I knew all. L. B. L.

[Since the publication in "N. & Q." (p. 448.) of a brief narrative of the arrival in London, and first reading, of the Duke's Waterloo Despatch, we have been both surprised and amused by a startling, but we suspect jocose article in a weekly paper, the writer of which begins by stating that the "notice" which appears in "N. & Q." "*is entirely wrong*," and then goes on to confirm the said "notice" in all its leading particulars. The writer in question, however, makes one statement which, in the interests of truth, we feel bound to contrast with that which appeared in our pages:—

#### *Weekly Paper.*

"The notice in 'N. & Q.' alleges that ministers were invited to dine with Earl Bathurst on the 21<sup>st</sup> of June, in total ignorance of events."

#### *Notes and Queries.*

"The Cabinet (as well as Mr. Rothschild) appear to have received early information of a private kind that a great victory had been gained on the 18<sup>th</sup>, and . . . they had the subsequent benefit of the somewhat fuller intelligence which was known in the City at noon on the 21<sup>st</sup>."

Nothing more need be said. We were willing to suppose that our jocose castigator had not seen what we have just cited from our columns, and wrote at hazard. But our statement, as given above, is part and portion of that very extract which so many of our respected contemporaries of the daily press have done us the honour of republishing.—ED.]

#### TYNDALE'S FIRST OCTAVO TESTAMENT.

(2<sup>nd</sup> S. vi. 175.)

MR. OFFOR justly complains of the carelessness of Anderson (*Annals of Eng. Bib.*, vol. i. pp. 587,



8, not 537, 8 as stated in "N. & Q.") in giving extracts from Tyndale's and Coverdale's translations of the New Testament. In fairness, however, it should be added that Anderson's inaccuracies relate principally to the spelling of words, and do not affect his argument. Mr. ORROR adds, that what renders this carelessness "more unpardonable is, that the reprints both of Coverdale and of Tyndale are accurate." With regard to Coverdale, as far as I have examined the reprint, I should judge that the statement is correct; but I am sorry to say this is far from being the case in respect to the Tyndale. It is well known to Bible collectors that the only perfect copy of Tyndale's first 8vo. New Testament is preserved in the library of the Baptist College, Bristol. The reprint of this unique volume was edited by Mr. ORROR himself in 1836. On this account it is by no means a pleasant task to complain of its inaccuracy; yet as the original can be examined by very few, and those who addict themselves to these studies are compelled to depend on the reprint, it seems to be the more needful in consequence of Mr. ORROR's authentication of it, to state distinctly that it abounds in inaccuracies.

In the first place there are what may be termed systematic errors throughout the whole volume, arising from the form and manner of the reprint: thus the contractions of the original are not reproduced, a plan in itself undesirable, and sometimes leading to positive inaccuracy: thus again, though the original has only one form of letter for the capital I or J, the reprint employs both capitals according to our modern usage; and so we have the word *Jewes* where in the original the initial letter is a capital, and *iewes* where, as is frequently the case, the word begins with a small letter, though no difference of spelling is intended in the original: and thus again the reprint does not adhere to the capitals as given in the original; so that we have the first word in each chapter of the reprint in capitals, though only two letters are capitals in the original. But besides these systematic errors the actual misprints are very numerous. It may be confidently affirmed that few pages are printed with entire correctness. By way of test I have opened the reprint at random in all parts of the volume, and have compared the original with the page presented until I came to a misprint. Out of fifty such trials, I met with a misprint twice in the first line of the page, eleven times in the second, eight times in the third, four times in the fourth, twice in the fifth, in one instance not till the thirty-fifth, and in two pages (one of the text, the other the first page of the address "To the Reader" at the end), I found no actual *erratum*; that is, none except what I have termed systematic errors. On an average, the first actual misprint occurred in the eighth line; and, as there are forty-three lines in a full page,

we should have an average of about five misprints in each page. I cannot say that this estimate is accurate, but I judge that it is not far from the truth. The greatest number of misprints I have noticed in one page is eight. To give one example at length, I will take the page of the reprint (fol. cxxi.), at the end of which the greater part of the consecutive quotation given by Anderson occurs. There are in this page five *errata*, as will be seen by the following list:—

Reprint.	Original.
Line 2. lawe - - -	laye.
" 14. often - - -	ofte.
" 28. the - - -	tho.
In the following line	
tho is given correctly.	
" 43. witnessynge - - -	witnessyng.
" — small - - -	smale.

The first, and perhaps the last, of these is a misprint in the original; but neither should have been altered in the reprint, at least without notice. The last two occur in the verses quoted by Anderson; so that, if he had copied the reprint with the utmost accuracy, he would not have been saved from mistake. Any of your readers who have access to the reprint, and also to Anderson's *Annals*, where a facsimile is given of the first two pages of Tyndale, may judge for themselves. There are in these two pages abundant instances of both the kinds of error which I have pointed out.

F. W. GORCH.

Baptist College, Bristol.

#### PIE-GRIÈCHE.

(2nd S. vi. 458.)

There are several varieties of the pie-grièche; but the kind referred to by Sismondi, which is common in France, is the same that our English naturalists describe as the *butcher-bird* (*Lanius excubitor Lin.*). A full description of this singular bird may be found in Sonnini's ed. of Buffon, An. IX. (of the Republic), vol. xxxix. p. 268, &c.; and especially in Sonnini's excellent "Addition," p. 275. &c. Sonnini begins—"La méchanceté de la pie-grièche est passée en proverbe; on lui compare les femmes querelleuses et acariâtres." This comparison certainly does great injustice to the "femmes querelleuses;" for the pie-grièche stands charged with heinous crimes; such as strangling little birds by nipping their throats (whence the Germans call him *würger*, the *throtter*), splitting their skulls, picking out their brain and eyes, impaling them on thorns, and tearing them to pieces. It appears that Louis XIII. was not the only monarch who patronised the pie-grièche; for Sonnini adds, p. 278., "Turner rapporte que le roi François 1<sup>er</sup> avoit coutume de chasser avec une pie-grièche privée" [*privée*, one that had been



tamed and trained] "qui parloit et revenoit sur le poing. (Apud Gesnerum, *de Avibus*, p. 558.)" The speaking is not incredible; for the pie-grièche is said to imitate the notes of other birds, in order to allure and capture them. The common characteristics of the several varieties of pie-grièche are ably sketched by Buffon himself, p. 265., &c.

Wary-angle, wariangle, is an old English name of the butcher-bird or pie-grièche. "Wariangles [in Staffordshire and Shropshire], a kind of noisy, ravenous birds, which prey upon other birds, which when taken they hang upon a thorn or prickle, and tear them in pieces and devour them," Bailey, 1776. This is evidently the butcher-bird, though the term wariangle has occasionally been otherwise applied.

The derivation of grièche is a question of some difficulty, and many are the solutions which have been attempted. Griesche in old French (grièche is the modern form) was an impost, duty, or rent. From this very old French term Du Cange derives the med.-Lat. grieschia (gravamen, onus). Hence some would derive grièche from the Lat. *gravis*; but others would rather take it from *Gracula, Grecque*. Ménage evidently leans to this latter derivation, which is also mentioned by Bescherelle. Ménage, however, adds, "Dans les Gatinois" [now le Gatinais] "on appelle perdrix griesches, et par corruption, perdrix gonesches, les perdrix rouges;" and he concludes by saying "En Bas-Breton, gouez signifie sauvage. Et M. Huet croit que c'est de ce mot Bas-Breton que nous avons fait griesche et gonesche."

From these various guesses very little is to be made out. Three uses of the word grièche or griesche as an adjective, and three only, are known in the French language. These are pie griesche, perdrix griesche, and ortie griesche. Surely, then, the proper course will be, to seek some derivation of griesche or grièche which will give a meaning equally applicable in all these three connexions, pie, perdrix, and ortie.

Now Bescherelle suggests, as the radix of grièche, the Celtic word *griziaz*, "qui est rude, piquant, importune." But he omits to add that, between the Celtic *griziaz* and the French *grièche*, there exists the Italian word *grezzo*. *Grezzo* signifies rough, coarse, or rude; and some such meaning as this will very fairly apply to each of the three instances in which the French language employs the term griesche or grièche.

1. It applies to the *pie-grièche* or butcher-bird, which, as described by naturalists, both French and English, is a very rough, bold, and combative bird, remarkable for its méchanceté. The pie-grièche is also called in French *pie-agasse* (quasi pie-agace); and it bears this name, says Landais, "sans doute parce que ces oiseaux sont faciles à agacer, à irriter."

2. The meaning of *grezzo* will also apply to the

*Ortie grièche*; for that is the common stinging-nettle, alias *Ortie brulante*, (*Urtica urens*, Lin.). Spach, *Hist. Nat. des Végét.* 1842, vol. xii. p. 28.

3. And it will equally apply to the *perdrix griesche* (or *gonesche*); especially if, as intimated by Ménage, we are to understand the *perdrix rouge*, or the red-legged partridge. The common partridge is decidedly a fighting bird, whether male or female (Buffon, vol. xlii. pp. 544. 550.). But the red-legged variety is specially and notoriously combative. "The Red Partridges are often used, as we do cocks, for the rational amusement of butchering each other! And we are told that this pastime is common to the present day in the Isle of Cyprus." (Latham.)

*Grezzo* and *grièche*, then, are probably cognate words. As *Boèce* (pr. n.) corresponds to *Boezio*, *rudesse* to *rudeza* (Romance), *duresse* to *durezza*, and *pièce* to *pezzo*, *pezza*, so we may regard *grièche* as the Fr. representative of *grezzo*, *grezza*.

*Grièche* is both the mas. and fem. form ("adjectif des deux genres," *Encyc. Cath.*). *Grezzo* is often applied in Ital. to rough ore, a rough diamond, &c., but is not restricted to this meaning.

THOMAS BOYS.

#### IRISH ESTATES.

(2nd S. vi. 207. 256. 441.)

I have not observed any answer to the Query of B. S. on the subject of the Irish estates granted by King James I. to the London Companies. He will find much of the information which he requires among the Carew MSS. in Lambeth Library. Vol. 613. contains "A Booke of the Plantation of Vlster," made from a survey taken by virtue of his Majesty's Commission between the 1st Dec. 1618, and 28th March, 1619. A very detailed account is given of the English colony in the province at that date. It shows that the lands held in the county of Derry by the London Companies were:—

	Acre.
"The Goldsmiths' Company - - -	3210
"The Grocers' Company - - -	3210
"The Fishmongers' Company - - -	3210
"The Ironmongers' Company - - -	3210
"The Mercers' Company - - -	3210
"The Merchant Taylors' Company - - -	3210
"The Haberdashers' Company * - -	-
"The Clothworkers' Company - - -	3210
"The Skinners' Company - - -	3210
"The Vintners' Company - - -	3210
"The Drapers' Company - - -	3210
"The Salters' Company - - -	3210"

The lands in question were granted in 1608; and it appears, from vol. 630., that the sum raised by the City was 20,000*l*. My notes, however, do not enable me to state in what manner the money was raised. The citizens undertook to expend

\* Number of acres not stated.



15,000*l.* in the settlement of the colony, and 5000*l.* was reserved for clearing off the interests of private individuals. They engaged to build at the Derry (from them called Londonderry) 200 houses, and at Coleraine 100: 60 to be erected at the former, and 40 at the latter, place within the year; and the remainder before the end of 1611. They, moreover, undertook to provide certain fortifications. They failed, however, in their engagements. The buildings proceeded but slowly, and on the 11th March of the last-mentioned year we find them petitioning to be allowed to defer the completion of their erections at the Derry until the following year. It was long afterwards before all was finished. I know nothing of the present receipts or expenses of management.

Hammersmith.

JOHN MACLEAN.

P.S. — Since writing my memorandum on this subject I have referred to a book entitled *A Concise View of the Irish Society*, published by the Court in 1822. I think that B. S. may obtain from this work the farther information which he requires; at least it will show the proportions in which the sum was raised by the twelve great London companies to which the allotments of the land were made.

MISS RANFANG.  
(2<sup>nd</sup> S. vi. 412.)

*The History of the Possession of Mademoiselle Elisabeth de Ranfaing*, by M. Pichard, M.D., was printed at Nancy in 1622. I have not seen the book, but a summary is given by Calmet. The case, in the modern nomenclature, would be classed under electro-biology or clairvoyance.

Mademoiselle de Ranfaing was a young widow of good position and unquestioned purity. She refused the hand of a physician, who administered to her a magic philtre, which seems to have given the demon access. On September 2, 1619, the exorcists of Lorraine commenced their operations, after the physicians had pronounced the symptoms supernatural. The experiments were made in the presence of persons of the highest rank, lay and ecclesiastic, and all agreed that imposture was impossible, and that a demon moved Mlle. de Ranfaing's body, and answered through her mouth.

The difference of this from ordinary possessions was, that in them the demon is annoyed at prayers and religious ceremonies; in this he not only made the sign of the cross, and repeated prayers, but answered questions in divinity: —

"On lui proposa des questions très-relevées et très-difficiles sur la Trinité, l'Incarnation, le S. Sacrement de l'autel, la grace de Dieu, le franc arbitre, la manière dont les anges et les démons connoissent les pensées des hommes, &c. et il répondit avec beaucoup de netteté et de précision."

The whole case will repay perusal; but as the

book is common, I shall make only one more extract in answer to A. W.'s Query: —

"On dit au Démon en parlant Latin et Italien dans la même phrase: *Adi Scholastram seniore, et osculare ejus pedes, la cui scarpa ha più di sugaro*; au même moment il alla baiser le pied du sieur Juillet, Ecolatre de Saint Georges, plus ancien que M. Viardin, Ecolatre de la Primatiale. M. Juillet avoit le pied droit plus court que le gauche, ce qui l'obligeoit à porter le soulier de ce pied-là relevé par un morceau de liège, nommé en Italien *sugaro*," i. 215. — *Traité sur les Apparitions des Esprits et sur les Vampires*, par le R. P. Dom Augustin Calmet, 2 tom. 12<sup>e</sup>, Paris, 1751.

Garrick Club.

FITZHOPKINS.

#### PERSECUTIONS OF POLISH NUNS.

(2<sup>nd</sup> S. vi. 187. 259. 276. 317.)

When the Latin Church was moved to more energetic missionary labour, its officials employed in secret the argument of torture, and handed over the body to the grave-digger if killed, but if left alive and unconverted, the living body was assigned over to the secular arm to be burnt. When the Greek Church is moved to like labours, the Emperor, who is ecclesiastical and secular head of all the Russias, openly tortures those whom he desires to convert so long as they live and remain within his territory, until he has converted them. The following is an instance, taken from Dr. C. W. Russell's *Life of Mezzofanti* (p. 445.), which is an expansion of his article in the *Edinburgh Review* (January, 1855).: —

"The bishop of the diocese [Minsk] and the chaplain of the [Basilian] convent, having themselves conformed to the imperial will, first endeavoured to bend the resolution [not to renounce allegiance to the Holy See] of these sisters [thirty-five in number] by blandishment, but in the end sought by open violence to compel them into submission. But the noble-minded sisters, with their abbess [Makrena Mirazylawski] at their head, firmly refused to yield; and, in the year 1839, the entire community (with the exception of one who died from grief and terror) were driven from their convent, and marched in chains to Witepsk, and afterwards to Polosk, where, with two other communities equally firm in their attachment to their creed, they were subjected, for nearly six years, to a series of cruelties and indignities of which it is difficult to think without horror, and which would revolt all credibility, were they not attested by authorities far from partial to the monastic institute. (*Household Words*, 13 May, 1854, No. 216.; Rohrbacher's *Histoire de l'Eglise*, xxviii. p. 431.) Chained hand and foot; flogged; beaten with the fist and with clubs; thrown to the earth and trampled under foot; compelled to break stones and to labour at quarries and earthworks; dragged in sacks after a boat through a lake in the depth of winter; supplied only with the most loathsome food, and in most insufficient quantity; lodged in cells creeping with maggots and with vermin; fed for a time exclusively on salt herrings, without a drop of water; tried, in a word, by every conceivable device of cruelty; — the perseverance of these heroic women is a lively miracle of martyr-like fidelity. Nine of the number died from the effects of the excessive and repeated floggings to which, week after



week, they were subject; three fell dead in the course of their cruel tasks; two were trampled to death by their drunken guards; three were drowned in these brutal *noyades*; nine were killed by the falling of a wall, and five were crushed in an excavation, while engaged in the works already referred to; eight became blind; two lost their reason; several others were maimed and crippled in various ways; so that, in the year 1845, out of three united communities (which at the first had numbered fifty-eight), only four, of whom Makrena was the chief, retained the use of their limbs! These heroines of faith and endurance contrived at last to effect their escape from Polosk, from which place it had been resolved to transport them to Siberia; and, through a thousand difficulties and dangers, Makrena Mirazylawski made her adventurous way to Rome."

When the invalid Empress was visited at Naples by Nicholas, her husband (Dec. 1845), he thought it etiquette to wait on the Pope, Gregory XVI. (not *Pio Nono*). Gregory was attended by Cardinal Acton and Nicholas by Boutéffé. Gregory introduced the subject of these Polish nuns: what he said or what the Emperor replied is unknown, except that Gregory after the interview said, "I spake as I was moved by the Holy Ghost." Here were two great powers at issue, the one having the will, but not the power, to persecute; the other having the will, the power, and the *entelechy* (actuality). Cardinal Wiseman (*Four Last Popes*, pp. 510—514.) states that the Emperor passed into the Pope's audience with his usual air of patronage, but —

"he came forth again with head uncovered and hair, if it can be said of man, dishevelled, haggard and pale, looking as though in an hour he had passed through the condensation of a protracted fever, taking long strides, with stooping shoulder, unobservant, unsaluting; he waited not for his carriage to come to the foot of the stairs, but rushed out into the outer court, and hurried away from apparently the scene of a discomfiture."

All this was (*ἐπὶ κρηπίδῃ*) acting, and meant more than Burleigh's shake of the head. To the authorities above mentioned, and those already cited in proof in "N. & Q.," may be added the *Allgemeine Zeitung* for 1846, No. 4. p. 27., and the *Kirchen-Lexicon*, iv. p. 729. T. J. BUCKTON.

Lichfield.

#### COMMUNION TOKENS: COMMUNION HALFPENCE.

(2nd S. vi. 432.)

MR. BURN will find some light thrown upon his Query in a volume recently published by the Surtees Society, entitled *The Acts of the High Commission Court within the Diocese of Durham*. In 1634 John Richardson, of Durham, Esq., was charged with disturbance of divine service on Palm Sunday, Good Friday, and Easter Day, and one of the witnesses examined testifies that:

"Richardson sometimes himself in person, as farmer of the rectorie of the said chappelrye (of St. Margaret's, Durham), hath received the oblations and Easter reckonings, and other some tymes his farmers have for his

use received the same of the communicantes at Easter yearly, and in the tyme of Divine service, upon the Palme Sondaies and Easter Daie (upon which daies the younge people doe usuallie receive the Holie Communion), have usuallie written, and doe soe write downe the names of all the then communicantes, not householders, and at the tyme of writinge these names doe deliver them tokens, which in the tyme of the administracion of the sacrament they have done and doe call for againe, to the end they may knowe whoe doe pay their Easter offeringes and whoe doe not; but whether the same hath bene used auncientlie, or whether it be a custome, or is observed in anie other parish, examinate cannot depose. . . . The communicantes upon those daies are for the most part servantes and young people, whoe doe usuallie goe to the Communion, and never repaire to the proctors to reckon for or pay their oblations, soe the proctors must eyther looke for their recknings in communion tyme, or else lose them."

Another witness deposes that —

"for 40 yeares Richardson, or under-farmers to him, have received the tiethes, duties, and all Easter reckonings within the chaplerie of Set. Margaret's. Some time about 16 or 20 yeares now gone hath seene Richardson at Easter time goe upp and downe amongst the communicantes, and in time of receiving the Holie Communion receive of some communicantes some monies, and take in certaine *leade tokens* (as the use of the parish is) from such as had formerlie by there maisters reckened and payed. Hath seene all whoe were under-farmers to Richardson since that tyme, namlie, Thomas Stott, Nicholas Wryter, Raph Wilson, and others, doe the like." — *Acts of the High Commission*, &c., pp. 96. 98.

These extracts sufficiently show, I think, what the Communion tokens and Communion halfpence were. GEORGE ORMSBY.

Fishlake Vicarage, Doncaster.

I know not whether J. S. BURN is aware of the invariable practice of the Presbyterian Kirk of furnishing every intending communicant with a metal token, which is demanded by the elders of the Kirk before any communicant is admitted to the table of the Lord. There is usually a devotional service going on while the tokens are being collected, called "Fencing the tables."

JAMES FRASER.

Cambridge.

Communion tokens are in general use in all Presbyterian congregations in Scotland at the present day. The object in giving out these tokens, as their name implies, is to prevent any persons from partaking of the Lord's Supper who has not been previously examined by the minister, and considered worthy. Intending communicants apply at the vestry of their church on the Thursday or Saturday previous to the Communion, on which days there are public services, and there receive each a token from the minister or elders. On the Sunday, when the communicants take their seats at the sacramental table, the elders go round and get back the tokens; and, unless well known to the church officials, any one who had



misaid the token would not be allowed to partake of the Communion. The tokens in Scotland are generally made of pewter, and oval in form. No charge is made for them; nor, indeed, is any fee exacted for any other duty—such as baptisms, marriages, or funerals—performed by ministers or elders in the Presbyterian churches of Scotland.

R. G.

Glasgow.

#### PARISH REGISTERS.

(2<sup>nd</sup> S. vi. 379. 462.)

As your correspondents MESSRS. P. HUTCHINSON and PISHEY THOMPSON both ask for information as to the "statutory and other regulations respecting these valuable papers," I have prepared "a brief statement" of the most important of them, which I trust may not take up too much of your valuable space.

There are a few registers which commence prior to the 30th of Henry VIII. (1538), but these were probably mere private memoranda of the officiating clergyman; in September of that year, however, Lord Cromwell issued an injunction to the following effect:—

"In the name of God, Amen. By the authority and commission of the excellent Prince Henry, by the Grace of God, King of England and of France, Defender of the Faith, Lord of Ireland, and in Earth Supreme Head under Christ of the Church of England; I, Thomas Cromwell, Privy Seal, and Vicegerent to the King's said Highness, for all his jurisdiction ecclesiastical within this realm, do for the advancement of the true honour of Almighty God, increase of virtue, and discharge of the King's Majesty, give and exhibit unto you these injunctions following, to be kept, observed, and fulfilled upon the pains hereafter declared:—

"First, That you shall truly observe and keep all and singular the King's Highness' Injunctions given unto you heretofore in my name, &c.

"Item, That you, and every parson, vicar or curate, within this diocese, for every church keep one book or register, wherein he shall write the day and year of every Wedding, Christening, and Burial made within your parish for your time, and so every man succeeding you likewise, and also there insert every person's name that shall be so wedded, christened and buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges one sure coffer with two locks and keys, whereof the one to remain with you, and the other with the wardens of every parish wherein the said book shall be laid up, which book ye shall every Sunday take forth, and in the presence of the said wardens, or one of them, write and record in the same all the Weddings, Christenings, and Burials, made the whole week afore, and that done to lay up the book in the said coffer as afore; and for every time that the same shall be omitted, the party that shall be in the fault thereof shall forfeit to the said church iii<sup>s</sup>. iii<sup>d</sup>. to be employed on the reparation of the said church."

In 1547 all episcopal authority was suspended for a time, while the ecclesiastical visitors then appointed went through the several dioceses to

enforce divers injunctions, and amongst others one which had been issued in the same year by Edward VI. respecting parish registers, directed to "all and singular his loving subjects, as well of the clergy as of the laity;" and being to the same effect as that issued by Cromwell, excepting the penalty, which was "to be employed to the poore box of that parishe," instead of to the reparation of the church.

One of the articles to be inquired of in the visitation to be had within the diocese of Canterbury in the same year was—

"Item. Whether they have one book or register safely kept wherein they write the day of every Wedding, Christning, and Burying."

Another injunction was issued in the first of Elizabeth (1559), almost in similar words, and to the same effect as that of Edward VI., the penalty, however, being directed to go in moieties to the poor box and reparation of the church.

On the 25th October, 1597, anno 39<sup>o</sup> Eliz., the following constitution, laying down minute directions for the proper preservation of parish registers, was made by the archbishop, bishops, and clergy of the province of Canterbury, and approved by the Queen, under the great seal of Great Britain:—

"*De Registris in Ecclesiis salve Custodia committendis.*

"Et quia Registra in ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuemus putamus, ut in singulis visitationibus admonerentur ministri, et oeconomi ecclesiarum de injunctionibus regis ea in re diligentius observandis.

"Deinde ut libri ad hunc usum destinati, quo tutius reservari et ad posteritatis memoriam propagari possint, ex pergamento sumptibus parochianorum in posterum conficiantur: Hisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra Elizabetha, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulture Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: Sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti aut sepulti fuerint.

"Ac ne quid vel dolo commissum, vel omisum negligeret redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

"Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

"Idemque in transcriptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli prius habita collatione: neque vero in unius cujusquam custodia librum illum, sed in Cista publica, æque trifariam obserata reservandum putamus, ita ut neque sine ministro Gardiani, nec sine utrisque Gardianis minister quicquam possit innovare.

"Postremum est, ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopos Diocesani registrarum per Gardianos infra mensem post Festum Paschatis transmittatur, et sine feodo ullo recipiatur, atque in Archivis Episcopis fideliter custodiatur.

"Quicumque vero in præmissis eorumve aliquo deli-



querit, is ut delicti qualitas jusque postulaverit puniatur."

By another of Elizabeth's injunctions, every minister at institution was to subscribe (*int. al.*) to this protestation, —

"I shall keep the Register Book according to the Queen's Majesty's injunctions."

In 1603, (anno 1<sup>o</sup> Jac. I.), another injunction provided that: —

"In every parish church and chapel within this realm shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every christening, wedding, and burial, which have been in that parish since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late queen."

It then provides for its safe custody in "one sure coffer, with three locks and keys," one for the minister and one for each of the churchwardens: and for the entry of all baptisms, &c., in the said register "upon every Sabbath day," with the same formalities previously stated.

Nearly the same provisions were made by an ordinance of Parliament in 1644.

Under the administration of the Protector, the Parliament, about the year 1653, directed registrars to be chosen by every parish, to be approved of and sworn by a Justice of the Peace, for the registering of marriages, births, and burials.

Section 4. of the 30th Car. II. cap. 3., intituled "An Act for burying in Woollen," enacts, —

"That all persons in holy orders, deans, parsons, deacons, vicars, curates, and their or any of their substitutes, do, within their respective parishes, precincts, and places, take an exact account and keep a register of all and every person or persons buried in his or their respective parishes or precincts, or in such common burial places as their respective parishioners are usually buried."

In the reign of William III. two Acts were passed (6th & 7th, cap. 6.; 7th & 8th, cap. 65.), with the object of assisting the collectors in getting in the duties imposed upon births, marriages, and burials, by which the collectors were given free access to the registers, and a penalty of 100*l.* inflicted upon the persons neglecting to make the proper entries therein. But the 4th of Queen Anne, cap. 12. sec. 10., reciting that many of the clergy, not being sufficiently apprised of the full import of the 6th & 7th Will. III. (which, as we have seen, inflicted a penalty of 100*l.* for every neglect in making the entries therein directed,) had incurred the penalties thereof, whereby they and their families remained exposed to ruin, directs that they should be indemnified from the consequences of such omissions, provided the duty for every marriage, &c., should be really answered and paid or notified and brought in charge to the collector of the duties.

By the 26th Geo. II. cap. 33., intituled "An Act to prevent Clandestine Marriages," the churchwardens of every parish are directed to provide proper books of vellum or good and durable paper, in which all marriages, and banns of marriage, respectively, should be registered, "and all books provided as aforesaid shall be deemed to belong to every such parish or chapelry respectively, and shall be carefully kept and preserved for public use."

In 1812 was passed the 52 Geo. III. cap. 146., intituled "An Act for better regulating Parish and other Registers of Births, Baptisms, and Burials in England." After reciting that the amending the manner and form of keeping and of preserving registers of baptisms, marriages, and burials of His Majesty's subjects in England would greatly facilitate the proof of pedigrees of persons claiming to be entitled to real or personal estates, and be otherwise of great public benefit and advantage, it enacts that registers of baptisms, marriages, and burials shall be made and kept by the rector, &c., in books of parchment or paper to be provided by the King's Printer at the expense of the respective parishes according to the forms contained in the Schedules annexed to the Act; That registers of baptisms, &c., be kept in separate books; That the entries be made as soon as possible after the respective solemnisations, and, unless prevented by sickness or other unavoidable impediment, not later than within seven days after; That the register books shall be kept in a dry, well-painted iron-chest, in some dry, safe, and secure place, within the usual residence of such rector, &c. (if resident within the parish), or in the parish church. It then directs copies on parchment of all the entries made by the rector, &c., verified and signed by him, to be made within two months from the end of the year, and sent before the 1st of June to the registrar of the diocese, which registrar, before the 1st of July in every year, shall report to the bishop whether such copies have been sent, and on failure of transmission of such copies to report the same especially to the bishop; That the registrars shall cause such copies to be securely deposited and preserved from damage by fire or otherwise, and to be *carefully arranged*, and cause correct *alphabetical lists* to be made of all persons and places mentioned therein. It farther directs the bishop with the Custodes Rotulorum of the several counties within each diocese, and the chancellor thereof, before the 1st of February, 1813, to cause a careful survey to be made of the several places in which the parochial registers were kept, and report to the Privy Council before the 1st of March following whether such buildings were safe and proper, and at what expense they might be made so. The Act then provides for the punishment of any person making false entries in, defacing, &c., such registers, by trans-



portation for fourteen years, and directs the rector of every parish, before the 1st of June, 1813, to transmit to the registrar of the diocese a list of all registers which were then in the parish, stating the periods at which they respectively commenced and terminated, the periods (if any) for which they were deficient, and the places where they were deposited.

By the 6th & 7th William IV. cap. 86., entitled "An Act for registering Births, Deaths, and Marriages in England," passed 17th August, 1836, so much of the 52nd Geo. III., and of the 4th Geo. IV. c. 76., "An Act for amending the Laws respecting the Solemnisation of Marriages in England," as related to registration of marriages was repealed. The Act then provides for the establishment of the General Register Office in London, the establishment of district Registrars, &c. (see the Act.) At the General Register Office, Somerset House, indices are kept of all the marriages, births, and deaths which have taken place in England since 1836. A general search can be made for 1*l.*, a particular search for 1*s.*, and a certified copy of any entry may be obtained for 2*s.* 6*d.*, which certified copy "shall be received as evidence of the birth, death, or marriage to which the same relates, without any farther or other proof of such entry."

From the above sketch of the origin of parish registers, and the principal Acts relating to them, it is certain they do not belong to the incumbents, nor to the churchwardens, but would rather appear to have been *ab initio*, and to have been always treated as national property belonging to the public; and as such would necessarily require an Act of Parliament to effect the change in their custody which I advocated in (2<sup>nd</sup> S. vi. 379.).

MR. HUTCHINSON "scarcely knows what to think of the plan of sending them all to the Record Office in Chancery Lane;" and suggests that, "the originals would be safe in a parish chest, especially if of iron, kept in a dry place and under three locks, the vicar and the churchwardens each keeping a key." To which he inclines "from the fact that documents are more interesting in the places to which they refer than anywhere else." But I think when we peruse the various Injunctions and Acts of Parliament, and find that these precautions have been continually reiterated from the first institution of parish registers, and then look at their present state, we shall hardly coincide with his opinion.

The plan of collecting them all at the Record Office, London, presents several advantages unattainable by other means, and which, I think, outbalance the loss of interest they may sustain by absence from the places to which they respectively refer. They would be deposited in a place built especially with a view to guard our public records from destruction by fire or otherwise.

Attested copies would be left in the respective parishes, and other copies would be made for ordinary inspection in London, by which means the originals would be saved from the repeated friction of the hand in turning them over, which many of them will ill bear; they would also be protected from falsification and erasure, as a special order should be necessary to view the originals, and then only under the supervision of an officer of the establishment. As they are at present kept it is not difficult for an evil-disposed person to falsify or obliterate them with impunity. The Registers would be handy for production as evidence in peerage cases: and last, but not least, the *facility of reference to them* would be an inestimable boon to historians, genealogists, and in fact almost everyone, for but few have not occasion at some time or other to refer to a parish register. A General Index could be made on the plan of that at the General Register Office, and subject to the same fees for inspection; and thus it could be ascertained by one general search whether the entry sought for existed or not.

The bishop's transcripts, though so often ordered to be sent in, are very defective; still a great number remain, and these should be collated with the parish registers, and any variations noted in the margin of the copies to be made.

It is greatly to be wished that many other gentlemen would follow the worthy example of MR. HUTCHINSON, by examining and arranging the contents of their parish chests. The documents therein contained are usually of a purely local character, and rest upon quite a different footing to parish registers. There is consequently not so great an objection to their remaining in the custody of the parish. In the case of the Attorney-General *v.* Oldham, Lord Chief Justice Best, in his charge to the jury, remarked that, "all the property in this country, or a large part of it, depends on registers;" and Baron Garrow, in the same case, said, "From what I have had occasion to observe, I conceive there is nothing of more importance than the endeavouring to deposit in some secure place the registers of births, baptisms, and funerals."

T. P. LANGMEAD.

13 Dec. 1858.

The proposition lately put forward in your pages, that all the parish registers of the kingdom should be removed from their present insecure custody and deposited in the Public Record Office, London, is well worthy of attention, and I should be exceedingly sorry if the interest which has arisen on this point should be allowed to flag. There are, however, on the threshold slight difficulties which will have to be overcome before so desirable an object can be effected; a special Act of Parliament will be required, and the question of compensation to the clergy will have to be



considered; but I do not believe these to be insurmountable difficulties; if the case be only put fairly and openly before the Legislature, and the mischief, injury, and damage hitherto sustained by registers be faithfully represented to that assembly, success will be almost certain; the Houses of Parliament will scarcely allow these valuable records to run the risk of farther injury, but will at once transfer them to a lasting home, where they will be central, secure, and easily accessible. I gladly second any proposition respecting the formation of a Committee for the purpose; it is a necessary step, and might be organised at once. There are, I believe, many noblemen and gentlemen who would willingly lend their assistance for the attainment of such an object. Will you, Mr. Editor, invite these gentlemen to step forward and form a Committee? for, unless we make a beginning, all the talking and writing on the subject will be useless.

The Public Record Office is the most fitting place for the reception of these records; in fact, it is their proper home; for the earlier registers demand in their treatment an archaic knowledge in which the employes of the Record Office are quite at home, and which is utterly unknown in any other department, except to those who for amusement make archæology their study. It is needless for me to expatiate on the propriety of this step, and to show its advantages, or I might fill your entire number; but I ask you to agitate, and agitate again, until we see a consummation which will be hailed with acclamation by all who are interested not merely in preserving legal evidence, but in perpetuating the living fountains of historical truth.

WILLIAM HENRY HART.

Folkestone House, Roupell Park,  
Streatham, S.

By way of reply to the Queries embodied in Mr. HUTCHINSON's remarks, I beg to say that I, for one *custos* of registers, love the old books, and handle them and keep them "as if I loved them," independent of the heavy pains and penalties, and provisions made for the safe-keeping both of the old and new books in 52 Geo. III. c. 146., which is prefixed to every copy of baptismal register since that date. There it is plainly laid down that fourteen years' transportation is to be the lot of every offender for breach of trust! but few will probably be found to prosecute, on the prospect of receiving half that penalty for informing, which the Act has by a blunder enacted.

H. T. ELLACOMBE.

#### THE GENEALOGICAL SUGGESTION.

(2nd S. vi. 307. 378. 438. 481.)

As a subscriber to "N. & Q." from its commencement, I beg to enter a strong protest against allowing any more space to genealogical in-

quiries. The ancestry and succession of distinguished men are matters of general interest; but I can conceive nothing more likely to limit the usefulness and diminish the circulation of "N. & Q." than inserting the Query of every John Jones who wants to find out his maternal great-grandmother, and whether he may lawfully quarter her arms. These are Queries which should take the form of advertisements, and be paid for. G. P.

[There is much good sense in the suggestion of our correspondent. Genealogical Questions fall into two marked divisions. The first, which may very properly be treated at length in the columns of "N. & Q.," includes such inquiries as relate to the lives and families of persons eminent for station, learning, or genius,—inquiries, in short, which are of an historical character.

The second, which is of more limited interest, comprises those inquiries which relate to members of private families, and have for their object the completion of Pedigrees of such families.

QUERIES of this nature clearly come within the purpose and scope of our Journal. But as the REPLIES to such inquiries are of no interest to the general reader, the Querist should specify how those who may be ready to reply to him, may reply to him direct. In this way we shall be able to assist gentlemen desirous of obtaining genealogical information which may be of great importance to them, although of no interest to the readers of "N. & Q.," while at the same time we avoid filling our columns with matter which is "caviare to the general."]

#### Replies to Minor Queries.

*The Two Marshalls* (2nd S. vi. 461.) — The obscurity in the biography of these two celebrated actresses has been removed, and Sir Peter Leycester's and Mr. Pepys's contemporaneous statements verified in a note by the Rev. Canon Raines, in the *Stanley Papers*, Part II. 173-4., printed by the Chetham Society, 1853. It appears that Stephen Marshall commenced his career as a Churchman, being "a zealous Episcopalian and Royalist," and only became a Presbyterian after having petitioned the King for a deanery, and at another time for a bishoprick, and having met with a refusal. In early life he was chaplain to the loyal Lord Gerard, but having become a Presbyterian his connexion with that nobleman ended. Lord Braybrooke's conjecture was right, but he had mistaken Marshall's character.

W. E. M.

*National Anthem* (2nd S. vi. 475.) — Almost immediately after reading DR. GAUNTLETT's Note on this subject, our attention was accidentally drawn to a passage in Froude's *History of Henry VIII.*, vol. iv. p. 421., which seemed an interesting illustration thereof. Speaking of the goodly fleet assembled in June, 1545, at Portsmouth, it is stated: —

"The watchword at night was perhaps the origin of the National Anthem. The challenge was, 'God save the King.' The answer was, 'Long to reign over us!'" — *State Papers*, vol. i. p. 814.

S. M. S.



*Lord Nithsdale's Escape* (2nd S. vi. 458.)—A copy of the Countess of Nithsdale's Letter, which gives an account of the escape of her husband from the Tower of London, will be found in the *Scot's Magazine* for 1792, vol. liv. p. 165. G.

In the event of EIN FRAGER not being able to procure a copy of Mr. Grace's edition of *Lady Nithsdale's Account of her Husband's Escape from the Tower of London*, he will, upon a reference to Cromek's *Remains of Nithsdale and Galloway Song* (sm. 8vo., Lond. 1810), find full particulars of the same, together with the letters of the Countess to her sister Lady Lucy Herbert, announcing the extraordinary adventure. T. G. S. Edinburgh.

*Anointing, &c.* (2nd S. vi. 441.)—Perhaps F. C. H. could kindly solve a difficulty which presents itself with regard to the inauguration of the Pope. Is he not essentially regarded as an anointed person? And yet I can find no allusion to this in any description of that ceremonial. Does this omission arise from his having necessarily previously held the office of a bishop, which would infer that the consecrated oil had been poured upon his head? or does it admit of any other explanation? M. G. Warwickshire.

*Blood that will not wash out* (2nd S. iv. 260. 399.)—Alluding to the celebrated Fount of Tears in the garden at Coimbra, where Ignez de Castro was so ruthlessly slain, Mr. Kinsey says:—

"The water runs over a bed of marble which is marked with red spots, and these the credulous admirers of the place believe to be nothing less than the stains of blood shed by her cruel murderers."—*Portugal Illustrated*, p. 402.

E. H. A.

*Treaties: Fœdera* (2nd S. vi. 462.)—Your correspondent HERBERT is recommended to study the *Preface* to George Chalmers's *Collection of Treaties between Great Britain and other Powers*, 2 vols. 8vo. London, 1790, where he will find much valuable information relative to the various collections which have been published since 1604.

T. G. S.

Edinburgh.

*Beukelzoon* (2nd S. vi. 348.)—Is not the word "pickle" said to be derived from the name of this great man, as inventor of the art? The German equivalent is *pökel*. Has this any Saxon etymology?

A mischievous child is called a *pickle*, probably from pickle-herring, which the German dictionary renders *der pickelherring*, as if it were of English origin. Johnson says a pickled rogue is one consummately villainous! They give as a synonyme Hanswurst, who is probably the counterpart of the "Jack Pudding" whose jokes Gay

represents the "draggled folks" "gaping to catch" at "Southwark Fair." What country can claim the origin of this illustrious character? I. P. O. Argyllshire.

*Separation of Sexes in Churches* (2nd S. vi. 414, &c.)—In my own church, and pretty generally I think in this neighbourhood, where the original seating is still preserved, the separation of the sexes is maintained in the manner described by Mr. Carrington, viz. the females occupy the west end, and the males the east end, of the nave, as regards the unappropriated seats.

C. W. BINGHAM.

Bingham's Melcombe, Dorsetshire.

*John Hume, Bishop of Salisbury* (2nd S. vi. 288.)—He was born at Oxford in 1703, and was the son of a surgeon there, whose other children were probably born in the same city. The Rev. George Hume, grandson of the bishop, is now Vicar of Melksham. The bishop's will may throw some light on A. M. W.'s query. It is dated May 12, 1778, proved July 12, 1782, and is bound in volume "Gostling," page 380. in Doctors' Commons. PATONCE.

*Gutta Percha Paper* (2nd S. vi. 189.)—I have not seen this paper, but I have seen used a strong solution of gutta put on walls with a brush, and ordinary paper-hangings put on it, in the usual way. The wall I saw it put on was a very damp one. It partially succeeded, and I have no doubt the solution would be sufficient for a dampish wall. S. WMSON.

*"Land of the Leal"* (2nd S. vi. 169.)—This song was written by Caroline Oliphant, Baroness Nairn (born 1766, died 1845). With the exception of Burns no one has written so many truly popular Scots songs as Lady Nairn. For an account of her I might refer your correspondent to the *Modern Scottish Minstrel*, edited by Dr. Rogers of Stirling, published by R. & C. Black, Edinburgh, 1855—57, in 6 vols. small octavo.

S. WMSON.

*Wall Grange* (2nd S. vi. 460.)—This locality is in the parish of Leek, where, as well as at *Ladder Edge*, are the copious springs and extensive reservoirs of the Potteries Water-Works Company, incorporated in 1847 to supply all parts of the Potteries and Newcastle-under-Lyme. The works at *Wall Grange* pump the water into a reservoir at *Ladder Edge*, 287 feet high, with a capacity of delivering 1250 gallons per minute. (White's *Staffordshire*, 230. 729.)

T. J. BUCKTON.

Lichfield.

*"The English Theophrastus"* (2nd S. vi. 285.)—My copy is the "second edition with the addition of 37 New Characters." On the fly-leaf in MS. is "By Tom Brown and others." S. WMSON.



*Passage in Phocylides* (2<sup>nd</sup> S. vi. 431.)—The line for which R. N. S. seeks is, I presume, the following:—

"Πᾶς γὰρ ἀεργὸς ἀνὴρ ζῶει κλοπῖμων ἀπο χειρῶν."

It occurs as line 144. in the very apocryphal hortatory poem which is usually assigned to Phocylides in the old collections. I need hardly point out its obvious coincidence with Dr. Watts's well-known distich:—

"For Satan finds some mischief still  
For idle hands to do."

C. W. BINGHAM.

The words sought are in the *Ποίημα νοουθετικόν* (v. 144.):—

"Ἐργάζεω, μοχθῶν ὡς ἐξ ἰδίων βιοτεύσεις"  
Πᾶς γὰρ ἀεργὸς ἀνὴρ ζῶει κλοπῖμων ἀπο χειρῶν."

"Work that you may live by your own toil;  
For every idle man lives by his pilfering hands."

T. J. BUCKTON.

*French and English Coin* (2<sup>nd</sup> S. vi. 266. 357. 463.)—Le Blanc's *Traité Historique des Monnaies*, on which Say relies, and to which I have no access here, will, I conceive, supply MILES with the information sought as to the variation in the silver coinage of France to its lowest point in the time of Louis XV., when the livre was only 8 sous, raised by Louis XVI. to 20 sous.

In reply to his first query, as to the relative weight of the pound in the two countries, I find an answer in the *Companion to the Almanac* of 1830 (p. 103.), where it is stated that, "under Charlemagne its weight was 12 ounces, or 1 lb. troy weight, and its value 78 liv. 17 sous of present money."

In answer to the second,—Say states that "the livre [coin] of Charlemagne contained 12 ounces of fine silver" (i. c. xxi. s. 5.); and he excludes the alloy in his computations. For English money the deduction is  $7\frac{1}{2}$  per cent. ("N. & Q." 2<sup>nd</sup> S. vi. 418.) Although the Tower pound used till Henry VIII. (1527) was only  $11\frac{1}{4}$  ounces, yet there was a more ancient pound than the Tower one, and which consisted of 12 ounces. (*Penny Cyc.* xxv. 311.)

The *poids de marc* of Charlemagne, which is heavier than our avoirdupois pound\*, may have been used probably for impure or manufactured silver or for silver bullion not tested, in the same way as druggists buy by the avoirdupois pound and sell by the troy pound.

Lichfield.

T. J. BUCKTON.

*Etymology of "Cockshut" and "Cockshoot"* (2<sup>nd</sup> S. vi. 400.)—I beg to assure your correspondent, S. W. SINGER, that it is not "old sportsmen" only who retrench the first syllable in "Woodcocks." In my experience the abbreviated

name is (as perhaps generally with John Bull at least) the more common. Bewick describes "the springer or cocker." Bell says: "The small black cocker is probably derived from the K. Charles spaniel." I have also always been used, when woodcocks were taking their voluntary flights in the twilight, to have it designated by keepers, &c., *roding*, or perhaps *roading*. I only write it phonetically, and never inquired for the etymology. Will this bear at all on the "Cock wade" of the *Dictionary Rusticum*, as quoted by Mr. SINGER? *Apropos* to "Chien et Loup," I have heard a definition of darkness as being "when you could not tell a grey horse half a mile off." Some of your correspondents may be able to say whether this is a common saying, and where it prevails?

I. P. O.

Argyllshire.

*To make Bread Seals* (2<sup>nd</sup> S. vi. 344.)—Will SEPTIMUS PIESSES's recipe give seals that make a glossy impression? In my childhood we often made them in the same way (except the gum), using vermilion, lampblack, &c., for colouring them, but the impressions were *dead*. We also made seals of gum-arabic alone. These were very brittle.

I. P. O.

Argyllshire.

*Mosaic* (1<sup>st</sup> S. iii. 389. 469. 521.)—Mosaic or Mosaic work is designated in the New Testament *λιθόστρωτον* (John xix. 13.), which, being a pavement of small sections of marble of various colours, was described as *vermiculata* by Lucilius (Cicero, *Oratore*, iii. 43.), and *tessellata et sectilia* by Suetonius (*V. Jul. Cæs.* 46.), and by Horace as *pavimentum superbum* (*Od.* ii. 14. 27.), and *Lybici lapilli* (*Epist.* i. 10. 19.). The root of the more modern word is *وَشَى*, *vashai*, "to paint,"

forming the participle in *رُخَامٌ مَوْشَى*, *rucham*

*MUSHAI*, "coloured marble." From this word *mushai* come the Latin *musa* and *musivum*, and the Italian *musaico*, the French *mosaïque*, the German *mosaischer* and *musivischer*, and the English *mosaic* and *mosaic*. The Arabians, therefore, have furnished this word to the Europeans, who have also adopted *tessellata* from the Romans. The Hebrew (=Chaldee) equivalent to *λιθόστρωτον* is by St. John (xix. 13.) stated to be *gabatha*, meaning a high place, not here physically but metaphorically high, being the place where the prætor or other eminent persons gave audience. (Pliny, *N. H.* xxxvi. 25.) The Hebrew term is not descriptive of the variegated colours and designs peculiar to this art. In Esther (i. 6.), however, we find a description of such pavement, and the Vulgate adds to the text, without authority, "*quod mira varietate pictura decorabat.*"

\* In the ratio of 7560 to 7000 troy grains (Brumton's *Compend. of Mechanics*, 17.)



There is no connexion in this etymology with the Greek name Moses (Μωϋσῆς, LXX.), pronounced by Spanish Jews *Mō-she*, and by German, more correctly, *Mow-she*, for the legislator's name is not a Hebrew one, but an Egyptian compound, in Coptic *mō*, water, and *ouje*, to save, meaning "saved out of the water," in allusion to his rescue from infanticide.

T. J. BUCKTON.

Lichfield.

*Irish Yarn* (2nd S. vi. 432.)—The extract appears to be imperfectly quoted from L. Roberts' *Treasure of Traffike*, London, 1641, p. 32. I venture to ask you to give it at somewhat greater length. It is of much interest, as the earliest known notice of the cotton manufacture in Lancashire. It is true that so early as Leland's time fabrics called "Cottons" were largely manufactured in this district; but the materials were *linen* yarn for warps, and *woollen* yarn for weft. It is supposed that the name "cotton" was a corruption of "coating."

"The town of Manchester, in Lancashire, must be also herein remembered, and worthily for their encouragement commended, who buy the yarne of the Irish in great quantity, and, weaving it, returne the same againe into Ireland to sell. Neither doth their industry rest here; for they buy Cotton Wool in London that comes first from Cyprus and Smyrna; and at home worke the same, and perfect it into fustains, vermillions, dimities, and other such stuffes, and then return it to London, where the same is vented and sold, and not seldom sent into forraign parts, who have means, at far easier termes, to provide themselves of the said first materials."

*Linen* warps, spun in Ireland, were used with cotton weft in the manufacture of fustian until 1773, when they were superseded by Sir Richard Arkwright's water-twist yarn.

GILBERT J. FRENCH.

Bolton.

*Lynch* (2nd S. vi. 278.)—Allusion has been made to a Lynch-pin, as elucidating the derivation of this word. This word is doubtless derived from the Anglo-Saxon *lynis*, an axle-tree, and means the axle-pin. Is lynch, then, a blow or jolt, to which of course the axle-trees of carts, &c., are continually subject?

A. A.

Poets' Corner.

*Musical Instrument: Celestina* (2nd S. vi. 457.)—The musical instrument alluded to by STYLITES was introduced by Walker at the exhibitions of his transparent orrery; and I think he was its inventor. Whether the secret died with him, I do not know; but though I well remember hearing it as an accompaniment to his orrery, I never heard of it afterwards. It was well named *The Celestina*, for its sounds were unlike any earthly music, and quite a sublime accompaniment to the movements of the celestial orbs revolving in his transparencies. There was no sound as of wire, nor did it seem like a wind

instrument: yet I cannot think it was glass. It might, however, have been some ingenious adaptation of musical glasses.

F. C. H.

STYLITES is perfectly right as to the name of the instrument he describes, but wrong in supposing the sounds to have been produced from glass. I remember, when a young man, frequently to have accompanied a lecturer during his lecture upon "the Celestina," then a novelty. It was simply an old harpsichord, wherein had been inserted a well-resined thick horse-hair, which by leverage from the action of the key-board was pressed upon the wires, and by a sort of small lathe, used as a pedal, caused the vibratory sound, which was most pleasing to the ear, and could be retained similarly to the tone of an organ. If I mistake not, it was the invention of a well-known pianoforte maker named Mott, whose descendants, I believe, are now pianoforte makers, &c., 76. Strand.

J. W. H.

*St. Blain's Chapel* (2nd S. vi. 283.)—A paper on the ruins of this chapel was read by J. T. Rothead, Esq., Architect (Session 1857-8), to the Glasgow Archæological Association. The proceedings of the Society are to be published soon, where no doubt this paper will find a place. The *Glasgow Herald* generally published the proceedings of the Society. If MR. PARTISON will examine a file of this paper for the three last months of 1857 and three first of 1858, he may get a *visée* of the paper in question.

S. WMSON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

From the very nature of the subject, works on Architecture, requiring, as they generally do, large and numerous illustrations, are themselves for the most part large and expensive. One marked exception to this law has, however, just appeared in the Second Edition of Mr. Ferguson's *Illustrated Handbook of Architecture, being a Concise and Popular Account of the Different Styles of Architecture prevailing in all Ages and all Countries*. The promises held out in the title of Mr. Ferguson's book are fulfilled in a handsome octavo volume of rather more than a thousand pages. The author considers his subject under the two obvious divisions of Non-Christian and Christian Art. The former is treated of in nine books, which are respectively devoted to—I. Buddhist and Jaina Architecture; II. Hindu Architecture; III. Architecture in China and America; IV. Architecture in Western Asia; V. Egyptian Architecture; VI. Grecian Architecture; VII. Roman Architecture; VIII. Sassanian Architecture; and lastly, IX. Saracenic Architecture. The Second Part which treats of Christian Architecture, is divided into ten books, viz. I. Romanesque Style; II. Lombard and Rhenish Architecture; III. Gothic Architecture in France; IV. Gothic Architecture in Belgium; V. Gothic Architecture in Germany; VI. Gothic Architecture in Italy; VII. Gothic Style in Spain and Portugal; VIII. Gothic Architecture in Great Britain; IX. Gothic Architecture in Northern Europe; and lastly, X. Byzantine Style. In this way Mr. Ferguson has contrived to supply a suc-



cinct but popular account of all the principal buildings in the world; and to show at the same time the relation which they bear to each other, and to Art generally. And as the volume is illustrated with nearly nine hundred woodcuts—while the plans which form a large portion of these are drawn upon one uniform scale—it will be seen at a glance that Ferguson's *Illustrated Handbook of Architecture* is as valuable to the architectural student, as it is indispensable to the nonprofessional reader who desires to know something of the masterpieces of that Art which gladdens our homes by its comfort, and enriches our cities by its beauty.

Rich in their panoply of green and gold, we have now some of the Christmas Books inviting our notice. First and foremost among these, whether we regard the Poems selected for illustration, or the beauty and artistic excellence of the illustrations themselves, is *Favourite English Poems of the Two last Centuries unabridged. Illustrated with upwards of Two Hundred Engravings on Wood, from Drawings by the most Eminent Artists.* Our readers may well imagine what a dainty book has been formed from the shorter masterpieces of Milton, Dryden, Pope, Collins, Keats, Byron, Shelley, Coleridge, &c., illustrated by the skilful pencillings of Cooper, Creswick, Horsley, Redgrave, Birket Foster, and, in short, all our best artists. It is indeed a book, not for Christmas only, but for all time.

Of the same class and character, and produced with the same elegance and good taste, is a small volume—*The Poetical Works of Thomas Gray.* It is most beautifully printed, illustrated by Birket Foster, whose dainty devices have been cunningly engraved by Palmer and Wimperis; and with ornamental head and tail pieces by W. Harry Rogers, engraved by Evans. It is a volume to delight all admirers of Gray,—and who does not admire the most finished Poet that ever wrote in English?

But these "things of beauty" are intended for grown-up men and women. Our younger friends have not been forgotten, and *Child's Play*, by E. V. B., with its nursery jingles, most beautifully and fancifully illustrated by E. V. B., and her charming drawings reproduced in colours, will improve the taste as well as gladden the heart of every child who is so fortunate as to obtain a copy. For still younger children there is the *Favourite Pleasure Books for Young People, with One Hundred Pictures by Absolon, Wehnert, and Wier, printed in Colours.*

The books we have just noticed attract by their beauty. We have now to mention one which claims attention on the score of its literary novelty and merit,—Mrs. Gatty's *Aunt Judy's Tales.* Mrs. Gatty writes like a wise and loving mother, with a keen perception of

what children like, what children feel, what children can understand; and if we mistake not, the "Little Ones in many Homes," to whom the book is so gracefully dedicated, will be delighted with her Christmas Box. The book is charmingly illustrated by Miss Clara S. Lane,—another member, we presume, of a family already highly distinguished in the world of Art.

## BOOKS AND ODD VOLUMES

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### Notices to Correspondents.

Although we have this week enlarged our Number to twenty-eight pages, we are compelled to omit many articles of considerable interest.

T. D. C. We hope next week to make use of the Manuscripts forwarded.

S. M. S. The Memoirs of Madame de Crequy have been proved fictitious.

MELITES. We have a letter for our correspondent. Where shall we forward it?

MENYANTHES. The work is by Walter Charleton, M.D., entitled A Brief Discourse concerning the Different Wits of Men: written at the Request of a Gentleman eminent in Virtue, Learning, Fortune, in the Year 1664. Our correspondent's copy is the Second Edition, 1675.

J. G. MORTEN. R. thanks this correspondent for his kind offer; but he has since been informed that the original edition of Charleton's Memoirs was published anonymously.

EMBRYO ANTIQVARIUS. For works containing lists of the English bishops, see "N. & Q." 2nd S. iv. 70.

INQUIRER. The article on Joan of Arc is in the Quarterly Review, lxix. 281-329, March, 1843. It was written by Earl Stanhope, and has been republished in a separate form by Mr. Murray.

ERRATUM.—2nd S. vi. p. 485, col. ii. l. 10, for "Tell" read "Fill."

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LONDON, SATURDAY, DECEMBER 25, 1858.

## Notes.

## CHRISTMAS AT THE COURT OF CHARLES THE SECOND.

The reader of Evelyn's *Diary* will no doubt remember how he tells that, on Dec. 15, 1674, he "saw a Comedy at night acted by the ladies only, amongst them Lady Mary and Ann, his Royal Highness' two daughters, and my dear friend Mrs. Blagg, who having the principal part performed it to admiration. They were all covered with jewels." And again, how that on the 22<sup>nd</sup> he "was at the repetition of the Pastoral, on which occasion Mrs. Blagg had about her near 20,000*l.* of jewels, of which she lost one, worth about 80*l.*, borrowed of the Countess of Suffolk. The press was so great it is a wonder she lost no more. The Duke made it good."

How admirably Mrs. Blagg performed Evelyn has himself described more fully in his *Memoir* of her; for, having afterwards married Sidney Godolphin, the Mrs. Blagg of the Court Masque is the Mrs. Godolphin of that beautiful biography for the publication of which we are indebted to the Bishop of Oxford, and which is enriched with some admirable notes by the late Mr. Holmes of the British Museum.

From these Notes, as well as from those of the Editor of the *Diary*, we learn that the Pastoral which delighted the gay Court of Charles II. at Christmas, 1674, was the Masque of *Calisto*, or the *Chaste Nymph*, by John Crowne.

The principal characters are, *Calisto*, played by the Princess Mary, afterwards Queen; *Nypha*, by the Lady Anne, afterwards Queen; *Jupiter*, played by the unfortunate Henrietta Wentworth; *Juno*, the Countess of Sussex; *Psecas*, the Lady Mary Mordaunt; *Diana*, Mrs. Blagge; *Mercury*, Mrs. Jennings, the celebrated Duchess of Marlborough. The Nymphs that danced in the Prologue were the Countess of Derby, the Countess of Pembroke, the Lady Katherine Herbert, Mrs. Fitzgerald, and Mrs. Frazier; the Duke of Monmouth, Lord Dunblaine, Lord Daincourt, and others were among the dancers; and Mrs. Davis, Mrs. Knight, Mrs. Butler and others acted and sung in the performance.

The *Chaste Nymph* was printed in 1675; and Geneste, in his *History of the Stage*, describes the piece as, on the whole, doing Crowne credit rather than otherwise, its principal fault being its length; for it extends to five acts. It is founded on the 3<sup>rd</sup> Book of Ovid's *Metamorphoses* from line 400 to 500. Jupiter, as in Ovid, courts Calisto under the form of Diana, but the catastrophe is altered. Crowne says he was reduced to the dilemma of diverting from the story, or of writing what would have been unfit for Ladies or Princesses to speak.

Crowne's scruples do him credit. But the reader will perhaps think, from the conclusion of the Epilogue, in which the King is addressed,

"You, Sir, such blessings on the world dispense,  
We scarce perceive the use of Providence,"

that his scruples on the score of blasphemy were fewer than those he felt on the score of immodesty.

These preliminary Notes may give interest to the following documents, selected from several others of similar character, which show how great was the expense incurred in producing this Christmas revel, and serve to give us some little notion of the nature of the performance.

As *Calisto* was probably one of the latest masques exhibited at Court, I venture to think the readers of "N. & Q." will be amused at the glimpses which these documents afford us of the mode of getting up these gorgeous pageants.

It will be seen from the heading of the following paper that this great ball lasted from the 8<sup>th</sup> of December to the 22<sup>nd</sup> of January:—

*An Account of such things as were delivered to Mr. Cabbin for his Maties Great Ball from the 8th of December, 1674, till the 12 of Jany. next Enshewing as foll. viz. by Jon. Brown.*

For 9 pounds of whealbon at 20 <i>d.</i> per pound	-	00	15	02
For 45 eles and $\frac{1}{2}$ of canvas at u per ell	-	03	04	01
For 2 pieces of white calico of 16 yards a piece	-			
is	-	01	05	00
For 12 yards of red buckram	-	00	11	00
For 23 yards an $\frac{1}{2}$ of red calico at 11 <i>d.</i> per yard is	-	01	01	06
For 9 pounds and $\frac{1}{2}$ of weiar at 9 <i>d.</i> per pound	-	00	07	00
For $\frac{1}{2}$ of a pound of searing candell	-	00	00	04
For one end and 8 yards of fustian at 13 <i>s.</i> and 6 <i>d.</i> the end	-	00	19	02
For 2 pounds of tow at 3 <i>d.</i> per pound is	-	00	00	06
For 16 sheets of large pasbord at 2 <i>d.</i> per sheet	-	00	02	08
For a piece of 6 <i>d.</i> broad cotton riband and one piece 3 <i>d.</i> broad	-	00	05	06
For a piece of white silk lawing	-	00	05	06
For 12 yards of cotton riband	-	00	01	00
More to ye cloathes for this house bought.	-			
For 14 laces and tagging 2 dozen and 2 laces	-	00	02	06
For 1: 2 yards of loop lace to be loopd	-	00	00	03
For 1 dozen of buttons silver and silver and gold	-	00	00	09

## Money disbursed by Jon. Wilton.

<i>December ye 20. 74.</i> Paid for a collation for those of the musick at ye Fleese tavern	-	00	14	06
More paid at Mr. Lamb's for company of Mr. Cabbin and Mr. Vaneer	-	00	07	06
Paid at Mr. Shallings which was spent by my master and Mr. Cabbin	-	60	06	00
Per Archibald Robertson's charges by water to Mr. Haris severall times	-	00	04	00
Disbursed by John Hay at ye Golden Lyon	-	00	11	00
				11 04 11

I gather from one of the documents before me that M. Cabbin was employed by Messrs. John Allan & William Watts, his Majesty's tailors, to prepare the dresses; and I presume the follow-



ing account shows what he made for each of them:—

*Mascarading Habitts made by John Allan.*

3 combatants	-	-	-	30 00 00
4 saityrs	-	-	-	13 04 00
4 windes	-	-	-	17 12 00
One shephard	-	-	-	05 13 08
3 baskes	-	-	-	07 16 00
2 sea gods	-	-	-	10 00 00
3 shepards of Corrus	-	-	-	06 03 00
10 violins	-	-	-	05 00 00
4 gittarr men 18s.	-	-	-	03 12 00
2 boyes in the cloudes	-	-	-	00 14 00
For one trumpeter and 1 kettle drum	-	-	-	03 09 00
4 heavenly sprits	-	-	-	02 12 00
4 Aryell spritts	-	-	-	02 08 00
For Ashia	-	-	-	15 14 08
First and 2nd attendants, do. Ashia	-	-	-	07 04 00
3rd attendant ditto, Ashia	-	-	-	03 12 00
4th attendant ditto	-	-	-	02 16 00
First attendant to America	-	-	-	03 05 00
Second and 3rd attendants ditto	-	-	-	06 10 00
Fourth attendant ditto America	-	-	-	02 11 00
Two Afryan kinges	-	-	-	13 12 00
3 Afryan slaves	-	-	-	03 07 06
The genious of the cuntry	-	-	-	12 09 02
One Cupitt	-	-	-	01 08 08
6 joyners, 1l. 7s. 6d.	-	-	-	08 05 00
22 twillets	-	-	-	00 11 00
4 shephards more	-	-	-	22 14 08
2 baccants moore	-	-	-	06 00 00
2 saylers ditto	-	-	-	05 02 00
A shephard of the coruss	-	-	-	02 01 00
Part of womans habitts	-	-	-	21 10 03
Part of Monsr. Devoe	-	-	-	15 00 00
Part of 21 currall spriggs at 2s. 6d. per sp.	-	-	-	01 06 03
Pt. of 4l. 10d. layd out for an Afryan slave	-	-	-	00 00 09
				263 03 11

Mr. Allan's pt. abated - - - 10 4 0

*Mascarading Habitts made by Wm. Watts.*

3 combatants	-	-	-	30 00 00
4 saityrs, at 3l. 6s.	-	-	-	13 04 00
4 windes, at 4l. 8s.	-	-	-	17 12 00
One shephard	-	-	-	05 13 08
4 baskes, at 2l. 12s.	-	-	-	10 08 00
The hero of the sea	-	-	-	08 03 02
2 sea gods	-	-	-	10 00 00
3 shephards of corus	-	-	-	06 03 00
10 violins, at 10s. per	-	-	-	05 00 00
0 gittars, at 18s.	-	-	-	00 00 00
2 tromboyes	-	-	-	01 12 00
4 boyes in cloudes	-	-	-	01 04 00
3 trompets, 1l. 14s. 6d.	-	-	-	05 03 06
4 heavenly sprits, 12s.	-	-	-	02 08 00
For Europe	-	-	-	05 10 08
First attendant, ditto	-	-	-	03 19 02
2 attendants more, ditto	-	-	-	06 18 00
The 4 attendants, ditto, Europe	-	-	-	03 03 00
Africa	-	-	-	07 05 04
First and 2nd attendants, do. Africa	-	-	-	07 02 00
3rd attendant, ditto	-	-	-	03 11 00
The 4th attendant	-	-	-	02 17 06
Emperour of America	-	-	-	07 00 09
2 African kinges	-	-	-	13 12 00
3 African slaves	-	-	-	03 07 06
One Cupitt	-	-	-	01 08 08
6 joyners	-	-	-	08 05 00
15 twillets	-	-	-	00 07 06

3 shephards more	-	-	-	17 01 00
2 baccants	-	-	-	06 00 00
2 sailers	-	-	-	05 02 00
4 heavenly sprits	-	-	-	02 12 00
Part of the womens habitts	-	-	-	21 10 03
Part of Mons. Devoe	-	-	-	15 00 00
Part of 21 currall spriggs, at 2s. 8d.	-	-	-	01 06 03
Part of 4l. 10s. layd out for glazed buckram, silk, and buttons for a Afryan slave	-	-	-	00 00 09

259 10 11

Mr. Watts pt. of abatements is - - - 09 18 0

The ingenuity of the lady-readers of "N. & Q." will no doubt enable them to form "a very pretty notion" of the costumes worn on the occasion by the following account of the materials of which they were formed. The list will be found to contain a few terms of interest in the history of fashion. It cost a good deal to dress a Shepherd in those days. "The Winds" also were rather expensive articles. But a Combatant must have been a good one, to repay his cost:—

*Quantities for 1 Shephard.*

Sil <sup>d</sup> tabby: —	yd.	qs.	n.	Totale.			
	yd.	qs.	n.	yd.	qs.	n.	
For ye body of ye dublet	-	1	1	0			
For ye sleeves	-	0	3	2			
For ye skirts	-	1	1	0			
For ye bagg	-	0	0	2			
For ye hatt	-	1	0	2	4	2	2
Cherry satten: —							
For ye breeches	-	1	3	2			
For ye paspoils of ye dublet	-	0	2	2			
For ye bagg	-	0	1	1	2	3	1
Cherry taffaty: —							
For to line ye hatt	-	0	1	1			
For to line ye dublet	-	1	2	1	1	3	2
Chery and silv <sup>r</sup> lace 2 fing <sup>r</sup> broad: —							
For ye dublet and bagg	-	15	0	0	15	0	0
Ditto 3 fingers broad: —							
For ye body sleeves and skirts	-	25	0	0	25	0	0
Silver lace 4 fing <sup>r</sup> broad: —							
For ye breeches and dublet	-	11	1	0			
For ye hatt	-	1	3	0	13	0	0
Silver fringe: —							
For ye breeches	-	5	1	0			
For ye bagg and strings	-	4	0	0	9	1	0
White jewel: —							
For ye bagg	-	3	2				
For ye sleeves of ye dublet	-	1	0		4	2	
Sky jewells: —							
For ye dublet	-	9	9				
For ye breeches	-	2	2		11	11	
Red jewells: —							
For ye dublet	-	6	0				
For ye breeches	-	2	8				
For ye bagg	-	2	3		11	5	
Green jewells: —							
For ye dublet	-	1	10				
For ye breeches	-	3	1		4	11	
Spangles: —							
For ye bagg	-	6	4				
For ye breeches	-	8	0				
For ye dublet	-	29	2		43	6	
Silver and cherry jeweld roses: —							
For ye dublet and sleeves	-	2	0		2	0	



*Quantities for 1 Satyr.*

	yds. qs. n.		Total.	
			yds. qs. n.	
Changing taffeta: —				
For ye waistcoat and sleeves	1	0 2	1	0 2
Green satten: —				
For ye lawrolls of ye dublet and breeches	1	0 0		
For ye bands of ye dublet and breeches	0	1 2		
For ye lawrolls of ye capp	0	1 2	1	3 0
Musk taffat: —				
For ye breeches	1	0 2	1	0 2
Silv <sup>r</sup> fringe: —				
For ye waistcoat and sleeves	3	0 1		
For ye breeches	2	0 0	5	0 1
Gold and musk fringe: —				
For to goe round ye breeches	7	1 0		
For ye capp	2	3 0	10	0 0
Gold fring: —				
For ye knees of ye breeches	1	0 1	1	0 1
Gold and silv <sup>r</sup> buttons: —				
For ye waistcoat	2	3 doz.	2	3 doz.

*Quantities for 1 Habbit to represent ye Windes.*

	yds. qs. n.		Total.	
			yds. qs. n.	
Silv <sup>r</sup> tabby: —				
For ye body and jonjolots	01	3 0	1	3 0
Cherry satten: —				
For ye jonjolots and paspoils	2	2 0		
For ye sleeves and collar	1	1 0	3	3 0
Gold tabby: —				
For 8 lambricans for ye should <sup>r</sup> and hatt, and 12 of ye largest size, and 11 of ye 2 <sup>d</sup> size, and 10 of ye third size, and 43 of ye smallest size	3	0 3	3	0 3
Cherry and silver fring: —				
For ye bottom of ye jonjolot	3	1 0	3	1 0
Silver fring: —				
For ye back, sides, sleeves, and paspoils	4	2 2	4	2 2
Silver galoon: —				
For ye sleeves and jonjolots	5	1 0	5	1 0

*Quantities for one Combatant.*

Scarlet satten: —				
For ye longets	1	2 0	1	2 0
Green satten: —				
For ye jonjolots	1	3 0		
For ye sleeves, gorget, and helmet	0	3 0	2	2 0
Silver tabby: —				
For ye body	1	1 0		
For ye sleeves	1	1 0		
For ye bottom of the jonjolots and upper cuffs of ye sleeves	0	3 0	3	1 0
Gold tabby: —				
For ye barrs and scallops	0	2 0		
For ye capp	0	2 2	1	0 2
Gold fringe: —				
For ye jonjolots and upper sleeves	3	2 0	3	2 0
Narrow gold galoon: —				
For to goe round ye . . . and upper sleeves	3	2 0	3	2 0
Scarlet and silver galoon: —				
To shamair ye sleeves	9	0 0	9	0 0

## Narrow gold galoon: —

	yds. qs. n.		Total.	
			yds. qs. n.	
For to goe round ye sleeves and longets	4	2 0		
For ye scollops	2	0 0		
For ye barrs of ye body	8	0 0		
For ye short longets of ye body	6	2 0	21	0 0
Broad gold galoon: —				
For to goe round ye cuffs	2	0 0		
For ye longets of ye body	12	0 0		
For ye gorget waste and sides	3	3 0		
For ye capp	0	3 2	18	2 2
Silv <sup>r</sup> galoon: —				
For ye capp	3	0 0	3	0 0
Long white jewell: —				
For ye longets of ye body and sleeves	00	11 doz.		
For ye capp	00	7 doz.	01	6
Treble white jewells: —				
For ye longets of ye body	00	9		
For ye body itselfe	00	3		
For ye longets of ye sleeves	01	1	02	1
Bigg round white jewells: —				
For to goe round ye jonjolots	01	3	01	3
Small round jewells: —				
For ye body and scollops	11	9		
For ye longets of ye body and sleeves	08	0		
For ye bottom of ye jonjolot	02	4		
For ye capp	06	4	28	5
Red jewells: —				
For ye body	01	0	01	0
Sky jewell: —				
For ye body	00	1	00	1
Green jewell: —				
For ye body	00	1	00	1
Silver purle roses: —				
For ye longets of ye body and sleeves	06	4		
For ye capp	00	1	06	5
Bigg gold purle roses: —				
For ye body	01	0	01	0
Small gold purle roses: —				
For ye body and scollops	06	9		
For ye sleeves and	03	6		
For ye capp	00	3	10	6

The following account adds a little, I believe, to the history of our actresses, proving the existence of "Madam Hunt" and "Mistress Hunt,"—the latter probably Madam's mother, and so clears up one or two obscure points in the gossip of the time:—

*All the Women's Accounts of their Habits delivered into his Maty Greate Wardroabe.*

Madam Blake, goddess of hunting	08	00	00
Madam Knight, Pease	04	10	00
A shephardess	03	10	00
Madam Butler, Plenty	03	15	00
A shephardess	04	01	06
African lady	03	03	00
Madam Hunt, shephardess	05	01	06
An African lady	03	03	00
Mrs. Maistres and Mrs. Pearso	04	01	06
Mrs. Hunt	03	15	00

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The whole of maskrads first bill	-	-	£ 440
The segund bill	-	-	030
Payed Devoe	-	-	030
The sprigs of corall	-	-	002 12 06
			502 12 06

And thus ends my account of the rare doings at Christmas at the Court of the Merry Monarch—who must have laughed in his sleeve when he heard, in the Second Act of *Calisto*,

"How useful and of what delight  
Is Sovereign power: 'tis that determines right.  
*Nothing is truly good, but what is great.*"

J. D. C.

#### CHRISTMAS CAROL.

The following curious old Carol in the Scotch language may perhaps be interesting to your readers, especially now, at the season of Christmas. The fifth stanza strikes me as peculiarly beautiful:—

"*Ane Song of the Birth of Christ.*

*With the Tune of Baw lula law.*

"I come from Hevin to tell

The best nowellis that ever befell:

To yow thir Tythenges trew I bring,

And I will of them say and sing.

"This day to you is borne ane Childe,  
Of Marie meike and Virgine mylde,  
That Blessit Barne, bining and kynde,  
Sall yow rejoice baith Hert and Mind.

"My Saull and Lyfe, stand up and see  
Quha lyes in ane Criebe of Tree;  
Quhat Babe is that so gude and faire?  
It is Christ, God's Sonne and Aire.

"O God that made all Creature,  
How art Thou become so pure,  
That on the Hay and Straw will lye,  
Among the Asses, Oxin, and Kye?

"O my deir Hert, zoung Jesus swift,  
Prepare thy Creddil in my Spriet,  
And I will rocke Thee in my Hert,  
And never mair from Thee depart.

"But I sall praise The ever moir  
With Sangs sweit unto thy Gloyr,  
The knees of my Hert sall I bow,  
And sing that richt Balulalow."

(*Baw lula law*, also *balilulow*, and here at the close of the last stanza, *balulalow*, is supposed to be part of an old Fr. lullaby.—*Jameson on Balow*.—*Thir*, these.—*Bining*, benign?—*Criebe of Tree*, wooden crib or cradle?—*Pure* = *puir*, poor.)

THOMAS BOYS.

#### MEDIÆVAL SYMPOSIA.

Our ancestors were less squeamish, both in their intellectual and gastronomical tastes, than ourselves. Whilst not a few of their existing descendants infer that the festive ceremonies peculiar

to Christmas originated in the *Saturnalia* of the heathen, and therefore ought to be discountenanced by all true believers, the baron, knight, and franklin, who flourished in the fourteenth and fifteenth centuries, troubled themselves very little about the derivation of customs, but confined their attention exclusively, and perhaps not unwisely, to the use of those good things which the universal happiness of the season prescribed. In conning over some of their bills of fare on extraordinary galas (such, for instance, as the Installation of Ralph, Abbot of Canterbury, in 1309,) we are no less astonished at the prodigious number of guests provided for (sometimes amounting to several thousands), than at the perfection to which they had carried the *ars coquinaria*. Those who may be desirous of knowing, not only *how* messes our ancestors were partial to, but also *how* they were prepared, must consult that most exact and unique *Forme of Cury*, or roll of ancient English cookery, which was compiled about the year 1390 by the master cooks of Richard II.—"the best and ryallest viander of all christian kynges"—where their curiosity and pains will be amply rewarded. It is given in *extenso* in Warner's *Antiquitates Culinarie*, 4to., Lond. 1791.

The *symposium* of the Middle Ages was a very different affair to what it is in our time. The hour was much earlier. Dr. Thos. Cogan, in his *Haven of Health* (4to., Lond. 1589), says:—

"When foure hours be past after breakfast, a man may safely taste his dinner, and the most convenient time for dinner is about eleven of the clocke before noone. . . . At Oxford in my tyme they used commonly at dinner boyled bief with potage, bred, and bere, and no more. The quantity of bief was in value an halfe-penny for one mouth; sometimes, if hunger constrayned, they would double their commons."—P. 184.

That was scant fare, notwithstanding "the double commons" occasionally, compared with the ordinary baronial meal, or "servise on fleshe day," as described by the royal cooks in their *Forme of Cury*. Here it is:—

"At the first cours, browet farsyne (*rich broth of meats*) and charlet to potage (*fish stewed in spices*); and therwithe bake maudelard (*mallard*), and teles, and smale briddes (*small birds*), and do (*put*) therto almonde mylke; and therwithe capon rosted with the syryp; and therwithe veel rosted, and pygge rosted and endored (*basted*), and served with the yolke on his neke over gilde and hernesewes (*on strainers*); therwithe a leche (*slice of meat or bread*), and a tarte of fleshe. At the second cours browet of almayne and viandre rial to potage; and therwithe maularde and conyngis (*rabbits*) rosted, and faisaut, and venyson; and therwithe gele (*jelly*) and a leche, and urchynnes (*hedgehogs*), and pome de orynges. At the thridd cours, bore in egurdouce (*stewed in spiced wines*) and mawmene (*a highly spiced compound of pork, wild and tame fowl, fruits, &c.*); and therwithe cranes, and kydde, and curlew, and partoryche rosted, and therwithe a leche, and custarde, and peock, endored and rosted, and served with the skynne; and therwith kockagris (*an old cock*), and flaumpeyns (*mince-meat pie*), and daryoles (*baked custard in a crust*), and peres in syryp."



The "servise on fysshe (or fast) day" was almost as sumptuous. All classes indulged in an immoderate quantity of the hottest condiments. Hence Chaucer:—

"Woe was his cook, but that his sauces were  
Pointant and sharp."

The standard dishes at Christmas were the boar's head and peacock, each of which was served up with every circumstance of pompous ceremony. Preceded by trumpets, and followed by a numerous train of ladies, knights, and squires, the sewar (sometimes on horseback!) brought the boar's head into the hall, singing a carol as he deposited it on the dinner table. The peacock—"food of lovers" and the "meate of lordes"—was usually served up in all its natural splendour. This was, no doubt, the crowning feat of the master cook. The *Forme of Cury* is very explicit on the subject:—

"At a feeste roiall, pecokkes shall be dight on this manere:—Take and flece of the skyne with the fedurs, tayle, and the nekke, and the hed thereon; thenne take the skyne with all the fedurs, and lay hit on a table abrode, and strawe thereon grounden comyn; thenne take the pecokke and roste hym, and endore hym with rawe zolkes of egges; and when he is rosted take hym of, and let hym coole awhile, and take and sowe hym in his skyne, and gilde his combe, and so serve hym forthe with the laste cours."

The royal bird was usually "eten with gyngener." No expense appears to have been spared in its preparation for the table. Massinger, in his *City Madam*, incidentally alludes to that fact when exclaiming—

"the carcasses  
Of three wethers brused for gravy, to  
Make sauce for a single peacock!"

Roast beef, plum-pudding, and turkey, which comprise the staple of our Christmas fare, were unknown in the Middle Ages. It was reserved for bluff King Hal to knight and give preeminence to the loin of beef. Turkeys were introduced in the 15th year of his reign, giving rise, says Baker (in his *Chronicle*), to the following couplet:—

"Turkies, carpes, hoppes, piccarell, and beere,  
Came into England all in one yeare."

There was a medley or potage of plums, "floer," &c., which the vulgar occasionally indulged in; whence originated, as many suppose, our national pudding. B.

#### FOLK LORE.

*Two Worcestershire Legends: The Devil's Spadeful.*—An isolated rock, situated in a valley between Bewdley and Stourport, nearly opposite to Ribbesford, is invested with a legend, strange in its character, and rather curious in its details. It is as follows:—

"In the good old times, the inhabitants of Bewdley

were a straightwalking, faithful race, who said nay to the Devil's suggestions, and would have none of his counsels. Failing to win them over, the Devil, enraged, swore to make an *outward* impression at least on such a rebellious generation; and accordingly started back to Pandemonium, to select a fit instrument of vengeance. The Bewdleyites, naturally alarmed, held meetings, at which their elders discussed the matter with due solemnity. Shortly a rumour reached them that the Devil had been seen with a huge rock, hoisted on a spade over his shoulder, full march upon their Zion. After the first frantic demonstrations of terror had subsided, every inhabitant capable of locomotion repaired to an ancient seer, who resided in the neighbouring forest of Wyer, to solicit his aid and intervention, leaving only a few imbecile craftsmen in their city. Now one of these was a journeyman cordwainer, who, without mentioning his proceedings, slung a number of old worn boots over his shoulder, and sallied forth to meet their diabolic enemy. History is silent as to the distance between Pandemonium and Bewdley. However, 'twas long enough to tire 'e'en a deil; for when the cobbler had travelled some two miles he descried him, resting a vast rock on a neighbouring eminence, and gazing perplexedly round in an endeavour to discover the offending city. The Devil observed him, and demanded what distance it was to Bewdley, and in what direction it lay? 'It be a neation way, Sur; lookee 'eer (pointing to the boots), they was new 'uns when I left whum, but they be'ant worth much new.' So saying he passed on. The Devil observed the worn and soleless understandings, and exclaimed, 'Well! if that's it, perhaps the rebels ar'nt worth the trouble, so I'll e'en let them live a little longer.' With these words, he rolled the rock into the valley, and vanished. The cobbler was duly honoured on his return; and to this day the inhabitants of that ancient city entertain a lively sense of the clever way in which the 'cobbler did the Devil's."

The rock is known as the "Devil's spadeful." "I tell the tale as told to me." Your correspondent, CUTHBERT BEDD, B.A., will doubtless recollect it, and may perchance be able to give other interesting details connected with it.

*Legend of King Keder.*—The only account of this apocryphal monarch we possess is a poetic myth, relating an amorous design, from the frustration of which our town was named. It is as follows:—

"King Keder saw a pretty girl,  
King Keder would have kissed her,  
The damsel nimble slipped aside,

and so

King Keder miss'd her.  
Keder miss'd her."

R. C. WARDE.

Kidderminster.

*Christmas Custom at the Foundling, Lyons.*—The following paragraph, copied from Galigani, appeared in *The Globe*, 29th Dec. 1857:—

"A touching custom has prevailed at Lyons for many years. The first child that is abandoned to the care of the Foundling Hospital on the eve of Christmas Day is received with peculiar honours, and attended to with every care. A very handsome cradle, prepared beforehand, receives its little body; the softest coverings give it warmth; the kindest solicitude watches over its slumbers. The whole is designed to present the strongest



contrast to the scene in the stable, in which the Saviour was received in entering on His earthly existence, and to show that the being condemned here below to perish, the victim of vice or misery, is saved by the birth of Him who was sent on earth to inculcate charity among men."

MERCATOR, A. B.

*Commemoration of the Destruction of the Spanish Armada.*—I should feel obliged if any of your readers could inform me whether any annual commemoration of the destruction of the Spanish Armada was held during the reign of Elizabeth, some of the observances of which might afterwards have become mixed up with the Gunpowder Plot, for I have heard the following verse shouted by the "juvenile zealots" in the neighbourhood of Maidstone; and when we remember that many of the spoils of the Armada were cast on the Kentish coast, it might especially have been kept up in that county:—

"Poppy, Poppy, Spanish Poppy,  
Just come up to town;  
With his ragged jacket on,  
And his crippled triple crown."

It would be interesting if any more verses could be added to the above. M. G.

*St. Barnabe's Day* (2<sup>nd</sup> S. vi. 473.)—In some parts of the country the children call the ladybird Barnaby Bright, and address it thus:—

"Barnaby Bright, Barnaby Bright,  
The longest day, and the shortest night."

M. G.

#### *Poor People's Notions of Angels.*—

"I have often tried to make out the exact ideas the poor people have of angels, for they talk a great deal about them. The best that I can make of it is, that they are children, or children's heads and shoulders winged, as represented in church paintings, and in plaster of Paris on ceilings; we have a goodly row of them all the length of our ceiling, and it cost the parish, or rather the then minister, who indulged in them, no trifle to have the eyes blackened, and a touch of light red put in the cheeks. It is notorious and scriptural, they think, that the body dies, but nothing being said about the head and shoulders, they have a sort of belief that they are preserved to angels, which are no other than dead young children. A medical man told me that he was called upon to visit a woman who had been confined, and all whose children had died. As he reached the door, a neighbour came out to him, lifting up her hands and eyes, and saying, 'O she's a blessed 'oman—a blessed 'oman.' 'A blessed 'oman,' said he, 'what do you mean? She isn't dead, is she?' 'Oh no, but this on's a angel too. She's a blessed 'oman, for she breeds angels for the Lord!'"—From *Essays* by the Rev. John Eagles, M. A.

R. W. HACKWOOD.

*Dust from a Grave.*—When a boy I was told, and I heard it with a strange sensation of dread, that if an individual took up a handful of dust thrown from a newly-opened grave, he might know whether a good or a wicked person had been formerly buried there; for, said my informant, if the dust *stirs* in your hand, you may be sure that it

had once formed a portion of the body of a wicked man or woman; for "the wicked cannot rest" anywhere, not even in the grave! My curiosity never led me so far as to try the experiment, and I dare say that it would afford very little satisfaction to any one to try it. MENYANTHES.

*Superstition in Bute.*—Near Blain chapel, Bute, rises a solitary fir-tree, towering above coppice and underwood, and surrounded by a circular stone well; capable, perhaps, of holding two dozen people. This ruin is called the "penance chapel," and the belief is that here the nuns wore away the weary hours of punishment for minor shortcomings.

A belief attaches itself to the bark of the tree, that it is a sure conjurer of prophetic dreams if a portion be placed under the sleeper's pillow at night. And so strongly has this superstition taken hold on the islanders, that not a fragment of bark is left for coming generations who may wish to share in the lucky dreams of their forefathers.

T. H. P.

*Remedy against Fits.*—The following disgusting case of superstition is chronicled by the *Stamford Mercury* of yesterday. It ought to be perpetuated in the pages of "N. & Q.":—

"A collier's wife recently applied to the sexton of Ruabon church for ever so small a piece of a 'human skull' for the purpose of grating it similar to ginger, to be afterwards added to some mixture which she intended giving to her daughter as a remedy against fits, to which she was subject."

K. P. D. E.

October 9, 1858.

*Dorsetshire Nosology.*—The following conversation, which took place in a Dorsetshire village a few days ago, somewhat curiously illustrates the *nosology* and *therapeutics* of that county:—

"Well, Betty (said a lady), how are you?"

"Pure, thank you, Ma'am; but I has been rather poorlyish."

"What has been the matter with you?"

"Why, Ma'am, I was a-troubled with the *rising of the lights*; but I tooked a dose of *shot*, and that have a-kepted them down!"

C. W. B.

*Weather Proverb.*—The following lines were heard in the neighbourhood of Newborough Park, Yorkshire, where a herd of deer is kept:—

"If dry be the bucks' horn on Holyrood morn,  
'Tis worth a kist of gold;  
But if wet it be seen ere Holyrood e'en,  
Bad harvest is foretold."

H. OZMOND.

*Superstition relating to the Swallow.*—One day in my childhood while playing with a bow and arrows, I was going to shoot at a swallow that was sitting on a paling. An old woman who was near me exclaimed, "Oh! Sir, don't shoot a swallow; if you do the *cows will milk blood*." MUGHRIB.



*Chickens.*—In *Poems for Youth* by Mary Allen, London, 1810, is one entitled "Gratitude," in which is—

"The little chickens, as they dip  
Their beaks into the river,  
Hold up their heads at every sip,  
And thank the giver."\*

Is this in the folk-lore of other counties? S. E.

*Enigma.*—The following is one of the most common riddles offered for solution by children in East Yorkshire. The cabalistic *Itum Paradisum* is the holly-tree; which, from its prickly defences, would seem to have suggested the idea of its resemblance to the cherubim guarding the *entrance of Paradise*:—

"Itum Paradisum, all clothéd in green,  
The king could not read it, no more could the queen;  
They sent for the wise men out of the East,  
Who said it had horns, but was not a beast."

H. OZMOND.

*Asking Passers-by for a Remedy* (2nd S. vi. 333.)

—In Sussex there is a superstition to ask any one who happens to be passing by with a pie-bald horse what is good for any disease that any of the family may be labouring under. Whatever the answer may be, the remedy is given with full faith it will cure the patient. A medical gentleman told me that a woman, who had a child ill with the whooping-cough, saw a stranger riding by on a pie-bald, and rushing out of the house, asked eagerly what would cure it. The stranger thought the woman was ridiculing him, and answered, "Rum and milk in the morning." I was assured that the foolish mother actually gave it to the child, and nearly caused its death. A. A.

Poets' Corner.

#### UNDER THE MISTLETOE.

Hone relates a discussion which took place in a Christmas party, as to which might be the great point and crowning glory of Christmas festivity. One said, Mince-pie; another said, Beef and plum-pudding; some said, the Wassail-bowl; but a fair maiden blushing suggested the *Mistletoe*. She was right; for, according to the received rule of mediæval times, except a maiden was kissed at Christmas *under the Mistletoe*, she could not be married during the ensuing year.

What is it which constitutes the connexion between Christmas Mistletoe and Christmas kissing?

Some will reply that the mistletoe was sacred to the heathen goddess of Beauty. Others will tell us to look for an answer among the Druids, and among certain old-world mysteries, in which the mistletoe had a distinguished place and a high preeminence. But, setting aside druidical and

pagan practices, let us rather inquire what was the part performed by the mistletoe in mediæval times amongst ourselves.

Now it is certain that the mistletoe, though it formerly had a place amongst the evergreens employed in the Christmas decoration of churches, was subsequently *excluded*. Why? Mistletoe, says Hone, was put into the church at Teddington; but the clergyman ordered it to be *taken away*. Why? It is also certain that, in the earlier ages of the Church, many festivities not at all tending to edification, the practice of mutual kissing among the rest, had gradually crept in and established themselves; so that, at a certain part of the service, "*statim Clerus, ipseque populus, per basia blande sese invicem oscularetur.*" This, of course, could not go on long without indecorum; the smacks were too loud; and so the kissing and the mistletoe were both very properly bundled out of the church (Hone, Hook, Moroni, Bescherelle, Du Cange, &c. &c.).

Yet the plaguy mistletoe, though thus ecclesiastically excommunicated, still retains its primæval character, as the recognised emblem of labial salutation. Good wine needs no bush; but Christmas kissing demands the mistletoe. Nay, to such an extent is the mistletoe desiderated at Christmas, that, when no mistletoe is to be had, an *equivalent* must be substituted. "*Kissing-bunch*. A garland of evergreens ornamented with ribands and oranges, *substituted for mistletoe at Christmas*, when the latter is not to be obtained" (Halliwell).

The mistletoe, thus, having been originally employed at Christmas with other evergreens for church embellishment, but having been subsequently prohibited in churches and relegated to private dwelling-houses, "kiss in the ring," together with every other Christmas "*kissing-game*," is now restricted to the social circle, upon the sound and sober principle that *there is a place for every thing*.

[N.B. As these remarks, though written *currente calamo*, are the result of immense research, and involve various most recondite questions, it is respectfully suggested that, should they find their way, during this social season, into any festive reunion, that young lady of the whole party who is the most decided *BLUE* be selected to read them aloud, and that she do so read them—under the mistletoe.] W.

#### THE SIGNS OF THE ZODIAC.

I have already spoken of an almanac of 1386 (?), published at Hackney 1812. On looking through it it has struck me that the following—

"Exposycions of the Synes"  
might amuse:—

"*Aquarius es a syne in ye whilk ye son es in Jany*

\* A common belief in Kent,



and in yat moneth are 7 plyos dayes, ye 1. 2. 4. 5. 6. 15. 19., and if thoner be hard in y<sup>e</sup> moneth, it betokens grete wynde, mykul fruyte & batel. Aquarius es hote & moyste, sangune, and of ye ayre it es gode to byg castellis or house and to wed, &c.

"*Pisces* is a syne in ye whilk ye son es in Feveryere for yen ar gaderyd togdyer mykul rayne and many tempestis &c. The son es sayde in ye Fysches, for Jonas ye pft was in ye se in the wombe of a whal 3 days & 3 nyghtys, & whoso es born in yat syne he schal have gode grace, &c.

"*Aries* es a syne in ye whilk ye son es in Marche and it es sayd in ariete, for Abraham made offering of a ram for his son Isaac, &c.

"*Taurus* es a syne of rayne, in ye whilk ye son es in Apl, & it es sayde in Taurus for Jacob worstelyd in Bethlam with an angel as a bul.

"*Geminis* es a syne in ye whilk ye son es in May for yen it dowbuls ye heght of ye moneth before. The son es sayd in Geminis, for Adam and Eve war made of on body, &c.

"*Cancer* es a syne in ye whilk ye son es in June, for a crab es an aisword best, and so ye son es in ye first part of the moneth als mych as he may he abyds, and in ye end of ye moneth es goying aisword he turneth hymself. The son es sayd i ye cankyr for Job was full of cankres, &c.

"*Leo* es a syne in ye whilk ye son es in July, for as ye Lyon es most fervent best of all bestys in nature, so ye son in yat moneth es most fervent in his hete. Ye son es sayd in ye Lyon for Danyel ye phet was put in a lake of lyons, &c.

"*Virgo* es a syne in ye whilk ye son es in August, for as a Mayden es baryn, so es ye son in yat parte of Zodiak, for he bryngs forth no fruyte but makys yam rype. The son es sayde in ye Virgyn, for mari in hyr childyg was borne a virgyn, &c.

"*Libra* es a syne in ye whilk ye son es in Septeber for yen ye dayes & ye nyghtys ar equalett. Ye son es sayde in Libra for Judas Scarioth pposyd his counsel to betray Criste God Son of Heven, &c.

"*Scorpio* es a syne in ye whilk ye son es in Octobr: For as ye Scorpion es a serpent sodanly smyted w<sup>t</sup> his taylor, so does tempestys arise, and i yat moneth. Ye son es sayd in Scorpyon for ye chylder of Isreel passed thurgh ye rede see, &c.

"*Sagittari* es a syne in ye whilk ye son es in Novēber, for as a schotar schotys sodanly his arowys so dos ye son in yis moneth grete tempestys. Ye son es sayd in Sagitari for David focht w<sup>t</sup> Goli.

"*Capcorn* es a syne in ye whilk ye son es i decēber, as ye gayte es a stynkand best, so yis tyme stynkand. Ye son es i Capricorn, for Esau by venacyon lost hys fadr benyson, &c."

Then comes a list of events, among them:—

"And in ye yere of oure Lorde 1210 war Jues expulsd & put oute of England, & ye same yere was entyrdyte Inglynd & Walys & duryd 6 yere.

"And in ye yere 1319 was Seynt Tho<sup>s</sup> of Lancast martyrd.

"And in ye yere 1381 rose ye com<sup>as</sup> of Inglynd agayn ye grete men and slew ye archbishop of Cant-bury and ye pr<sup>or</sup> of Clerkenwelle and other men.

"There are in England 46 m. & c parysh kyrkys & townys 52 m<sup>cc</sup> & 20 knyghtys feys 48 m cc 15, of ye whilk religioys men have 18 m 40. Countys 35. Byschoprykys 17. Cityes 30."

There are evidently mistakes either in the MS. itself, or more likely in the reprint. J. C. J.

### Minor Notes.

*Historical Pastime.*—It is possible that an acceptable Note for the approaching season of social intercourse and fireside circles, may be supplied by the suggestion of an Historical Pastime, which has proved interesting in various families. It consists in composing and proposing sentences or couplets, each embodying some circumstance connected with an historical event. Each member of the party may in turn supply such to be "guessed" by the others, or some better qualified amongst them may furnish subjects for the pastime of all. A few specimens may illustrate the idea, and "start the plan;" the peculiar interest of which, it will be seen, is that it may be carried on to an inexhaustible extent, and also supply material for curious or interesting discussion.

"A sapphire ring travels from Richmond-on-Thames to Scotland."

"The monarch of the wood shelters the monarch of the land."

"Men and beasts walk from Asia to Europe."

"Chests of Tea  
Cast into the sea."

"Sucking poison saves life."

"The king that gloried in the name of Briton, and would rather lose his crown than break his oath."

"The sea! the sea! the wanderers cry,

And onward press, believing home is nigh."

"Foolish birds save a great city."

"Drops of water cause flames of anger."

"Books multiplied by a bonfire of them."

"Two ladies quarrel, and the country's politics are changed."

"The monk that shook the world."

"A silken cloak laid o'er a marshy place,

Forms a firm stepping-stone to reach the sovereign's  
grace."

S. M. S.

*A Nine Days' Fight with a Sea-Monster.*—The *Amsterdamsche Courant* of October 6, 1858, inserts the following letter from Captain L. Byl, of the Dutch bark *Hendrik Ido Ambacht*, to the *Jorn-Bode*:—

"Sailing in the South-Atlantic, on 27° 27' N. lat. and 14° 51' E. long., we perceived on July the 9th, between twelve and one o'clock in the afternoon, a dangerous sea-monster, which, during nine days, constantly kept alongside of us to 37° 55' S. Lat. and 42° 9' E. Long. This animal was about 90 feet long and 25 to 30 feet broad, and, most of the time, it struck the ship with such a force as to make it vibrate. The monster blew much water, which spread an unpleasant stench over the deck.

"The captain, fearing lest the animal might disable the rudder, did his utmost to get rid of his fearful antagonist, but without success. After it had received more than a hundred musket-balls, a harpoon, and a long iron bar, blood was seen to flow from various wounds, so that at last, from loss of strength, the monster could swim behind our vessel no longer, and we were delivered of it. By its violent blows against the copper the animal's skin had been endamaged in several places."

The Leviathan?

Zeyst,

J. H. VAN LENNEP.



*Christmas Beasts.*—Considering the important position which the rearing of prize beasts now occupies in the public estimation, one is pained to remember the ribaldry with which attempts to produce fat cattle were assailed in the earlier years of the present century. There was at that period a resident member of the University of Cambridge, who held a farm within an easy distance of his College, and very commendably devoted himself to the pleasing occupation of fattening beasts for the market, and also for prize competition. At that period the Duke of Sussex visited the University, in order to take up his doctorate; and H. R. H., always a friend to progress, availed himself of the opportunity to visit the farm in question, and to inspect the animals then and there under the process of fattening. This incident gave rise to the following epigram:—

"When Sussex's Duke took his doctor's degree,  
And to Cambridge came down to be made L.L.D.,  
He first saw the lions, then, Bylsey's milch cows,  
And was vastly delighted with Sam and his spouse;  
And declared, 'pon his honour, on leaving Goose-  
Green,  
Such BEASTS, in his life, he never had seen."

CANTAB.

*Singular Privilege: Dukes of Altamira.*—It was the custom at the cathedral of Seville on the festival of Corpus Christi for some boys who were educated by the chapter, and were known by the name of *seizes* (query *sizars*), to dance before the high altar in the presence of the capitular body, and an extraordinary privilege was granted by the Pope to these dancers, of wearing their hats within sight of the consecrated host. The Dukes of Altamira are mentioned as the only other persons to whom this was allowed. On certain occasions, at the elevation of the host, they were wont to clap on their hats and draw their swords, as if showing their readiness to give a conclusive answer to any argument against transubstantiation. (*Vide* Doblado's *Letters from Spain*, p. 270.) This reminds us of the nobles in Poland and Lithuania, who at the saying of the creed stood up and drew their swords, in token that if need were they were ready to defend and seal the truth of it with their blood. (Wheatly, *in loco*.) E. H. A.

*Anne Boleyn punished in Etna.*—Brydone, in his *Tour through Sicily and Malta*, letter ix., in describing his ascent of Mount Etna, was questioned by some of the natives of Nicolosi what were his motives for making so fatiguing and disagreeable a journey. One of his questioners observed that he remembered several of the Inglesi, who had at different times paid visits to Mount Etna, and that he never yet could find out their motive; but he had heard many of the old people say that the Inglesi had a queen who had burnt in the mountain for many years past,

and that they supposed these visits were made from some devotion or respect for her memory. In answer to Mr. Brydone's inquiries, they informed him first that her name was Anna; next, that she was wife to a king who had been a Christian, but that she had made him a heretic, and was in consequence condemned to burn for ever in Mount Etna. This explanation showed Mr. Brydone that Anne Boleyn was meant. On his mentioning her name the man answered, "Si signor, l'istessa, l'istessa; la conosce meglio che noi."

Query, is this belief respecting the punishment of Anne Boleyn in the flames of Etna mentioned by any other traveller in Sicily? The idea in question is purely modern. The ancients conceived their hell as a gloomy subterranean vault; and therefore believed that caverns, not volcanoes, were its outlets. L.

*Two French Epigrams.*—The French of former days took their revenge for the worst injury, and their comfort in the deepest woe, in an epigram. When the country was prostrated in the bankruptcy of Law, and when Law himself had fled from public indignation, they turned upon the luckless Abbé Tençin, who had the honour of converting the charlatan to the Catholic faith in order to qualify him for undertaking the financial plans of the pious Regent Orleans, and thus rated him for the public misfortune:—

"Foin de ton zèle seraphique  
Malheureux Abbé de Tençin,  
Depuis que LAW est Catholique,  
Tout le Royaume est Capucin."

"Thou Priest of too seraphic zeal,  
Plague on thy power to convince,  
Who, teaching LAW at mass to kneel,  
Made France do penance ever since."

Again, on hearing of Law's death in 1729, at Venice, the public regret at his loss found utterance in the following:—

"Cy git cet Ecosse célèbre,  
Ce calculateur sans égal,  
Qui par les regles de l'Algèbre  
A mis La France à l'Hôpital."

"Here lies a Scot of reputation,  
Adept unmatched in calculation;  
Whose algebraical equation  
Has to the 'poor house' brought the nation."

A. B. R.

Belmont.

*Old Style versus New: Protest of a British Oak.*—Our mediæval annals supply us with abundant records of trees that budded or bloomed on Christmas Day; and the last century furnishes numerous instances of popular discontents occasioned by the legislative act which altered Old Style into New. But the case is not so



common where the tree was referred to as a *testimony*, for the purpose of deciding the important questions at issue, whether the New Style or the Old Style was *right*, and when Christmas Day *ought to be kept*. The following is an amusing instance:—

“Malwood Castle and Lodge, in *Hampshire*, near *Beaulieu* and the *New Forest*, has on its N. Side an Oak, which is *said to bud Dec. 25, O. S.*, and to wither before Night. King Charles II. order'd it to be *paled in*.”

“In *December, 1752*, when the *New Style* had taken place, the sagacious Populace of these Parts made this Tree the Criterion to decide which was the *right* (as they call'd it) *Christmas-Day*: And finding it not bud Dec. 25. that Year, but, 'tis said, that it did so Jan. 5, 1753, which would have been the *English Christmas Day*, had not the Style been alter'd—they were *firmly established in Belief*, that the former was an absolutely *wrong Christmas-Day*, and that this was orthodoxly the *right one*; and resolved, in spite of all Acts of Parliament, to *keep their Christmas* yearly on the same:—They, good souls, little dreaming, that, supposing Christ was born 1752 years ago on the then Dec. 25, that the true Anniversary of that Nativity would fall on or about the present New Style Dec. 23, or Old Style Dec. 12, or the present Jan. 7. For we are *right* even now no farther than by conforming to other parts of Christendom, and dating but from the Council of *Nice*.”—From *Universal Geographical Dictionary*. By Andrew Brice of Exeter, 1754.

N.

*A Margate Worthy*.—At the commencement of the present century, some of your aged readers may remember Bennett the *Donkey Hackneyman*, as he styled himself, at this celebrated watering-place. The following advertisement issued by him contains a very delicate compliment to the fair sex, and no doubt obtained for him considerable patronage:—

“Cows' milk and asses' too, I sell,  
And keep a stud for hire  
Of donkeys fam'd for going well,  
And mules that never tire.

“An angel honour'd Balaam's ass  
To meet her in the way;  
But Bennett's troop through Thanet pass  
With angels every day.”

BACHELOR.

### Minor Queries.

*Consecration of Bishop William Barlow*.—Is anything known about the consecration of Bishop Barlow, the chief consecrator of Archbishop Parker? It has been brought up again of late, to invalidate this last consecration, that no proof exists of Barlow having been consecrated himself. A note in Godwin de *Præsul.*, art. BARLOW, St. Asaph, stands thus: “*Confirmatus ab archiepiscopo Feb. 23, 1535, Regist. Cranm. dies verò quo consecratus nondum apparet.*”

On the strength of this, Godwin gives the day Feb. 22, but without authority. As Barlow had been Prior of the Canons Regular at Bisham, is it possible that he may have been previously conse-

crated as a bishop in *partibus*? Information will oblige

F. C. MASSINGBERD.  
Ormsby, Alford.

*Mr. Baron Pocklington*.—I am anxious to meet with a portrait of Mr. Pocklington, a Baron of Exchequer in Ireland *temp. Geo. I.*?

CONSTANT READER.

*Colgumelmor*.—One of the boundary lines of Beaulieu Abbey, Hants, starts from a large artificial lake, which formerly drove the wheels of an iron forge of great antiquity. In a charter of John (as referred to in a confirmation grant, *temp. Edward III.*), this locality is termed “Colgumelmor, quæ Fresshwatur dicitur.” Can any derivation be assigned to this word? Can it be a corruption of *Cog Hammer*, or something similar?

E. K.

*Thoughts on the Human Soul*.—I have a book entitled—

“Thoughts on the Human Soul, with Considerations on its State after Death: chiefly founded on Experience. Parts 1 and 2, Translated from the German by S. Parker, London, 1778.”

The translator speaks of the original as having given rise to much controversy in Germany, and promises to translate the 3rd and 4th parts when published, if the public approve his present work. The book is learned, and has some bold speculations, but the author seems deeply impressed with religious feeling. I have not been able to find the promised continuation or the German original. Can any of your correspondents direct me to either?

W. S. P.

*Thomas Chatterton*.—This poet communicated much of his early productions to the *Town and Country Magazine*, and chiefly to the first volume of that miscellany for the year 1769. The whole is dated from Bristol, and signed D. B. At p. 713. are some lines entitled “the Advice, addressed to Miss Maria R—, of Bristol.” Can anyone supply me with the name in full?

PETENS.

*Bell-Ringing*.—Can any of your correspondents point out an Italian author on the Art of Bell-Ringing.

N. G. C.

*Daniel Langhorne*.—Of what family was the author of *Chronicon Regum Angliæ*, published in 1671?

R. W. DIXON.

Seaton-Carew, co. Durham.

*Arms assumed during Commonwealth*.—Many families assumed arms during the Commonwealth and the Protectorate. By what authority did they do so? Can any instance be given of arms assumed at that period being yet in use without the family having at some subsequent period received a grant from the Heralds' College?

GLIS P. TEMPLE,



*Registry of Private Baptisms.*—Will any of your correspondents skilled in ecclesiastical law inform me if it is not equally binding on a clergyman to enter private baptisms in the register-book, as well as public baptisms administered in the church? Also if it is a legal entry of a baptism if the initials of the officiating minister alone are affixed, instead of his name? And, lastly, if a rector enters a baptism performed by a curate, and signs his (*i. e.* the curate's) name, is the entry legal, and would it be valid in law? These cases have all come across me during the last few years, and I should be glad of an answer to them on which I might depend.

ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

*Quotation.*—In an article on Payne Knight's *Inquiry into the Principles of Taste*, contained in the *Edinburgh Review* for Jan. 1806 (vol. vii. p. 311.), the following lines are quoted:—

"Ac veluti melicæ voces, quando auribus sese  
Insinuant, animæque resignant mollia claustra,  
Composuere metus omneis, faciuntque dolorum  
Obliviscier, ac dulci languescere leto."

The reviewer speaks of them as "lines which, had they, and those among which they stand, been found in Lucretius, would have been quoted as among the loftiest efforts of his genius."

Who is the author of the lines, and where are they to be found? C.

*Richardsons of Cheshire.*—Will any contributor to "N. & Q." kindly favour me with a pedigree of John Richardson, who was fourth in descent from William Belward, feudal Baron of Malpas?

R. W. DIXON.

Seaton-Carew, co. Durham.

*Poem on Pulpit-Gowns being first worn by the Seceders.*—Could any correspondent of "N. & Q." supply me with a copy, or inform me where I could get one, of a poem written on the occasion of the late Dr. Hall of Edinburgh wearing, for the first time, a pulpit-gown? The late Rev. David Ure, of the U. P. church in Ayton, once repeated to me, many years ago, a number of the lines of the said poem, of which I can only remember the following:—

"O what wad Ralph and Eben \* said  
To have seen a Seceder so array'd—  
They'd surely thought a good Scots' plaid  
Wad set him better."

MENYANTHES.

*Marshall Family.*—I wish to ascertain what families bear "az. a fesse between three chess-rooms, or." Gwiliam gives this coat to a family of the name of Bodenham. Have the Marshall family any right to this coat (the tinctures may differ) and crest? My Query in particular is about the Marshall family.

BELATER-ADIME.

\* Rev. Ralph and Ebenezer Erskine, the Fathers of the Secession Church in Scotland.

*Frith, Bunney: Derivation of.*—What is the derivative meaning of two words I often hear used by working men hereabouts, viz. "Frith" and "Bunney?" at least they are so pronounced. The former term they apply to green branches of trees laid between posts, driven into the hard beach, and fastened down by cross pieces of wood nailed thereto, or mortised through them, as a tenon,—twenty sets or so of these making a "frith groyne" to arrest the shifting of the shingle on my beach.

The second term is applied to the stone slab, or coarse stone arch, which they throw over a narrow watercourse, such as a ditch or arterial land-drain, where the same has to be crossed by a footway, or even by a bye road.

H. E. A.

Aldwick.

*Faithorne's Map of London.*—In the *Illustrated London News* of 8th December, 1855, it was stated that "a second copy of Faithorne's celebrated Map of London, engraved by him in 1618, had been accidentally discovered. It is in London, and is to be engraved in facsimile. Till this copy was discovered, the impression in the Imperial Library at Paris was looked upon as unique." Has it ever been published? ANAXIMANDER.

*Ermonie.*—In many old rolls of arms, particularly the elaborate one called "Charles' Roll," printed in Leland's *Collectanea*, vol. ii. p. 612., ed. 1774, mention is made of "le roy dermenye." The arms given to him are, or, a lion rampant, gules, within a bordure indented of the second. As he is named shortly after the King of Cyprus, some have thought a King of Armenia is intended. The word, however, is found in some of the Round Table Romances. I met with it in *Sir Tristrem*, where it is said:—

"Too yere he sett that land,  
His lawes made he cri,  
Al com to his hand,  
Almain, and Ermonie."

May it not be that Ermonie is Germany, or Yermany as it is pronounced to this day? The arms point clearly to Sir Tristram le Leonmois. In the same roll mention is made of "L'empeureur de Alemaine," and also of "le Roy Dalmayne."

A. A.

Poets' Corner.

*The Grotto at Margate.*—Can any of your readers inform me what is the probable age of the curious grotto which was discovered a few years ago at Margate? It consists of passages and a room at the end, the whole being covered with shells arranged with great skill and taste. I will not attempt a description, though it well deserves one. It is situated at a spot called Danes Hill. Is it likely that it was constructed by that people?

QUERIST.



*Sayes Court*.—Where is the best description (if any) of Sayes Court\* to be found? Is there any engraving of the house as it stood in Evelyn's days, or afterwards?

In Lysons's *Environs of London*, vol. iv. p. 362., published in 1796, Sir F. Evelyn, Bart., is said to be the present proprietor of the estate. Is it still in the possession of the Evelyn family? F. R. D.

*Tyndale: Wars of the Roses*.—Information is requested which may supply any detail of the peculiar circumstances of the wars of the Roses which induced the migration of the Tyndale family. Thomas Tyndale of Kington St. Michael, near Calne, writes† to a namesake and relative in 1663:—

"The first of your family came out of the north in the times of the wars between the houses of York and Lancaster, at what time many of good sort (their side going down) did fly for refuge where they could find it."

Also, Can any reason be either assigned or suggested for his adoption of the name of Hutchins, or Hythehins as some state? S. M. S.

*Clergy called Bricklayers*.—Can any of your readers inform me of the origin of the word "bricklayer" used for "clergyman" in the counties of Oxon and Berks? Has it any connexion with St. Paul's phrase, "a wise master-builder," &c.? E. SLATER BROWNE.

*Original of the Order of the Garter*.—It has been recently stated by Dr. Doran that

"When Richard Cœur de Lion was about setting out for Acre, he instituted the Order of the Blue Thong, the insignia of which was a blue band of leather, worn on the left leg, and which appears to me to be the undoubted original of the Order of the Garter. There were twenty-four knights of the Order, with the King for Master, and the wearers pledged themselves to deserve increased honours by scaling the walls of Acre in company."—*Lives of the Queens of England of the House of Hanover*, 2nd edit. 1855, vol. i. p. 193.

Is this statement based on real, or merely romantic, history? Particularly as to there being an "Order," limited to "twenty-four knights," and presided over by a "Master?" Perhaps another work of the same amusing writer, entitled *Knights and their Days*, may contain fuller details on the same subject; though I fear without stating the chapter and verse of authority, which is what I should wish to see. H.

*Arch-Treasurer of Holy Roman Empire*.—One of the titles of the kings of the line of Hanover, I find in one publication, is "Arch-Treasurer of the

[\* An engraving of Sayes Court as it was a quarter of a century since, will be found in Dunkin's *History of Kent*, also an account of its present condition; see pp. 34. 72—101.—Ed.]

† In a letter supplied by John Roberts, Esq., to the Editor of the Parker Society edition of Tyndale's *Works*, vol. i. p. xiii.

Holy Roman Empire." I am anxious to know when, and on what occasion, that title was given or assumed. Will any of your readers kindly give me the information? G. DE CHAVILLE.

Parkstone, Dorset.

### Minor Queries with Answers.

*Anecdote of the late Duke of Wellington*.—The following anecdote, if true, is interesting, and thoroughly characteristic of the Iron Duke. I cut it from a newspaper a short time since, and you may think it worth preserving in your pages. Of course I cannot answer for its authenticity.

"THE DUKE OF WELLINGTON AND THE PAINTER.—The following amusing anecdote is now for the first time recorded of the great 'F. M.' and our countryman Sir Wm. Allan;—Sir Wm. Allan having finished 'The Battle of Waterloo,' called for the money, per appointment, at Apsley House. He was ushered into the study, where the Duke proceeded at once to the business in hand, the simple process of payment—a process, however, much more compound than the painter had anticipated. Taking up a roll of notes, the Duke unrolled and began to put them down in his deliberate and emphatic manner, calling out the amount as he did so, 'one hundred pounds,' 'two hundred pounds.' This was slow work; and Allan was overpowered with the idea that the mightiest man on earth, whose minutes had outweighed cartloads of Kohinoors in value, should be thus occupied. He blurted out, in his Scotch confused manner, that he was really very sorry his Grace should take all this trouble—a cheque would do. The Duke went on, 'five hundred pounds,' 'six hundred pounds.' Allan, thinking he hadn't been heard, raised his voice louder and louder at each hundred, exclaiming a cheque would do, a cheque would do;—'Eleven hundred pounds'—'A cheque will do!' 'Twelve hundred pounds'—'A cheque, your Grace, really a cheque will do!' Grace: 'No, a cheque won't do; do you suppose I am going to let my bankers know I have been such a—fool as to pay 1200*l*. for a picture? Why, they'd think me mad—Sir William Allan, I wish you good morning.' Exit Allan, unconscious whether it was head or heels foremost, and conscious only that he had the money."

Who was this Sir William Allan? There was a Scotch portrait and historical painter named David Allan, born in 1744, and died in 1796. He was director of the Edinburgh Academy in 1780. His most celebrated painting was "The Corinthian Maid drawing the Shadow of her Lover." Was he the father of Sir William? ALFRED T. LEE.

[The painter above alluded to was the late Sir William Allan, R.A., President of the Royal Scottish Academy, (and successor to Sir David Wilkie in the office of Limner to the Queen for Scotland,) who was born at Edinburgh in the year 1782, and died in the same city, 23 Feb. 1850, æt. 68. We know nothing of Sir William's parentage or family; but, as his father was alive in 1814, when the young artist returned to his native country, after wandering ten years in Russia, Turkey, &c., that gentleman, of course, could not have been identical with the historical painter, David Allan, who deceased in 1796. The painting referred to in the above extract was publicly exhibited in the rooms of the Royal Academy, Trafalgar Square, London, in 1844, under the title of "Waterloo,



18th June, 1815, half-past seven o'clock P.M.," and was purchased at the Exhibition by the Duke, who passed this criticism on it: "Good — very good; not too much smoke." Sir William painted two Waterloo pieces. In the Duke's picture (which was the first), Napoleon is in the foreground; in the second picture, it is the Duke. For particulars respecting the life and works of Sir W. Allan, vide *Athenæum* for 1850, pp. 240, 241, and the *Art-Journal* for 1849, pp. 108, 109.]

**David Humphreys, D.D.** — Is anything known of David Humphreys, D.D., who in 1730 published *An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts*, and who held at that time the office of Secretary to that Society. ALFRED T. LEE.

[Dr. David Humphreys held the office of Secretary to the Society for the Propagation of the Gospel from 1716 to 1739. He was Fellow of Trinity College, Cambridge, and preferred to the Vicarage of Ware, Herts, Jan. 6, 1730. He is best known as the author of *An Historical Account of the Society* down to the year 1728. He died in 1739 or 1740, and by his will left a legacy of 300*l.* to the Society. Hawkins's *Missions of the Church of England*, p. 434.]

**Burns' Mother.** — When and where did she die, and where was she buried? I have read almost all the lives of her immortal son, but none of them mention this matter. COILA.

[The mother of Robert Burns lived in the household of her other son Gilbert Burns at Grant's Braes, near Lethington, till 1820, when she died at the age of eighty-eight, and was buried in the churchyard of Bolton.]

**Wreck of the "Lutine."** — In the Committee Room of Lloyd's there are at the present moment a ship's bell, an old musket, and other articles recently recovered by divers from the wreck of the English frigate "Lutine," which is said to have foundered near Harwich in the year 1790 [1799]. It is said that the frigate was bound from Harwich to Amsterdam, and that, besides a large amount of treasure, she had on board a number of distinguished persons, all of whom, with her unfortunate crew, perished. Can you give me any particulars relating to this loss? The recent recovery of 20,000*l.* worth of the treasure and other articles, after a lapse of nearly seventy years, imparts an interest which farther accounts (no doubt known to some of your readers) cannot fail to satisfy.

ARTHUR J. DUMAS.

[The "Lutine" sailed from Yarmouth Roads on Oct. 9, 1799, with several passengers, and an immense quantity of treasure, for the Texel. During the same night a strong lee-tide rendered every effort of Capt. Skynner to avoid the threatened danger unavailable. When the dawn broke, the "Lutine" was not to be seen: she had gone to pieces, and all on board had perished, except two men who were picked up. In the annals of our national history, there has scarcely ever happened a loss attended with so much calamity, both of a public as well as private nature. The return from the bullion office made the whole amount to 600,000 dollars, about 140,000*l.* sterling, in specie, on board the "Lutine," which had been shipped by individual merchants for the relief of different commercial houses in Hamburg.]

**Tyburn Ticket.** — Oblige a constant reader by giving the origin and use of what many years since was called a Tyburn Ticket. S. J. M.

[The Tyburn ticket was a certificate given to the prosecutor on the capital conviction of a criminal, by virtue of the Act 10 & 11 Will. III. c. 23, s. 2, which exempted the prosecutor "from all manner of parish and ward offices within the parish wherein such felony was committed; which certificate shall be enrolled with the clerk of the peace of the county, on payment of 1*s.* and no more." This Act was repealed by 58 Geo. III. c. 70, passed 3rd June, 1818. Mr. George Phillips, late of Charlotte Street, Bloomsbury, and now residing in Kingsgate Street, Theobald's Road, was the last individual who received the Tyburn ticket for a burglary committed by two housebreakers on his premises. This ticket was purchased of Mr. Phillips by the late Mr. Pfeil of Holborn.]

### Replies.

PALM SUNDAY IN ROME.

(2nd S. vi. 347.)

The so-called palms blessed and distributed in the papal chapel, in all the basilican, and very many of the other churches at Rome, are fronds of the real date-bearing palm-*phoenix dactylifera*; in some of the smaller churches, however, of that city, as well as in those of other places, short twigs of the olive tree, wherever they may be had, are used for the purpose, the rubric in the Roman Missal saying: "Sacerdos . . . procedit ad benedicendum ramos palmarum et olivarum sive aliarum arborum," &c.; and in one of the prayers of the blessing, an especial mention is thus made of the olive: "Hanc creaturam olivæ quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam proprio pertulit ora," &c. Never do I recollect having seen the catkin-bearing boughs of the willow employed anywhere in Italy for that purpose; nor do I ever remember witnessing the people of Rome carrying about with them their palms on Palm-Sunday. They do no more than take them home in their hands from church.

Though several palm-trees might be reckoned up growing in and immediately about Rome, they would not be sufficient to supply the hundredth part of the palms wanted; and A. A. (p. 347. *antè*) is under a mistake. The privilege of supplying Rome with palms belongs, not to a Roman, but a Piedmontese family named Bresca, living in the little sea-port town of San Remo, which lies not far east of Nice. The way in which the Bresca family got this favour conferred upon them is curious. In 1586 that stirring and energetic pontiff Sixtus V. raised, in front of St. Peter's, the tallest obelisk in Europe. As the weight of this unbroken shaft of red granite, brought from Egypt by Caligola, is very great (992,789 lbs.), the operation was one of difficulty, nay danger. To hinder, as far as might be, all chance of harm on the occasion, through hub-



bub, misunderstood or unauthorised directions, the pontiff had sent forth a proclamation forbidding, under the severest penalties, any one, no matter who, from uttering a word, save only the architect Domenico Fontana, who had the management, during the proceeding. By trumpet-sound Fontana guided the several gangs of men set at the many windlasses. Sixtus himself was there and his court, and showed by silent nods his satisfaction to the men as they worked in deep silence. All was going well; up gracefully and gradually arose the majestic obelisk amid the breathless joy of speechless thousands of otherwise noisy shouting Italians. At the very moment, however, when all thought one turn more of the windlasses would have set it upright and for ever on its pedestal, the ropes began to stretch: as they slackened the obelisk leaned backwards, threatening to topple and smash itself to pieces. At this awful moment some one was heard to scream out in a loud voice, "Aqua alla funi!" (Water on the ropes!) and this cry came from a captain of a small craft, a sparronaro, then lying at Ripa Grande, and this man's name was Bresca, who found himself the next moment between two soldiers of the Swiss Guard, and being marched away to prison. Upon Fontana, who had heard and understood the meaning of Bresca's words, the truth of them flashed the very instant, and he immediately ordered water to be plentifully thrown on the ropes. This had the effect of shrinking up and shortening them to such a degree as to very soon bring the leaning obelisk back again, and even set it home and upright in its place, amid the tears of joy of some, and the ringing acclamations of all present. Instead of being walked off to a dungeon in the neighbouring castle of St. Angelo, Bresca was led before the pontiff. Though stern and severe Sixtus was just, and having himself beheld how the obelisk had been saved by the timely suggestion of the seaman, he not only promised him a reward, but left the selection of it to the poor fellow's own choice. Knowing that from his native place, San Remo and its little district, all the palm-boughs used in Rome were drawn, Bresca asked for himself and his descendants the exclusive privilege of supplying the apostolic palace with palms: his wish was granted, and the honorary title of Captain in the pontifical service, with the permission of hoisting the papal flag at the mast-head of his ship, was added; and from that day to this the Bresca family has always supplied Rome with palms; and it has been noticed as a curious fact, that whatever may have been the weather, fair or foul (and at this season of the year the Tuscan sea is often rough), never once has failed the little palm-laden ship from San Remo, under the command of a Captain Bresca, to bring its freight in due time up the Tyber. Over the second win-

dow in the great hall of the Vatican library may be seen frescoed the arrest by the Swiss Guards of the first Bresca.

These palm-branches having been cut in January and well bleached, are distributed in due portions among the basilican churches of Rome. Those for the papal service are taken to an official of the palace, and his subordinates cut them into various lengths for the several dignitaries, and weave the leaflets of all into a diversity of patterns—an operation which, to my thinking, robs these palm-branches of much of their beauty. After having blessed, the Pope distributes them to the cardinals, prelates, ambassadors, princes, and to such strangers as are favoured with a place on the list to have them. One of such palms, which I was allowed the honour of receiving from the hands of his present Holiness in St. Peter's, on the Palm-Sunday of '53, now lies before me, along with another but much smaller palm, such as is given to the people in the Greek churches, consisting of a short twig of the olive-tree bound up along with a single leaflet from a frond of the real palm.

D. Rock.

Brook Green, Hammersmith.

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HYMNOLOGY: "COME THOU FOUNT OF EVERY BLESSING."

(2nd S. vi. 420.)

Having read everything which has appeared in "N. & Q." on this subject, and, whilst the discussion has been going on, made all the inquiries I could, and examined all the books which I could get hold of, as likely to clear up the mystery, I now send the following.

It was quite a new thought, after being familiar with the hymn for nearly fifty years, and always in association with the name of Robert Robinson of Cambridge, to see it ascribed to the Countess of Huntingdon. I never remember to have before heard, or seen any record, that her ladyship was the *author* of any hymns. In the Countess's Hymn-books the hymns are said to be "collected by her ladyship," but not a word about any of them having been composed by her.

The hymn under consideration is quoted in the *Miscellaneous Works of Robert Robinson*, &c. &c., published in 4 vols. 8vo., by B. Flower, Harlow, 1807, with one other,—

"Mighty God! while angels bless thee,"—

and these appear to be the only hymns written by Mr. Robinson.

In Dyer's *Memoirs of the Life and Writings of Robert Robinson*, &c. &c., 8vo., London, 1796, at p. 253. is the following:—

"By a letter which our author received at this period (probably 1784) from his esteemed friend Dr. Rippon,



editor of the *Baptist Register*, and of a hymn-book, it appears that one or two hymns in that collection were composed by Robinson. These had appeared before in Dr. Evans's and George Whitfield's hymn-books, and were written by him when among the Methodists. One is well known . . . it begins thus:—

'Come thou fount of every blessing.'

Robinson was first settled at Norwich, where he preached at the Tabernacle to a congregation of Methodists. He was then very young, only about twenty-two. He became the pastor of the church at Stoneyard, Cambridge, in the spring of 1761. The hymn was therefore written some time during the three years its author was at Norwich, 1758—1761.

The hymn-book so well known in the Baptist connexion as *Rippon's Selection* contains both the hymns quoted by Flower, and with Robinson's name affixed to them.

This matter reminds me of another connected with hymns; and I hope the difficulty, if there be one, may be cleared up as easily.

Some months ago a friend mentioned to me that he had great doubts about the authorship of some justly popular hymns, which have always been attributed to Addison.\* The best known, and which are to be found in almost every collection of hymns, are those beginning,—

"The spacious firmament on high."

"When all thy mercies; O my God."

"How are thy servants bless'd, O Lord."

"When rising from the bed of death."

My friend told me that he had, whilst in Dublin, a copy of Andrew Marvell's *Works* shown him, and the gentleman to whom it belonged directed his attention to the hymns above referred to (and probably some others which, at the moment, I do not remember), and stated that Andrew Marvell was certainly the author of the hymns, although, from their appearance in the *Spectator*, they were always considered to have been written by Addison. No doubt there are many readers of "N. & Q." who can enlighten us on the question, and for the required information no one will be more thankful than

J. O. N.

#### THE FINE OLD IRISH GENTLEMAN.

(2nd S. vi. 246.)

As none of your readers appear to know a song of this title, I send one which came from America. I can find no Irishman who has any knowledge of it, so I suppose it was either made in the United States, or carried there from Ireland, and forgotten in its native country. The last verse is a modern addition, from internal evidence. The

tune is the common chant to which all the "fine old" songs go. I do not attempt to spell the pronunciation:—

"I'll sing you a fine old Irish song, made by a fine old Paddy's pate,  
Of a fine old Irish gentleman who had devil a bit of an estate,  
Except a fine old patch of potatoes he liked exceedingly to eat,  
For they were beef to him and mutton too, and (bar-ring a red herring or a rusty rasher of bacon now and then) almost every other kind of meat,  
For this fine old Irish gentleman was of the real old stock.

"His cabin walls were covered o'er with fine old Irish mud,

Because he couldn't afford to have any paper hangings, and between you and I he wouldn't give a pin for them if he could.

But just as proud as Julius Cæsar, or Alexander the Great, this independent ragamuffin stood,

With a glass of fine old Irish whiskey in his fine old Irish fist, which he's decidedly of opinion will do a mighty deal of good

To a fine old Irish gentleman of the real old stock.

"Now this fine old Irish gentleman wore mighty curious clothes,

Though for comfort I'll be bail they'd beat any of your fashionable beaux.

For when the sun is very hot, the gentle wind right through his ventilation garments most beautifully blows,

And he's never troubled with any corns, and I tell you why, because he despises the weakness of wearing any thing so hard as leather on his toes.

For this fine old Irish gentleman was of the real old stock.

"This fine old Irish gentleman had a mighty pleasant knack

Of flourishing a tremendous great shillaloy, and letting it fall down with a most uncompromising whack.

But of most superior shindies you may take your oath, if you happen to be called upon for it, he very nearly never had a lack;

And it's most natural, and not at all surprising to suppose, that the fine old Irish mud was well acquainted with the back

Of this fine old Irish gentleman of the real old stock.

"Now this fine old Irish gentleman was once out upon a spree,

And as many a fine old Irish gentleman has done, and more by token will do to the end of time, he got about as drunk as he could be:

His senses were completely mulvathered, and the consequence was that he could neither hear nor see;

So they thought he was stone dead and gone entirely, and the best thing they could do would be to have him waked and buried decently,

Like a fine old Irish gentleman of the real old stock.

"So this fine old Irish gentleman was laid out upon a bed,

With half a dozen candles at his heels, and two or three dozen, less or more, about his head.

But when the whiskey bottle was uncorked he couldn't stand it any longer, so he riz right up, and said,

By St. Patrick, when such mighty fine stuff as that is going about, d'ye think I'm such a softheaded fool as to be dead?

I, a fine old Irish gentleman of the real old stock.

[\* If our correspondent will refer to the valuable articles on Addison's Hymns in the 5th and 9th volumes of our 1st Series, by MR. MARKLAND and MR. CROSSLEY, he will, we think, leave Addison in peaceable possession of the divine hymns attributed to his pen.—ED. "N. & Q."]



"Now what d'ye think 'twas after all that sent the fine old Irish gentleman to wrack?

For the shillaly was his theory and practice both, and as for the drop of whiskey, ye'll be puzzled to make less of it than meat, drink, fuel, and clothing to his back;

Ah! 'twas Mr. Commissioner Hargreave, devil in-cumber him, got the patch of potatoes into the in-cumbrance court, and sold it in a crack,

For he said 'twas a negative quantity, and there's never a Christian knows what he means, or whether he demeans himself to mean anything at all, but since that time there has been a melancholy lack Of the fine old Irish gentleman of the real old stock."

M.

In reply to your correspondent, M., asking for a copy of the above song, I, with much pleasure, place one at your disposal:—

1.

"I'll sing you a decent song that was made by a Paddy's pate,  
Of a real ould Irish Gentleman, who had a fine estate:  
Whose mansion it was made of mud, wid thatch and all complete,  
Wid a hole at top, through which the smoke so gracefully did retrate,  
Hurrah for the Irish Gentleman, the boy of the oulden time.

2.

"His walls so cold were covered wid the divil a thing for show,  
Except an ould shillelah, which had nocked down many a foe;  
And ould Barney sits at ease, without a shoe or hose,  
And quaffs his noggen of poteen to warm his big red nose,  
Like a fine ould Irish Gentleman, the boy of the oulden time.

3.

"At Donnybrook his custom was to be at every fair,  
For, though he'd seen full threescore years, he still was young when there;  
And while the rich they feasted him, he oft among the poor  
Would sing and dance, and hurl and fight, and make the spalpeens roar,  
Like a real ould Irish Gentleman, the boy of the oulden time.

4.

"But och! Mavrone! once at a row ould Barney got a knock,  
And one that kilt him, 'cas he couldn't overget the shock,  
They laid him out so beautiful, and then set up a groan,  
'Och! Barney, darlint, jewel, dear! why did ye die? och 'hone!  
Then they waked this Irish Gentleman, the boy of the oulden time.

5.

"Though all things in their course must change, and seasons pass away,  
Yet Irish hearts of oulden time were just as at this day,  
Each Irish boy he took a pride to prove himself a man,  
To serve a friend, and bate a foe, it always was the plan,  
Of a real ould Irish Gentleman, the boy of the oulden time."

PHILLIP COLSON.

# SEASON OF CHRISTMAS.

(2<sup>nd</sup> S. vi. 499.)

Connected with the question respecting the exact duration of the season of Christmas, there is a measure of obscurity, occasioned by the difficulty of discovering any express authority. There can, however, be little hesitation in stating that the season of Christmas commences on December 16, which is described in our Prayerbook Calendar as *O Sapientia*, and ends, on January 6, with *twelfth night*; the whole period from December 16 to January 6 making twenty-one days, or exactly three weeks. This is properly the season of Christmas, during which Christmas pies may be legitimately eaten.

With regard to the *termination* of this Christmas period on January 6, we have an old Saxon ordinance. A law was passed in the days of K. Alfred, "by virtue of which the *twelve days* after the Nativity of our Saviour are made festivals." (Collier, *Ecc. Hist.* 1840, i. 385.) These twelve days, from Christmas Day, bring us to January 6, which is therefore called *twelfth day*, when the *season of Christmas ends*. In the *Ladies' Diary* for 1795 a Mr. Chapman writes, "Ploughday had its origin when the feudal system prevailed in this country. *The Christmas holidays terminated on twelfth day*; and the ploughing season for the New Year commenced the first Monday after." (Audley, *Companion to the Almanack*, ed. 1808, p. 35.)

The commencement of the season of Christmas, on December 16, may be determined with equal precision.

Previous to the *Natale* (Nativity, or Christmas Day) the early Church ordained a preparatory period of *nine days*, called a *novena*. These nine days bring us back from Christmas Day, Dec. 25, to Dec. 16, which is the *first day of Christmas*. Dec. 16 is, accordingly, still distinguished in our Prayerbook Calendar by the title *O Sapientia*, for this reason: the title is due to an Anthem which was appointed to be used throughout the whole of the *novena*, Dec. 16–24, and which solemnly and appropriately commences, "O Sapientia, quæ ex ore Altissimi prodidisti" (Audley, Hone, &c.), as a *preparation for Christmas Day*.

Thus in the earlier ages of the Christian Church, this weary working world, which cannot now obtain the brief period of *three days*, had its full Christmas holidays of *three weeks*, namely from December 16 to January 6.

These few details will help us in explaining a dictum of Dr. Parr:—

"Doctor," said the lady of the house where he was dining, "I want to know when Christmas commences; in short, when we may begin to eat mince pies."

"Pleathe to thay Chritmathe pieth," replied the Doctor, who was in the habit of substituting *th* for *s*; "minthe pie ith prethbyterian."



"Very well," replied the lady; "Christmas pie, if you prefer it. When may we begin?"

"Doctor. Look into your Prayerbook Calendar for Dethember, and you will there find 'O Thapienthia.' Then Chrithmath pie; not before."

"Doctor, shall I help you to some hashed mutton?"

"Yeth, if you pleathe. Give me ALL the thippet-th."

MEDIÆVUS.

#### CHATTERTON AND COLLINS.

(2nd S. vi. 430.)

Since my last communication, Mr. Kerslake, the bookseller of Bristol, has kindly furnished me with a pamphlet which may help to settle the question, whether the sneers of Chatterton were directed against William Collins, the author of the *Oriental Eclogues*, or, as suggested by your correspondent G. H. A., against some obscure Bristol verse-writer of that name. The pamphlet shows, at least, that there was a Collins at Bristol, near the time of Chatterton, who wrote verses. It is in small quarto, and its title is as follows:—

"Miscellanies in Prose and Verse, consisting of Essays, Abstracts, Original Poems, Letters, Tales, Translations, Panegyricks, Epigrams, and Epitaphs.

'Sunt bona, sunt quadam mediocria, sunt mala plura,  
Quæ legis, hic aliter non fit Avite, liber.'

By Emanuel Collins, A.B., late of Wadham College, Oxon. Bristol. Printed by E. Farley in Small Street, 1762."

It is certainly possible, or even probable, that Emanuel Collins was the poet whom Chatterton referred to in connexion with the howling of "midnight cats," though his verses are, I think, at least equal to the average of provincial bards of a century ago. The Bristol Collins must have been much older than Chatterton; for he addresses, in 1762, poems to his daughter-in-law, and there is no mention of his name among all the Bristol celebrities mentioned by Chatterton in his Letters. Chatterton, however, must have known something of him; and he appears to have been intimate with the Catcotts. He tells us he was:—

"Happy enough to be educated in the Grammar School in Bristol, under Mr. Catcott, a gentleman quite equal to the business; for his capacity was great, and his labor equal to it."

And he adds:—

"I thought myself in a particular manner obliged to him: this affection and respect as I grew up increased, and after my first trip to Oxford I ran eagerly to visit him."

This "Catcott" was no doubt a relative of the literary pewterer George Catcott, and his brother the Rev. Alexander Catcott, author of the work on the Deluge; and Emanuel Collins was, therefore, probably acquainted with them also. This alone might have furnished Chatterton with a motive for attacking him. I have thus stated, as

far as I am able, the *pro* and *con* of the matter, which must still remain doubtful, unless the discussion in "N. & Q." should fortunately bring out some farther information. W. MOY THOMAS.

It is very probable that your correspondent G. H. A. is right in his conjecture: for there was a Bristol Collins, who was a "verse-writer," and a contemporary of Chatterton's. Evans, in his *Outlines of the History of Bristol*, states that—

"The Rev. EMANUEL COLLINS, A.M., was of Wadham College, Oxford, for which he had probationised at the Bristol Grammar School, under the Rev. A. S. Catcott, and was vicar of Bedminster, where he kept a *public-house*, and performed the marriage ceremony in it, at a crown a couple."

I have often had a thin pot 4to. of *Miscellanies in Prose and Verse*, written by him, and "printed by E. Farley in 1762." The reverend "publican" appears to have been a man of some ability; but Evans states, "he was nothing loth to employ his lively talent in lampooning his neighbours," which sometimes brought him into difficulty. There is an oval mezzotinto portrait of him, in canonicals, with four verses under it, which I have seen but once, and then it was folded to form a frontispiece to his *Miscellanies*. The latter is scarce, but the former is very rare. W. GEORGE.

Bristol.

#### Replies to Minor Queries.

*Wallace's Orkney Islands* (2nd S. v. 89).—Although the Query regarding Mr. Wallace has already been answered to a certain extent, yet as reference is made to his curious work, for information on the points alluded to by J. M., a few notes on the subject of inquiry may perhaps be still deserving of a place in the pages of "N. & Q." as the *Description of the Isles of Orkney* is now a scarce work.

Mr. James Wallace was instituted to the ministerial charge of the parish of Kirkwall, by the Bishop of Orkney, on November 16, 1672, and he was also collated to the Prebendary of St. John, in the cathedral church of St. Magnus the Martyr, at Kirkwall, October 16, 1678, by Bishop Mackenzie. He was "deprived by the Council" of his ecclesiastical preferments, for his adherence to the episcopal form of church government, at the Revolution of 1688-89, and must have died about the same period, according to the biographical notice given by his son, Dr. James Wallace, F.R.S. The first edition of Mr. Wallace's work was published by his son at Edinburgh in 8vo. 1693; and the second, enlarged and reprinted in Dr. Wallace's own name, at London, in 8vo. 1700. It appears that *An Account from Orkney*, by Mr. James Wallace, larger than what has been printed



by his son, the "Doctor of Physick," was sent to Sir Robert Sibbald, who was then collecting statistical information respecting the different counties of Scotland; and is alluded to in Nicolson's *Scottish Historical Library*, pp. 20. and 53. of 12mo edition of 1702. A. S. A.

Barrackpore.

*Blondeau: Gougeon* (2<sup>nd</sup> S. vi. 346.)—In answer to H. C. H.'s inquiries relative to the families of Blondeau and Gougeon, I shall be happy, as a descendant of Lady Denise Hart, to communicate with him on the subject, if H. C. H. will favour me with his address through "N. & Q." W. N. Hart, Esq., Lady Hart's son, took his degree at Oxford as D.C.L. in 1772, and was elected M.P. for Stafford, 1771. Mr. Hart married Elizabeth, daughter of Stanhope Aspinwall, Esq., his Majesty's Consul at Algiers, and cousin of P. Dormer Stanhope, Earl of Chesterfield. I am not aware that Mr. Hart had any brother. B. Dublin.

*Cross Week* (2<sup>nd</sup> S. vi. 478.)—The week thus designated was the week in which the feast occurred of the *Finding of the Holy Cross*. This is kept on the 3rd of May: so that, supposing Easter to have fallen early in the year 1571, Cross Week would have been about a month after it.

F. C. H.

*Leathern Dollar* (2<sup>nd</sup> S. vi. 460.)—The following extract from Fuller's *Worthies* may give some information to your correspondent. Under the head of "Leather," in his account of Middlesex, he says:—

"Adam's first suit was of leaves, his second of leather. Hereof girdles, shoes, and many utensils (not to speak of whole houses of leather, I mean coaches) are made. Yea, I have read how Frederick the Second, Emperour of Germany, distressed to pay his army, made monetam coriaceam, 'coin of leather,' making it current by his Proclamation; and afterwards, when his souldiers repayed it into his Exchequer, they received so much silver in lieu thereof."

He gives no other reference. E. J. HUNTSMAN.

*Early Etching* (2<sup>nd</sup> S. vi. 480.)—The translation of the four Dutch verses is as follows:—

"The virtuous, noble face ought to be praised above everything,  
Through which men are moved to honour their God;  
Therefore praise the Creator, and serve him with humility,  
For this beautiful, noble face, and all earthly goods."

HENRI VAN LAUN.

King William's College,  
Isle of Man.

*The Regent Murray* (2<sup>nd</sup> S. vi. 395.)—It is probable that Thomas Randolph, Earl of Murray, was styled *Sir* alike by those who addressed him and those who spoke of him. The word *Sir* was used formerly not in the limited sense it is now,

but as a term of respect to honourable persons, whether ecclesiastical or lay. Every one knows that Chaucer and Shakspeare used it as a title for priests, as we now do *Reverend*. Sir Thomas More, and indeed nearly every English writer of early date, did the same. It was often not confined to these limits, but applied to peers, both spiritual and temporal. The following quotations from Capgrave's *Chronicle of England* might be multiplied indefinitely:—

"Thei that had this victorie were Ser Willyam La Souch archbishop of York, with his clergie, Ser Gilbert Umfrevyle, Harry Percy, Raf Nevyle, William Dayncourt, and Henry Scroop." (A. D. 1346.)—P. 212.

"But whanne Ser Thomas of Lancaster herd this, he withdrew him with all his power." (A. D. 1317.)—P. 185.

The "Ser Thomas" of the above extract is the Earl of Lancaster who was beheaded at Pontefract, A. D. 1320.

EDWARD PEACOCK.

Bottesford Manor.

*Dover* (2<sup>nd</sup> S. vi. 148. 297.)—E. F. D. C. will find in the *Report of the Transactions of the British Archaeological Association*, at the first Congress held at Canterbury, 1844, some engravings of Barfreston church, and an article thereon by the late E. Cresy, Esq. In the same volume is an engraving of the Pharos at Dover Castle.

A. J. DUNKIN.

*Oxey and Swale* (2<sup>nd</sup> S. vi. 481.)—We have in Kent two somewhat similar names, Oxney, Isle of, and the Swale, which separates the Isle of Sheppy from the main land of Kent. Ey is island.

A. J. DUNKIN.

Dartford.

*Pompeian English* (2<sup>nd</sup> S. vi. 455.)—We have already had this hotel bill in 1<sup>st</sup> S. iii. 57. Recent subscribers of "N. & Q." should avail themselves of the opportunity now afforded to get the back volumes. The following, although not so rich a specimen (the compositor has been unable to resist a few corrections in the Pompei "Fine Hok" English), is far from bad. I was presented with it at the Albergo dell' Etna, at Catania, in Sicily, in 1847.

"*Hotel-Etna, by Tomaselli*.—This fine hotel and magnificent terras has been built in the Corso, and, in point of position, one of the most exquisitely beautiful Elysiums that the soul can imagine; being situated in the centre of the charming city of Catania, with a prospect of the boundless sea on the one hand, and the stupendous flaming mountain of Etna on the other, where travellers will find a warm birth at a moderate price, and all the elegance that the most fastidious can desire, with carriages built on double patent springs, and horses fleet as the wind."

VEBNA.

*The Hewett Baronetcy* (2<sup>nd</sup> S. vi. 439.)—Not many months since I saw the Waresley registers, which were in very good condition, and contain sundry Hewett evidences in an apparently genuine



state. There are entries of one branch of the Waresley Baronet family of Hewett in the St. Neot's Registers, but I can perceive no sign of their having been tampered with. May I ask *Cædo Illud* to refer me to his authority for the statement that "the registers at Waresley and St. Neot's had evidently been tampered with, and finally attempted to be destroyed?" And in what year did William Hewett set up his claim?

JOSEPH RIX.

"*Cambridge University Calendar*" (2nd S. vi. 458.)—Since the first publication of the above Calendar in the year 1796, it has been published every year with one exception, viz. the year 1798.

THREE MULLETTS.

*William Daniel, Baron of Rathwyre* (2nd S. v. 31. 97.) In Burke's *Extinct Peerages of Great Britain and Ireland*, the only notice of this title is as follows:—"The *Barony of Rathurer* was conferred, in 1475, on a family of *Daniel*; but of its descent, or extinction, we have not been able to ascertain any particulars." The *Thomas Daniel, Knt.*, mentioned by Mr. D'ALTON as having been *Lord and Baron of Rathwyre*, and forfeited 10 Hen. VII., 1494-5, appears to be the person on whom the peerage was conferred in 1475 by K. Edward IV.; but what does S. W. allude to, when he says that this individual was "mentioned in the Norfolk peerage?"

A. S. A.

\* Barrackpore.

*Epitaph* (1st S. xi. 190.; 2nd S. vi. 356).—Is not the following the correct version of the epitaph Mr. JOHN SCRIBE alludes to?—

"Beneath this stone old ABRAHAM lies:  
Nobody laughs, and nobody cries,  
Where he is gone, and how he fares,  
Nobody knows, and Nobody cares."

The above is (or was some few years since) to be seen in Islington churchyard on the monument of Abraham Newland, the well-known principal cashier of the Bank of England, who died in November, 1807, and was there buried. In his *Memoirs*, published in 1808, I find these lines were his own composition.

JOHN TUCKETT.

In *Morsels for Merry and Melancholy Mortals*, Ipswich, 1815, at p. 102., I find the following version and commentary thereupon:—

"*Epitaph XVI.*

"Underneath poor Amy lies —  
Nobody laughs, nobody cries;  
Where she's gone, or how she fares,  
Nobody knows, nobody cares."

"I am not informed where this epitaph is to be met with; it, however, strongly depicts the want of feeling in human nature, and seems a close imitation of that on Father Durand recorded by Camden:—

"Hic est Durandus positus sub marmore duro;  
An sit salvandus, ego nescio, nec ego curo."

ZEUS.

*Airish or Arish* (2nd S. vi. 328.)—A similar term, which from the pronunciation I should have written *ersh* or *airsh*, was used for stubbles in Sussex when I knew them forty years ago.

I. P. O.

*Charles Caraccioli* (2nd S. vi. 337.) was master of the Grammar School at Arundel. In 1766, he published the *Antiquities* of that town; and in his Preface he says:

"As he was educated, and till within these few years has lived abroad, totally unacquainted in the English tongue, he flatters himself that the inaccuracies so frequently interspersed through the whole will be observed with some grains of allowance."

W. D. C.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

Messrs. Longman have just published a work which will be read with satisfaction by such of our readers as were interested in the valuable communications which have from time to time appeared in these columns on the subject of the Knights of Malta. It is entitled *A History of the Knights of Malta, or the Order of the Hospital of St. John of Jerusalem*, by Major Whitworth Porter, *Royal Engineers*. When we consider how important a part the members of this Order have played in the world's history, and that there is really no satisfactory book to which the English reader can turn for information on the organisation and social history of the Knights, we cannot doubt that this endeavour on the part of Major Porter to supply, in a popular form, a history of the Order from its first establishment in Palestine at the close of the eleventh century to the present time, will meet with great success. The book is well calculated to furnish the general reader with all he desires to know with respect to the Knights Hospitallers. Major Porter does not quote his authorities—perhaps as the work is clearly intended for popular reading, this was scarcely called for. It has, however, led to an oversight, which Major Porter will, we are sure, remedy in a future edition,—we mean, an acknowledgment of his obligations to the masterly Introduction prefixed by the late John M. Kemble to *The Hospitallers in England*, published by *The Camden Society*—the last paper, we believe, written by that accomplished scholar.

Mrs. Kemp's *Conversations on England as it Was and Is*, is a well-written volume, in which the Geography of England is made the medium of illustrating its History. The idea is a very excellent one; for there can be little doubt that, by the powerful aid of association, historical facts are more deeply impressed on the memory when narrated with special reference to the particular places in which they were enacted. The work is "designed for schools and home tuition," and is well adapted for both purposes.

Messrs. Routledge, who have become the publishers in this country of Prescott's *Works*, have just issued the Third Volume of his *History of Philip the Second, King of Spain*. A large proportion of the present volume is occupied with the narrative of the rebellion of the Moriscos, and their consequent expulsion from Spain, the remainder being occupied with the war with the Turks; and the commencement of the Sixth Book, which is devoted to domestic affairs. In this latter we have a most interesting notice of the Escorial. The volume is illustrated with portraits of Don John of Austria, and of Ann of Austria, Philip's fourth wife.



Dr. Doran, who is always ready with a good title and a book to suit it, has just published a volume of tales and sketches, which he calls *New Pictures and Old Panels*. It is one of the most agreeable works of this most agreeable writer. His sketches of the unfortunate Dr. Dodd, Goldsmith, Wesley, and Mrs. Bellamy, in the opening paper, are excellent. Have a care, Dr. Doran! Remember the fate of Denon, who, after his return from Egypt, became so popular for his story-telling, that the ladies of Paris as they returned from their evening parties would rouse him from his sleep with cries of "You who know so many capital stories, get up and tell us one." Dr. Doran's reputation for story-telling will soon equal Denon's. We trust he may avoid the penalty which Denon's reputation imposed upon him.

Mr. Basil Pickering, the son of our old friend William Pickering, has just published two poetical volumes calculated to please those who delight in song. The first is *Julian the Apostate*, and *The Duke of Mercia*. Historical Dramas by the late Sir Aubrey de Vere, which, having long been out of print, are here reprinted. *A Song of Charity*, by E. J. Chapman, is the title of the second,—a graceful little poem written during a visit to Canada, and appropriately dedicated to the writer's friends in that country.

First and foremost among the books for young persons which are waiting for our notice we must mention *The Fairy Tales of Science* by J. G. Brough, with *Sixteen Illustrations*, by C. H. Bennett. The idea of clothing the leading and most important branches of Science in the garb of Fairy Tales is a very admirable, albeit a somewhat difficult one; and certainly if anything could add to its attractiveness, the illustrations of Mr. Bennett, rich in fancy as ever, are well calculated for that purpose.

*The Boy's Own Toy-maker; a Practical Illustrated Guide to the useful Employment of Leisure Hours*, by E. Landells, with its numerous engravings, is well calculated to contribute to the quiet of many a household by finding amusement for its more noisy members. For yet younger children we have to notice a pleasant little volume, *A Visit to the New Forest*, by Harriet Myrtle.

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ERRATA.—2nd S. vi. p. 451, col. i. l. 1, for "Swinburn" read "Simonburn"; p. 451, col. ii. l. 1, for "right" read "wight"; p. 499, col. i. l. 46, for "Huntshire" read "Flintshire."

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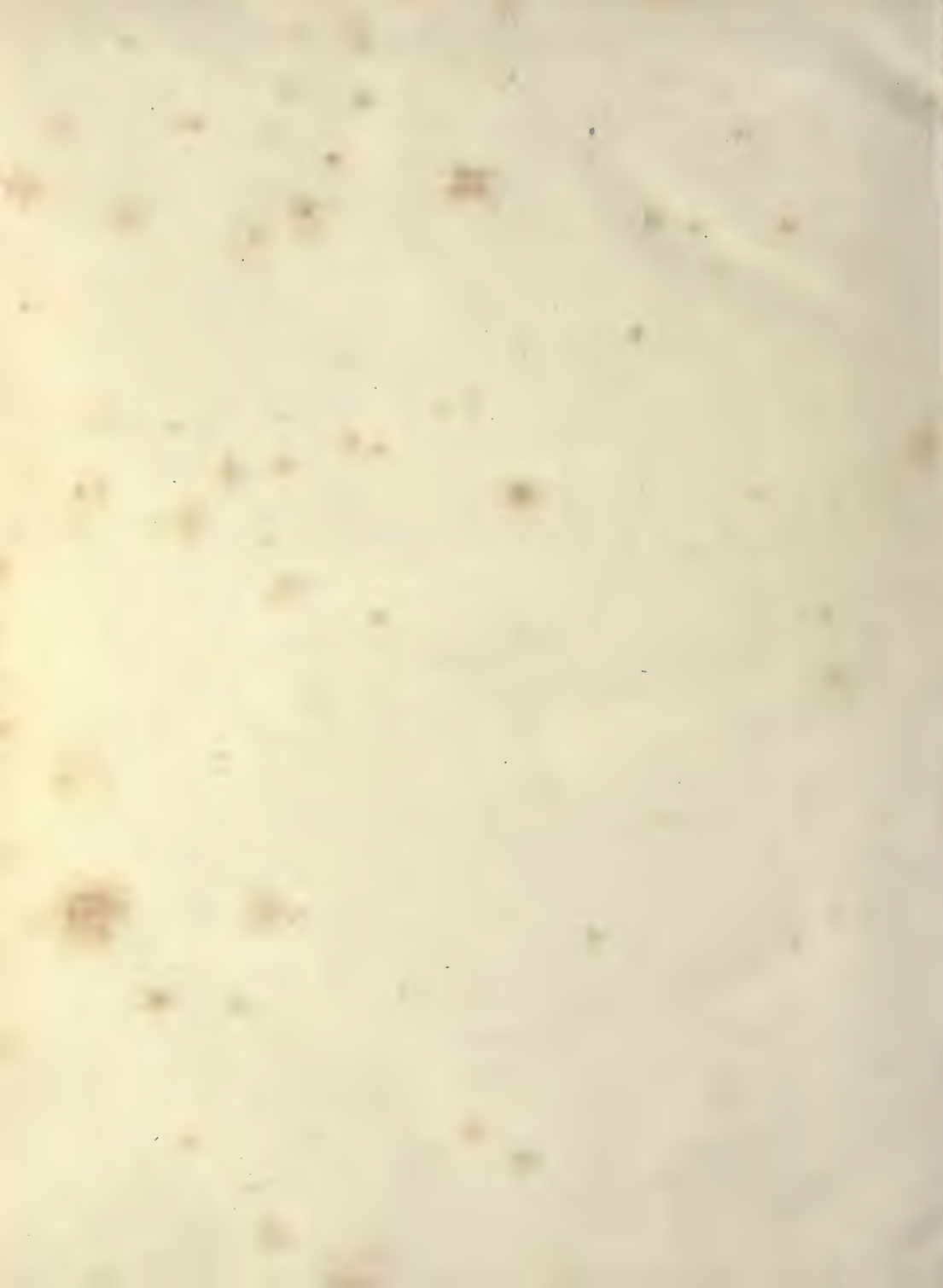
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